

THE  
GOLDEN LAMP;

OR,

Truth in Love

FOR

THE CHILDREN OF GOD.

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I AM THE LIGHT OF THE WORLD: HE THAT FOLLOWETH ME SHALL NOT WALK IN  
DARKNESS, BUT SHALL HAVE THE LIGHT OF LIFE."

*John viii. 12.*

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"Now are ye light in the Lord: walk as children of light."

*Ephesians v. 8.*

"Let your light so shine before men, that they may see your good works, and  
glorify your Father which is in heaven."—*Matthew v. 16.*

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# THE GOLDEN LAMP.

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## “BELOVED OF GOD.”

THAT portion of Scripture which we call “the Epistle to the Romans” was addressed by the apostle Paul “to all the beloved of God in Rome,” for such is the meaning of Rom. i. 7. He did not write to the inhabitants of Rome generally, but to those on behalf of whom he could give thanks because their faith was “spoken of throughout the whole world.” The same apostle addresses the believers at Thessalonica as “brethren, beloved of God;” while Jude similarly describes saints as “beloved by God the Father.” (1 Thess. i. 4; Jude 1; R.V.) All these expressions are but echoes of the Lord’s own assurance, “The Father Himself loveth you.” (John xvi. 27.)

The words “beloved of God” are very simple, but they are equally profound, and they carry in them the pledge of eternal bliss. For it is a special people who are addressed in each case, a people who are distinguished from the world at large, and embraced by that love which never relaxes its grasp of those around whom its golden chains are cast.

God’s love to the world as expressed in the gift of His only begotten Son is a great reality, and it is most blessed to have the assurance that any poor sinner of Adam’s race

in any nation under heaven, who comes to Christ as a self-condemned sinner, to be saved by His death, will at once be reckoned amongst those who are addressed as the beloved of God. But it is only those who have come to Christ and received Him that can be thus addressed, and all such will readily own that it was the teaching of God Himself by His Spirit that led them to His beloved Son. (John vi. 44, 45.) The drawing of which the Lord here speaks is a fruit of God's love, according to His word to Israel, "I have loved thee with an everlasting love *therefore* with lovingkindness have I drawn thee."

We are entering upon what people call a new year, and it may be a seasonable time to ask ourselves the questions—which indeed can never be out of season—Is the love of God a growing reality to our hearts? Are we so assured of His love to us that we lay hold of that love as our own possession, and enjoy it, and dwell in it?

Those who are taught of God do not expect to find anything *new* in the year that is before us, for they believe the word, "there is no new thing under the sun." Changes may come, but changes are not new, for change is written upon all things here below. We shall find history repeating itself as long as we are in a world where sin exists, where Satan tempts, and where trials abound.

But if, as time passes, we are getting a deepening sense of the love of God, we shall be lifted more and more above the circumstances amid which we move, and strengthened to do or to bear what He sees fit to appoint. And, dwelling in the sunshine of His presence, we shall be learning out those *new* things which are ours in Christ—those things which belong to God's new creation, which are above the world, and beyond time, but of which we already have the earnest. A few reflections on the love of God may help us.

1. It is *eternal* as to the past. We cannot fix upon the time when God began to love us, for He loved us before time was. The Lord said to the Father, “Thou hast loved them as Thou hast loved Me,” and “Thou lovedst Me before the foundation of the world.” It was in the exercise of this love that God “chose us in Him before the foundation of the world,” and foreordained Him as the Lamb to redeem us by His precious blood. (Eph. i. 4; 1 Peter i. 19, 20.)

2. It is a *self-moved* love. God’s reason for loving us can only be found in Himself. There was nothing in us to cause Him to love us; as Moses said to Israel, “The Lord did not set His love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people; *but because the Lord loved you.*” (Deut. vii. 7, 8.) So we can say God loved us because it pleased Him to love us, and He “commendeth His love toward us, in that, while we were yet sinners, Christ died for us.”

3. Consequently it is a *never-failing* love. The *cause* of this love, being in Himself, can never change, and His word to Israel, which tells them that though a mother’s love may fail His cannot, is true for us: “They may forget, yet will I not forget thee.” One who had learnt a good deal of that love could say: “I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.”

4. It is a *thoughtful* love: “For He knoweth our frame; He remembereth that we are dust.” When His beloved servant Elijah fainted, and fled for his life, an angel of the Lord prepared him a meal, and set it before him. (1 Kings xix. 5-7.) And if in the matters of daily

life, with all its necessities, the Lord Jesus commands us not to be anxious, He speaks as one who knows the very heart of God when He adds, "Your heavenly Father knoweth that ye have need of all these things."

5. It is a love of deep and tender *sympathy*. What tenderness is expressed in the words: "He led him about, He instructed him, He kept him as the apple of His eye;" and again, "In all their affliction He was afflicted, and the angel of His presence saved them: in His love and in His pity He redeemed them; and He bare them and carried them all the days of old." (Deut. xxxii. 10; Isa. lxiii. 9.)

6. It is a *wise* love. Though, or we may rather say *because*, God will not forsake His children, He will correct them. (Ps. lxxxix. 30-33.) He shows His love in what He withholds as truly as in what He bestows, and as the child who cries for a knife will, in days of maturity, approve the mother's wisdom and love in not giving it, so we in our time of perfect knowledge shall approve all God's dealings with us now, though at present we may not understand them.

7. It is a *jealous* love. God looks for the response of love on the part of His beloved ones, and He is jealous of the affections of His people. The epistle that dwells so especially upon the love of God closes with the exhortation, "Little children keep yourselves from idols."

Much more might be said about the infinite love of God, even though it will take eternity to learn out its perfections; but let us all seek so to ponder that love that we may dwell in it, and be able increasingly to say, "We have known and believed the love that God hath to us."

Beloved in Christ, these are days of real trouble, and deep anxiety to many, and as far as earthly things go they are not likely to be brighter, but it is blessed to rise

in spirit from earth to heaven, and to know that there all is calm and bright. Our God and Father loves us with a deep, tender, personal love; He knows all about our difficulties, and He is able to sustain and to deliver. Does the future seem dark and gloomy to you? Are you at the present moment pressed down with a load of care, or under the shadow of sorrow or bereavement? Are you suffering in body and feeling that "wearisome nights are appointed" to you? Remember that these things are but for a "little while," and let the love that has made the eternal future bright and glorious cheer and encourage your heart. That stage of the kingdom of Christ which is characterized by tribulation and endurance, will soon give place to perfect glory and blessedness; and when the Lord has fulfilled His great promise and come to receive His people unto Himself, we shall perfectly know, and yet shall ever be learning out, what it is to be "*beloved of God.*"

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### LOVE OF THE LORD'S APPEARING.

FEW subjects have caused more diversity of opinion than the blessed hope of the second advent of the Son of God, while, in discussing it, the heat of controversy has, alas! often been very manifest. But amidst all the divergencies of opinion the main point on which all Christians should exercise their consciences is that the Lord Himself, who is to come as the Bridegroom of the Church, and the Master of the servants, may occupy the supreme place in their hearts and thoughts. While it is a matter of importance to know whatever Scripture reveals as to the mode or the time of His coming, it is of far greater importance that the saints of God should be one in an earnest, longing

desire to see Him face to face, whom having not seen they love, and who is both their joy and their hope.

Where this mind exists no difference of judgment can come in to check or mar the joy of meditating on the Lord's coming, for however or whenever He may come, He comes to receive unto Himself all those whom His Father has given to Him. It was thus the apostle Paul sought to stir up the hearts of the young converts in Thessalonica to wait for the coming of the Son of God from heaven. The hope of that coming was a joy to them, weaning their affections from things around them, and making the burdens and sorrows of the way appear but light and momentary. It is one thing to have in our minds a clear doctrinal acquaintance with this truth, and another to have its love welling up in our hearts as a joy to ourselves and a blessed tie of brotherly relationship with all saints.

The fire and sword of Pagan persecutions were not able to destroy the bright hope of the coming glory, but when Satan enthroned Christianity in the Roman empire under Constantine, the hope became dull, and during the dark ages it well-nigh disappeared. The Church was bewitched with the glory of this world, and the Scriptures that set forth the coming of the Lord were spiritualized away.

It is more than sixty years ago that God revived this blessed hope in many hearts, causing it to be to them a welcome joyous reality. The truth, being received from God, was held in power, and its influence was felt in the life and walk, the homes and occupations of those who learnt it. It was to them a living hope, and became the theme of holiest, happiest fellowship. It led many practically to go outside the camp, bearing the reproach of Christ, as men who had cast the world behind their backs and were preparing themselves to welcome a coming Lord.

The sleep of ages had been broken ; it seemed to them

as if they had heard the midnight cry, "Behold, the Bridegroom cometh: go ye out to meet Him," and they went forth with pilgrim footsteps and trimmed lamps. There may have been much in distinctness as to the details of that solemn event, and many diversities of opinion as to the *how* or the *when*, but the one thing that caused all divergencies of opinion to seem of comparatively little moment, was the fact that all were engrossed with the one precious living hope of seeing the Lord Himself. The voice of God had been heard, the testimony of Scripture had been received, and once again disciples were found "like unto men that wait for their Lord." But this harmony did not last long. Satan, who had dimmed and darkened the Church's hope for ages, not being able any longer to shut it out, set to work in his craft and subtilty to make the theme of joy a subject of discord and confusion, by getting the minds of the saints of God occupied more with the details of the manner in which He was to come, and the time when He should come, than with the blessed fact of the Appearing itself.

Thus at the present moment we find ourselves surrounded with differences very many, and perplexities very great. The Lord's people are divided by various schemes of prophetic interpretation, which tend to magnify and stereotype differences, and lead to unloving words and ungracious utterances, thus making the prophetic Scriptures the arena of discord and contentions, instead of using them so that they might strengthen fellowship and love. There has been much on all sides to grieve godly souls, and much to grieve the heart of the blessed Master, in the treatment the one hope of His coming has received amongst us; and we would, in the fear of God, with a deep sense of the importance of prophetic truth to the Church of God in these days, and in the face of a

scoffing world that scouts the idea of a coming Christ, urge that every effort be made towards harmony in those who possess the hope of His coming. God has given us His sacred Word, and poured out upon us the gift of His Holy Spirit to shew us things to come; and we would impress upon our fellow-believers the need of seeking help from above that we may attach greater importance to the essential facts of prophetic truth on which we in the main agree, and may bring our differences into as narrow a compass as possible. Thus will our agreements be more marked than our diversities, and, with greater unity of heart, we shall have more patience one with another, while we wait upon God to lead us by little and little into more unity of knowledge by His loving Spirit.

It is profitable to consider that even the blessed apostle Paul said, "We know *in part*, and we prophesy *in part*," for if this was felt by him, how much more essential is it for us, in these days of church differences, declensions, and apostacies, to humble ourselves before God and before one another, confessing, however profound and accurate we may suppose our knowledge to be, that *we* know but in part? Let us also remember with reference to brethren who differ from us, that often we and they may see different sides of the same truth, and that much which appears to be contradictory now will be found to have points of harmony that we little dream of, when the unfolding day shall come. This consideration should give a tenderer spirit and humbler utterances in speaking of all that bears upon the "one hope of our calling," which in the mind of the apostle is connected with the truth of the "one body, and one Spirit." (Eph. iv. 4.) In referring to this chapter it is well to be reminded that while "the unity of the Spirit," which we are commanded to keep

diligently in the bond of peace, has to do with facts that are *now* present, in the sevenfold unity of verses 4-6, there is that which is still future—"the unity of the faith, and of the knowledge of the Son of God." Of this Paul says in 1 Cor. xiii., "Now we see through a glass, darkly; but *then face to face*: now I know in part; but *then shall I fully know even as also I am fully known.*" In this light there is perhaps a little sarcasm in his opening words, "Though I understand all mysteries, and all knowledge . . . . but have not love, I am nothing." The less love we have the greater is our readiness to claim the understanding of "all mysteries," and the possession of "all knowledge," but he who began with the supposition of having all knowledge, having told us what *love* is, ends with the acknowledgment that after all he was but a child, that he spake as a child, and understood as a child, in comparison with that time when, according to Eph. iv., we shall "all come to a perfect man, unto the measure of the stature of the fulness of Christ."

Knowledge is a matter of growth, and growth always has its helps and its hindrances. We are helped when, with singleness of eye, without partiality or predilection without preconception or the influence of human traditions, we begin and end with the Word of God. We are hindered when, on the other hand, preconceptions, partialities, and self-will blind the eye and dim the spiritual perceptions. It is not for us to lay any of these things to the charge of a brother: God alone has the right to do this; but it does become us to exercise our hearts and consciences before God, that *we* may not be blinded in mind, or hardened in heart.

If we connect Paul's mention of love of the Lord's appearing with the circumstances in which he wrote, we

see that the hope of that appearing shone like a bright gleam of light upon the darkness of his impending martyrdom. He had just spoken of that event in the words, "I am now ready to be poured out, and the time of my departure is at hand." Speculative theories, or even mere critical knowledge concerning the second advent of Christ will not wrap the soul in an ecstasy of joy in prospect of suffering death, or in time of mortal agony. It is when the truth has warmed the soul into its love, and inspired the affections with its hopes, and when the eye is on the unseen, that the sufferings of the present time seem light and passing in contrast with the glory that is abiding. It is in this spirit that Paul adds, "Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not only to me, but also to all them that have loved His appearing." (2 Tim. iv. 8, R. V.) To love His appearing there must of necessity be personal love to Himself, and the measure in which He is loved will be the measure in which His appearing is loved, however much or little intelligence there may be as to the mode or time of that appearing. Therefore let none who know, or think they know, a great deal about second advent truth flatter themselves that such knowledge necessarily implies love of the appearing itself. We may have all knowledge of what is to come, and understand all the mysteries of prophetic truth, and yet through lack of love our utterances may be no better than sounding brass and tinkling cymbals.

In studying prophecy, and seeking to familiarize ourselves with the precious details given to us in Scripture, let our object be to stir up our hearts' affections towards Him of whom it is said that "the testimony of Jesus is the spirit of prophecy." The effect of this on our intercourse

one with another, and on our ministry generally in the Church of God, will be to shed a hallowed loving radiance around the unfoldings of prophecy, and then, whether we contemplate the terrible developments of anti-christianism and its doom, or the blessedness of the redeemed in the presence of the throne, Christ will be the centre of our thoughts, for in His appearing is unfolded alike "the goodness and the severity of God."

A little more of Christ, and a little less of self, brought into all our investigations of Scripture, will make a marked difference in the tone and temper of our discussions; and we may well pray that He who has condescended to reveal so much to us of that which concerns the future, will give us such a spirit of love and of a sound mind, that hard words and ungenerous insinuations may be laid aside, and we may learn subjection one to another in the fear of God. Let us hold uncompromisingly what we find in the Word of God, but let us seek grace to exhibit all long-suffering and forbearance one toward another, remembering that "when that which is perfect is come, then that which is in part shall be done away."

There are designed ambiguities in Scripture which we are often in danger of seeking to unravel, and in our attempts at being wise above what God has revealed, we have confused and made ambiguous what God would have made plain for us. While we have what the trumpets and vials reveal, the voices of the seven thunders have been kept from us, as if to teach us that there is much of which God sees we had better be ignorant till events reveal it. May a sense of the nearness of the advent with its glorious certainties, and its hidden uncertainties, stimulate us to "love one another with a pure heart fervently," and to provoke one another to love and good works, as we "see the day approaching!" H. G.

## THE JUDGMENT-SEAT OF CHRIST.

NOTES OF AN ADDRESS BY MR. W. LINCOLN.

WE will read three scriptures to put this subject in its proper order. First, John xiv. 3, "If I go and prepare a place for you, I will come again and receive you unto Myself; that where I am, there ye may be also." Next, 2 Cor. v. 9, 10, "Wherefore we labour, that whether present or absent, we may be accepted of Him. For we must all appear before the judgment-seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad." The word for "labour" is a very strong one, and means "*earnestly strive*." "Accepted" should rather be "*well-pleasing*"; we are accepted, and this is almost implied here, for the question before the judgment-seat of Christ has to do with the service of those who are accepted. Then thirdly, Col. iii. 4, "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." There are many other passages bearing upon the same subject, but these give the order: first, received unto Himself; secondly, manifested before His judgment-seat; and thirdly, manifested with Him in glory.

When the Son of God comes, we shall understand the fulness of His grace which has not only saved us from hell, but brought us right up to God; not only bridged the gulf that sin has made, but carried us beyond where creature ever reached, even to the bosom of God. He will first take us right up to God, and judgment will begin in the place where grace places us.

Do not suppose, if I show you that works will presently come into question, that I am losing sight of the grace of

God, or of the value of the blood of Christ. The judgment of my person and my sins was upon the cross. All that I was as a lost sinner was judged eighteen hundred years ago, upon the head of Christ. But the Christian has two positions, he is a son, and he is a servant; through Christ he is a *son*, but then Christ will also look at his *service*. As respects my standing before God, no work can possibly come in of any kind, nothing but the finished work of Christ, which cannot be added to by anything of ours.

Now let us ponder these words of 2 Cor. v. 10, "We must all appear (or *be manifested*) before the judgment-seat of Christ." The question is first, What will the Lord judge? It is the judgment of His own people only that we are speaking of, not the judgment before the great white throne, which is for the wicked—an important distinction. But what is meant by the "things done in the body"? Various answers are given to this. One is, that *everything* we have done in the body will be brought up; another, that nothing will be spoken of but what is good; another, that it will be only our works since we believed in Christ.

I would first of all ask you to notice the words of the pattern servant of God, who said, "Be followers of me, even as I also am of Christ." In 1 Cor. iv. 3-5, we read "With me it is a very small thing that I should be judged of you, or of man's judgment, yea, I judge not mine own self. For I know nothing by (or *against*) myself; yet am I not hereby justified: but He that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart: and then shall every man have praise of God." I stand before Him, and am not conscious of anything that displeases Him; but *He* shall judge.

The important question for us is, whether we seek to walk in integrity and uprightness before Him. If we would *scrutinize* ourselves, we should not be judged" (1 Cor. xi. 31) : but in what we have erred, and have not judged ourselves, everyone shall confess to the Master. But how are we to scrutinize ourselves ? " Everyone that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." (John iii. 20, 21.) In Phil. i. 10, Paul prays, "That ye may be sincere," or literally, "judged in sunlight" : keep in God's light, and let every work of your life be judged in that light. Turn also to 1 John i. 5-7, "God is light, and in Him is no darkness at all. If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth : but if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." That leads us to another point : the provision made for us when, walking in the light, we are conscious of failure : "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." If we are scrutinizing our actions and are judging them ourselves, we shall see plenty of failure, and shall confess it, and put away the evil. If we are candid before God and judge evil before Him, it is forgiven, and there is no need of the judgment-seat for that ; but if we fail to do this it makes all the difference.

I would show you how we are to become sensitive about sin. Remember that the New Testament is a book of principles, which should be a clue to our path every day, and a test for every action. It is to tell us God's mind

to put God's mind and will into our hearts, and to put us on the alert against sinning in a thousand particulars. Look at Christ's life as foretold in Isaiah xi. 2, 3, and note the marginal reading of verse 3, "And shall make Him of quick scent in the fear of the Lord." Sin in its furthest approach aroused Him ; He needed no test for any step in His holy path, but could see at a glance the drift and purpose of a thought or word. The Spirit of God in Christ made Him of "quick scent," and when any sin was near He saw it at once in God's light.

I have given you, then, the path of the pattern servant, and have shown you that if we would scrutinize our ways the Lord would not need to judge us. Is it possible, then, so to live as to please Him well? Both passages which speak of the judgment-seat of Christ, speak also of being well-pleasing to Him. We should be scrutinizing our ways in God's light, not by the newspapers, nor by the morals of other Christians, nor by the dicta of this or that brother. Then seeing much failure, we shall confess it, and be conscious of forgiveness. But the habit of confessing failure will give a stab to every evil practice. Consider the exhortation, "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless." This word "*blameless*" cannot here refer to the judgment of our persons, for all our sins are put away ; but it is something that the apostle hangs upon the word "*diligent*." As a son, perfect and accepted in Christ, keep in God's light, and will you not admit that you fail? Scrutinize the evil, confess it, and forsake it, and there will be nothing on your conscience; as the apostle says, "I know nothing against myself."

Let us read one or two passages more on this subject : Matt. xvi. 27, "For the Son of Man shall come in the

glory of His Father, with His angels, and then He shall reward every man according to his works." By "works" here understand *practice*, or drift of actions. The same word is used in 2 Cor. v., "the things *practised* in the body." If we are sons of God we are called to walk in His light, and to judge ourselves; and when He comes our practice will all come up. His judgment will be exceedingly gentle and delicate. See how it was with Peter; three times did he boast of his love, and he fell, and three times was the question put, "Lovest thou Me?" The Lord gave Peter an opportunity of re-calling his words, and of declaring the reality of his love to Him: "I know you love me, and I will let you say it."

Again, you understand that before God I am the righteousness of God in Christ; my person and my sins were judged on Christ upon the cross, and all my fulness as a saint is in righteous retribution for that work. But now the Lord can observe my path. If there are those who will not scrutinize themselves, 1 Cor. xi. shows us that the Lord will judge them. But I speak to those who would seek to be washed in the water of the Word daily. Now as we thus judge ourselves in His light there will be nothing terrible to anticipate when He comes. All the sins of our past life He knew well before He came; the very cross is an evidence of that. Will He bring up again what we have confessed? If He does, it will be but to tell us we have pleased Him in confessing it. With regard to our good practices, those things which He can approve, it will be a grand thing to have the praise of God. On the other hand, it is an awful thing for those who will not judge themselves to think of the judgment of God. We are not to judge one another; our business is to be pleasing Him well ourselves.

Then besides the *manifestation*, we have everything

proved in broad daylight; and there is another solemn word—*retribution*. That is to say, according as you have failed to judge yourselves, and to walk as He pleased, so will you get your reward. One passage I would like to call attention to, “Knowing that whatsoever *good* thing any man doeth, the same shall he receive of the Lord.” But look at the other side, as given in the epistle where the *Lordship* of Jesus is especially brought out. “Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. But he that doeth wrong shall receive for the *wrong* which he hath done.” (Col. iii. 24, 25). This is written to those who are risen with Christ. I question whether the former passage is not oftener quoted than the latter; but both are written to the same people. How will he receive for the wrong? will he be punished? No, all punishment fell upon the head of Christ; but John answers the question: “Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.” (2 John, 8.) This then is the way in which we shall receive for the wrong we have done; we shall be losers, our crowns will be less bright, our place in the kingdom not so high. In the family, in the church, the place will be the same for all, all are children, one as much as another; but in the kingdom there comes up the question of reward, and that reward will be eternal.

Thus, then, when the Lord Jesus comes we are all complete in Him as to our standing before God; but in the kingdom there will be rewards according to what we have wrought, all we have done being looked at. There is a little remark which an aged servant of God has made, and with which I heartily agree. Speaking of the Lord's people he says: “Besides manifestation there will also be retribution; if by neglecting grace, and the witness of

the Holy Ghost in them, the fruits He would have produced have been turned aside, they will bear the consequences. The soul must see what has prevented fruitfulness, and each must have his place in the kingdom."

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### "THE DAY IS AT HAND."

THE precepts of Rom. xiii. are enforced in verses 11 and 12, by a very blessed consideration: "And this (do), knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand." Believers have been delivered from the state of ignorance in which man, as a sinner, is everywhere found, for to them, as citizens of the heavenly Jerusalem, the promise has been fulfilled, "All thy children shall be taught of the Lord." (Isa. liv. 13; John vi. 45.) Having received the Spirit of God as "the Spirit of wisdom and understanding," we should no longer resemble those who cannot "discern the signs of the times," but should rather be like those "children of Issachar which were men that had understanding of the times, to know what Israel ought to do." (1 Chron. xii. 32.)

One great thing we know is "that now it is high time to awake out of sleep." The intimation so constantly given in Scripture of the liability of those who have been once for all awakened out of the sleep of death, to sink into the slumber of unwatchfulness, may well exercise our hearts. The Lord Himself, in describing the course of the present time, says, concerning the virgins, "While the Bridegroom tarried they all slumbered and slept." To the saints at Corinth Paul had to say, "Awake to righteousness, and sin not;" and he reminded those to whom he

specially unfolded the heavenly position of believers that there is ever the call, “Awake, thou that sleepest, and arise from among the dead, and Christ shall give thee light.” (Eph. v. 14.) The importance of watchfulness was urged by the Lord: “What I say unto you, I say unto all, Watch” (Mark xiii. 37); and this also is pressed by His apostle upon those who, by grace, are children of day: “Therefore let us not sleep as do others; but let us watch and be sober.” (1 Thess. v. 6.)

The reason given in Rom. xiii. for awaking out of sleep is the joyful assurance that “now is our salvation nearer than when we (first) believed.” That God “*hath saved us*” is a standing truth of Scripture; that salvation is *before* us the same Word abundantly testifies. There is no contradiction in these statements. The called, and quickened, and justified believer has been perfectly, and for ever, delivered from that state of condemnation in which as a child of Adam he was; he has been rescued from this present evil world by Him “who gave Himself for our sins” (Gal. i. 4); he has been delivered from the power of darkness and translated into the kingdom God’s dear Son. (Coloss. i. 13.) He has through Christ, by the one Holy Spirit, access to the Father, and by that Spirit is able to call Him Father, and to worship in the Holiest. All these blessings are *present* realities, but even the one who knows best “the things that are freely given to us of God” knows but little as yet of what is comprehended in that one word *salvation*.

The “salvation” for which we wait is full deliverance from the last trace of mortality and corruptibility, from all the results of sin whether as affecting the soul or the body, and from conflict in every shape and form. But that is not all. He who, as a Saviour, must “make Himself a glorious name” by the work which He accomplishes,

will not rest till He beholds in each of His saved ones His own perfect image, and sees in His glorified Church a worthy companion for Himself. Not until the weakness and imperfection attaching to the creature *as such* are left behind, and the partial knowledge of childhood has given place to the full knowledge of the resurrection state, and its perfect fellowship with the Father and the Son, by the Holy Ghost, can we fully appreciate that salvation which reaches us in our low estate, plucking us as brands from the burning, and beggars from the dung-hill, to inherit the throne of glory. But when that blessedness is ours we shall ever remember that it was *salvation* that put us where we are, and shall, with perfect intelligence and love, ascribe that "salvation to our God, which sitteth upon the throne, and unto the Lamb."

How near that salvation is none can tell, but the very fact of writing 1888 instead of 1887 must make us conscious that it is nearer than ever. We may just notice that as 8 in Scripture ever points to resurrection, the occurrence of 8 *three* times may serve to impress this grand truth upon our hearts, and to remind us that the great salvation to be perfected in resurrection is to be traced to the grace of Father, Son and Spirit—the three glorious persons of the One Triune God.

According to human reckoning the night has been a long one, but it "is far spent." When sin entered into the world death and darkness followed, and from that time the darkness has constantly been deepening. God has indeed from the beginning caused the light to shine in the darkness, but the darkness has not comprehended it; and, when the Son of God Himself came as a light into this dark world, the world rested not till it thought it had extinguished it. That light shines now in the heavenly sanctuary, and only those who are children of light can

say, "We see Jesus." The world seeth Him not, for it is in darkness. Not that man regards himself as sitting in darkness; if he did he would soon seek the light. The present period is "man's day" (1 Cor. iv. 3, margin), and men in their pride and folly think they are advancing toward perfect light, while all who are taught of God can discern the solemn fact that the darkness is growing more dense than ever.

But the ever deepening gloom only emphasizes for the believer the blessed assurance that "the day is at hand." Toward that day all who have ever been begotten of God have reached forward with longing hearts, though with varying degrees of intelligence. To saints of the present time the Lord has said, "I am the bright and morning Star," and we know that when He fulfils His word of promise, and comes to receive us to Himself, the day for us will have begun. We must regard "the day" as here spoken of in its fullest sense, not *limiting* it to that "day of the Lord" which will bring glory to Israel and the blessing of righteous rule to the world. Even that day will, *as regards the world*, end in darkness, rebellion, and judgment. (Rev. xx. 7-15.) But all this can cast no shadow upon the risen and glorified saints of God who will "ever be with the Lord." To them the *whole* of the next period will be but as the morning of what Peter calls "the day of eternity." That morning begins with the revelation of Christ to them as "the bright and morning Star," even before He is known to Israel as "the Sun of Righteousness," arising "with healing in His wings," and it will indeed be "a morning without clouds." But "the day" lies beyond it—"the day of God"—an eternal day that can never be succeeded by a night, because "there shall be no night there, and they need no candle, neither light of the sun, for the Lord God giveth

them light, and they shall reign for ever and ever." (Rev. xxii. 5.)

The hope God has given us is, in whatever aspect we look at it, a purifying hope; hence the mention of the day in prospect leads to the exhortation, "Let us therefore cast off the works of darkness, and let us put on the armour of light." Works of darkness are more specifically mentioned in verse 13, where, in contrast to walking in them, we are called to walk *becomingly*, as in the day, and we should remember that we can only determine what is *becoming* to us by the consideration of our high position and calling, and by the precepts and example of Christ Himself. We are called to "put on the Lord Jesus Christ," to let His grace be displayed in us, and His character be manifested in us. And as we thus "put on the Lord Jesus Christ" we stand arrayed in "the armour of light," for every grace of Christ is a shield against what is of darkness. As the Christ who is *in* us (chap. viii. 10) is thus displayed *upon* us, He will be a shield *about* us (Ps. iii. 3), and powers of darkness in assaulting us will find that they have to reckon with One who is their Conqueror.

But the lusts, or desires, of the flesh are the same to the end, the flesh being in us as long as we are in the mortal body: get rid of it we cannot, and we are not called upon to do so; but we are commanded not to make provision for it, and it is a great thing to obey that command. We may best determine individually how the inclination to make provision for the flesh shows itself, and it is in that very thing that watchfulness is especially called for; but the great safeguard is found in putting on the Lord Jesus Christ, looking forward to "the day," and treasuring up the assurance of the nearness of our salvation.

## HYMN FOR THE OPENING YEAR.

O Christ, Thou Son of God,  
 Thou glorious Lord of all,  
 Thou Living One who once wast slain,  
 Before Thy face we fall ;  
 To Thee, O Lord, we look,  
 To Thee ourselves we yield ;  
**Be Thou** throughout our earthly course  
 Our refuge and our shield.

Thou hast redeemed our souls,  
 Hast purged away our sin ;  
**And** counting gain as loss we strive  
 That we Thyself may win :  
 Thou art our only Hope,  
 We unto Thee would cleave,  
**Assured**, whate'er our portion be,  
 Thy saints Thou ne'er wilt leave.

Though all around may change,  
 No change Thou e'er shalt know ;  
**The** same art Thou upon the throne  
 As Thou wast here below ;  
 The same to-day Thou art  
 As yesterday Thou wast,  
**The** same e'en to eternal days  
 As in the wondrous past.

Though heaven and earth decay,  
 O Lord, Thou shalt abide,  
 And, sacrificing earthly hopes,  
 In Thee we would confide :  
 Thy peace, Lord, we would seek,  
 Thy joy would still pursue,  
**And** trust in Thine unchanging love  
 Which shall our fears subdue.

Lord Jesus, take our hearts,  
 From self-love set them free ;  
**Help** us, however dark our path,  
 To stay our souls on Thee ;

Though evil waxes worse,  
 And many hearts grow cold,  
 Help us to cleave unto Thy Name,  
 Thy faithful Word to hold.

Help us to look beyond  
 The dark and gloomy night,  
 To wait for that blest hour when Thou  
 Wilt come in glory bright,  
 When we Thy voice shall hear,  
 Thy glorious face shall see,  
 And like Thee in Thy presence stand,  
 And ever worship Thee.

W. H. B.

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 NOTES AND REPLIES.

*Is it correct to say that the Lord Jesus, when on the cross, was forsaken of the Father ?*

It is remarkable that the first and last utterances of our Saviour on the cross begin with the word "Father." (See Luke xxiii. 34, 46.) This is of itself an answer to the question, but we may add that the Lord Jesus on the cross was, as He ever had been, the object of the Father's infinite delight, for He was there in obedience to His commandment. (John x. 17, 18.) His solemn utterance, "My God, My God, why hast Thou forsaken Me?" shows that He had the experience of being forsaken, when God, as the holy, sin-avenging Judge, was dealing with Him as the bearer of sin, as suffering in the sinner's stead. Even then the word "My" shows His perfect confidence, and His sense of the relation in which He stood to God. It is interesting to compare with Psalm xxii. 1, 2, verse 24, which says that God did not hide His face from the holy Sufferer, "but when He cried unto Him, He heard." While, as sin-avenging God, He smote, as Father, He sustained.

*How are we to understand the statement (Isa. xlv. 7) that God creates evil ?*

The word *evil* is not always used in a *moral* sense, but often of physical ill and calamity. That it is used in the latter sense here is evident from the previous part of the verse: "I form the light, and create darkness:" then follows, "I make peace, and create evil." Speaking of the judgment God will bring upon Babylon, the prophet says, "Therefore shall *evil* come upon Thee" (Isa. xlvii. 11); and the utterance of Job further illustrates the meaning of the word, and shows how fully he recognized it, "What? shall we accept [better than receive] good at the hand of God, and shall we not accept evil?" (Job ii. 10.)

## THE REVISED VERSION OF THE OLD TESTAMENT.

### I. INTRODUCTORY PAPER.

THE Scriptures of the Old Testament were originally written in Hebrew, with the exception of a few chapters which are in the Chaldean language. During what are called the dark ages the knowledge of Hebrew and Greek was well nigh lost, and those who read the Bible at all were content with Latin translations. The Romish church has always tried to keep God's Word from the people, and formerly only allowed it even to the learned in Latin, and the monks declared that all heresies sprang from Greek and Hebrew.

But in the beginning of the sixteenth century, God in His goodness caused His Word to re-assert its authority, and to attract men by its simplicity and power. The beautiful voice of a boy in a certain choir drew the attention of the Margrave of Baden, who took him into his favour, and sent him with his own son to the University of Paris. There he received strong impressions from the bold utterances of a man of God who ventured to question the authority and teachings of the popes. He gave himself most diligently to the study of Greek and Hebrew, and contributed not a little to prepare the way for the great Reformation. It has been said that Reuchlin (for that was his name) restored the Bible to the learned, while Luther gave it to the people.

It was a century after this, when Hebrew had become a good deal more studied, that the beautiful and faithful translation called the *Authorised Version* was made; but various English translations by Tyndale and others had

preceded it. The translators who finished their work in 1611 had not the resources possessed by the Revisers of our day, but they had what was far better; they were men of faith, and men of truth—men whose hearts were sound in God's statutes; and it is very evident that in many instances, where mere learning would have been at fault, they were guided by a true spiritual instinct to the proper meaning of the inspired utterances. That modern *learning* helps to more perfect translation, and thus tends to clear up obscurities in many places, every scholar must own; and for whatever help is given in this respect by the Revisers, we may well be thankful. But that modern *doubt* and what men call "higher criticism" tend to bring in greater obscurities and uncertainties is most painfully evident to those who fear God.

The object of these papers is to help "the poor of the flock"—those who tremble at the Word of the Lord—to use profitably the Revised Version, and to guard them against much, especially in the marginal notes, that is calculated to shake the faith of any who are not rooted and grounded in Christ. This is particularly noticeable in many passages where Messianic predictions are concerned, and it will be observed that such notes often refer to various *readings* of the original text rather than to questions of translation. The first thing therefore that claims our attention is the *text* from which the translation is made.

The oldest Hebrew manuscript known is not older than the tenth century, and all Hebrew MSS. represent what is known as the *Massoretic text*. The word "Massora" means *tradition*. It is derived from a verb signifying to *give or deliver over*, and denotes that which is handed down from one to another. Between the 4th and 7th centuries Jewish scholars, with immense care and labour, collected all the *various readings* of the Hebrew Scrip-

tures. Of this entire collection a brief compendium was afterwards made that might be written in the margin of the MS., by the side of the text. They altered nothing in the text itself, and allowed of no conjecture, even to clear up an obscurity, in dealing with the sacred oracles delivered unto them. But a reading which they considered preferable to that in the text they called *keri*. (The word "keri" means *read*.) In marking a reading as *keri* the Massoretic revisers gave their judgment that it was preferable to that which they called *ketib* (that is, *written*) and in the public reading of the Scriptures the marginal word was to be read instead of the corresponding word in the text. We will give two illustrations of these readings. In Psalm c. the translators of 1611 followed the *ketib* in rendering "and not we ourselves," while they gave the *keri* in the margin, "and His we are." This is judged the better reading, and is adopted by the Revisers, who render "*He hath made us, and we are His.*" In Isa. ix. 3 the *ketib* reads "not increased the joy," while the *keri* has "to him increased the joy."\*

The Jews probably had comparatively few Hebrew MSS., and those were mostly confined to the synagogues, and the superstitious reverence paid by them to the sacred text kept them from that careless copying (especially for synagogue use) which, in the case of the writings that came into Gentile hands, led to the endless readings that are found in the Greek copies of the Scriptures. And as God's providence preserved the Hebrew text from being marred by profane Jewish hands, our prayer can only be that now it may be kept from the profane hands of Gentile experts who would surmise how a passage ought

\* This difference arises from the fact that, though spelt differently, "lo" in Hebrew means either the negative "not" or the pronoun "to him."

to read, and then find some translation to support their conjectures.

That there is good reason for such a prayer is evident from the words that the Revisers use in their preface: "As the state of knowledge on the subject (*i.e.* of versions of the Hebrew Scriptures) is not at present such as to justify any attempt at an entire reconstruction of the text on the authority of the Versions, the Revisers have thought it most prudent to adopt the Massoretic Text as the basis of their work." Thus it seems that the ideal of the Revisers would be so to manipulate the Hebrew Scriptures, according to the ancient Versions, as to bring them into accord with the critical judgment of the time. Anyone acquainted with the state of the religious world in the present day, and the unhallowed fraternization that is carried on by accredited upholders and preachers of the gospel with the advocates of the German neology of the past and of the English scepticism of the present, can but take alarm at such an intimation.

The Revisers think that the variations of ancient manuscripts indicate that at one time other versions of the Hebrew Text existed, but when the character of those variations is considered it is not difficult to perceive that carelessness and design have caused many of them. For it is evident that the very Jews who maintained the sacredness of their holy tongue and of their holy Scriptures, had no such sense of sacredness in regard to translations made by them for heathen kings, or for Hellenistic use.

An enumeration of the principal Versions to which the Revisers refer, with some indication of their character, will lead our readers to dread the bare proposal to reconstruct the sacred text on such authority, and to thank God that the learned men of the day do not yet find themselves ready for the task.

The time for an honest, authorized re-translation of our English Bible is past, for though Biblical students abound, it would be impossible to get together a body of men who would be truly heavenly-minded worshippers, as well as critical scholars; and, if such a body could be formed, their work would not be accepted by the "religious public," riddled as it is with unitarianism and semi-infidelity.

The versions referred to are the following:—

1. The chief *Greek* version is called the *Septuagint* (or, as usually written, LXX.), from the tradition that 70 or 72 men were employed in making it. But there is no evidence that what we now possess under that name, except the Pentateuch, can be traced back to the date usually given to it, that is, about 285 B.C. It comes to us, for the most part, in three MSS., known as the Vatican, the Alexandrine, and the Sinaitic, all belonging to the fourth or fifth centuries A.D. The differences between these Greek texts is very great and often fundamental, and it is clear that the translations have been made by different people, and at different times, and they are of very unequal merit. The five books of Moses give tokens of greater care, but in other parts there is much that, so far from being a translation, cannot even be called a paraphrase, so utterly is it away from the Hebrew, and even the analogy of Scripture. The Jewish translators were evidently more prone to stamp their own views on the translations they made than even the translators and revisers of our own day, who too often do this notwithstanding their deeper sense of obligation to be critically accurate.

2. Of the other Greek versions little need be said. That which bears the name of Aquila was made about A.D. 130, and was held in high esteem among the Jews, having been made apparently with the design of setting aside the

authority of the LXX. in points where it seemed to vindicate the Messiahship of Jesus of Nazareth. We have it only in scattered fragments. The version of Symmachus was executed probably somewhat later in the second century, and was followed by that of Theodotion. These were both Ebionites, that is, they belonged to a sect that tried to combine Judaism and Christianity, and denied the Divinity of Jesus. Theodotion was very ignorant of Hebrew, and was dependent mainly upon the LXX.

3. The *Targums*. The word "targum" means *interpretation*, but is only applied to certain Chaldee translations or paraphrases of the Old Testament. Of these targums there are three: the targum of Onkelos on the *Pentateuch*; that of Jonathan on the books which in the Hebrew Bible are called the earlier and later *Prophets*; and the third, from an unknown source, on the *Hagiographa*, or *Holy writings*, embracing the Psalms and other books.\* The first, which had long existed orally, was probably reduced to writing before the third century A.D., and is a fair translation; the other two are much later, and, while in many parts interesting, are often very wild.

4. The *Syriac Version* called the "*Peschito*" is of great value. The word *Peschito* means *exact, correct*; and the general character of this version is quite in harmony with its name. It was made direct from the Hebrew, probably in the second century A.D., and the earliest known MS. is thought to belong to the seventh century.

\* When our Lord in Luke xxiv. spoke of the things concerning Himself in "the law of Moses, and in the prophets and in the psalms," He doubtless meant all the Old Testament Scriptures. The Jews called the five books of Moses "the law"; under "the prophets" they included the historical books (from Joshua to Job) as well as the prophets; and the *Hagiographa* embraced from the Psalms to Ecclesiastes. The order in which the books now stand in the Hebrew Bible is somewhat different.

It is as yet but little known critically. There are other Syriac versions made from the Greek, which are comparatively of little value for critical purposes.

5. The *Samaritan Pentateuch* is merely the five books of Moses written from the Hebrew in Samaritan characters, but it is generally regarded as of less value than the Massoretic Text.

6. The *Latin Versions* of the Old Testament were of Christian origin. The chief of these is the *Vulgate*, but a critical edition of this is still wanting, and, as a matter of authority, it is of less value than Jerome's *Latin Version*.\*

This brief notice of the Versions of the Old Testament may show how little weight is to be attached to what the Revisers call in their margin "*Ancient Authorities*," and how untrustworthy is the material from which it is proposed to produce a new Hebrew Text. We are very thankful for the judgment expressed by the American revisers, who say, "Omit from the margin all renderings from the LXX., Vulgate, and other ancient versions or authorities." When we contrast the immense pains taken by the Jews in giving us the generally accepted text, with the carelessness and ignorance shown by some of the translators of the versions, we cannot but see that we should be very careful in accepting as an emendation anything which that text does not sanction. That errors in transcribing have occurred none can doubt, but if, in some few cases, it may be difficult to understand a passage as it stands in the Hebrew, it is better to leave it obscure than to cause it to give a false meaning.

\* Further information on the Versions will be found in *Horne's Introduction* or *Kitto's Cyclopædia*, and in an article on *The Revised Version of the Old Testament* in the *Quarterly Review* for Oct., 1885.

It must be remembered that the Massoretic Text had no vowel points, and this will often allow a measure of freedom which the Hebrew scholar will know how to use, but the humble student of God's Word will be slow to make an alteration even in the points unless the internal evidence is against them.

In reading the Revised Version, especially the notes in the margin, one often painfully feels the uncertainty that is cast upon what, to the soul in communion with God, is very clear as to the significance of a passage. These questionings will not shake the faith of those who know the Word of God; but in these days of instability, when many are making shipwreck concerning the faith, it is sorrowful to contemplate the effects on those who wish to find an uncertainty where God has given a certainty. We purpose pointing out the passages we refer to in future papers.

One thing is prone to be forgotten, and that is, that rightly to interpret any book we need to know well the mind of the writer; this is pre-eminently true of that Book of which God is the Author, for He has told us plainly that "*the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned.*" (1 Cor. ii. 14.) "The Scriptures of truth" are God's gift to His own, and what Daniel was told of prophecy is true of all Scripture: "None of the wicked shall understand; but the wise (*the Maschelim*) shall understand." (Dan. xii. 10.)

Christ and His people are God's epistle to the world, and God's Word is His epistle to us, which we can only read by the teaching of His Spirit.

Our next paper will be on the Pentateuch, and may He who alone can guide give wisdom and discretion!

## OUR DEPENDENCE UPON THE SPIRIT OF GOD.

NOTES OF AN ADDRESS BY MR. J. R. CALDWELL.

IN the Revised Version of Ephesians i., verse 13, we read, "In whom *having* also believed ye were sealed." The rendering "*after that ye believed*" (A.V.) seems to imply lapse of time, as if the sealing were a *subsequent* experience, but there is no such meaning in the word. It is simply, "In whom *having believed* ye were sealed by that holy Spirit of promise." It has pleased God, in His great love, to make us in *all* things and in every respect wholly dependent upon Himself: "It is the *Spirit* that quickeneth; the *flesh* profiteth nothing." The flesh has no power, except for evil. The flesh can wrestle with God as Jacob wrestled, but the flesh must be weakened, as it was in him before he could get the victory, for it was the lame, halting, clinging Jacob that was the "prince" with God. I desire to show from the Scriptures that God has made us absolutely dependent upon the indwelling of His Spirit for power to bear fruit to Himself, and I trust we shall all be more deeply sensible of how utterly valueless to God is every energy and outcome of mere nature.

I gather from this scripture that the gift of the Holy Spirit is not the possession of *some* of God's children but of *all*. Another scripture which confirms this is Romans viii. 9-11. The apostle says, "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." There is a great difference between the flesh being *in us* and our being *in the flesh*. God does not look upon us as standing before Him in our old corrupt self, but as standing before Him "in Christ." That this is true of every believer is clear from the statement, "If any man

have not the Spirit of Christ, he is none of His." I think, on the warrant of these two verses, we may safely dismiss the thought that the reception or sealing of the Spirit of God is a subsequent or an advanced experience of the believer. My *realization* of the indwelling of the Spirit is quite another thing. But the fact is revealed to us, and it is our business to accept it on the warrant of what God says ; just as we accept on the same warrant the forgiveness of our sins. The question is, "Do I believe what God says?" In 1 Corinthians vi. 19, this is further confirmed, "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" Remember, the apostle was writing to a company of saints concerning whom he had said, "Ye are yet carnal," and "I could not write unto you as unto spiritual," for many of them had been drifting into erroneous thoughts and doctrines. Yet to these he writes: "Know ye not that your body is the temple of the Holy Ghost?"

In this passage the truth of the indwelling of the Spirit is closely connected with the fact of their having been "bought with a price;" and thus the gift of the Spirit, and the ground upon which that gift is bestowed, are closely linked together. The Holy Spirit of God is not given to us to *make* us sons, but *because we are sons*. (Gal. iv. 6.) Therefore the Holy Spirit is granted upon the ground of the shed blood of Christ. You will find that beautifully illustrated in Leviticus xiv. 16, 17. There we see in type or figure the ground upon which the Spirit is given. Throughout the whole of the Scriptures oil represents the anointing of the Holy Ghost. Here the oil is put upon the cleansed leper, yet not so much upon him as upon the blood of the trespass offering, showing distinctly the ground upon which that gift is bestowed. So in the

passage before us, "in whom having believed ye were sealed." The blood of sprinkling is upon you, "ye are bought with a price," even "the precious blood of Christ," and "your body is the temple of the Holy Ghost."

This application of the blood to the ear, the hand, and foot, with the oil following it in each case, is only found in connection with the cleansing of the defiled leper outside the camp, and the consecration of the priest to minister before the veil. So that in whatever aspect I view myself, whether as an utterly lost one thrust out from God's presence, but now saved by the blood of Christ, or as a cleansed one worshipping within the veil—in either case the Spirit who enables me to draw near is given on the simple ground upon which every gift is bestowed, beginning with the pardon of my sins—the ground of "*the blood of Christ.*" Now if that be the ground, the whole way is clear; because it shows me that the Holy Spirit of God, being given, cannot be withdrawn, however He may be grieved. He will "*abide with you for ever,*" for He is given on the ground of the blood. You see this brought out in Ephesians iv. 30, "Grieve not the Holy Spirit of God" Why? lest He go and leave you? No, that is not the word. "Grieve not" that precious *Indweller* "*by whom ye have been sealed unto the day of redemption.*" That word "*sealed*" is exceedingly precious to my mind. There are two or three instances in Scripture in which this word is used. We read of Daniel in the lions' den, and of the entrance to the den being *sealed*; of the stone which was *sealed* at the mouth of the sepulchre where the Lord was laid; and of Satan *sealed* in the bottomless pit. It seems to speak of *security*. The Holy Spirit is God's *seal* upon His purchased possession until that purchased possession is taken up to be for ever with Himself.

Various titles are given to the Spirit of God. Look for instance at John xiv. 16, 17. The *comfort* that Christ promised was the comfort of the Holy Ghost; the *truth* that Christ promised was from the Spirit of Truth. The *walk* of Christ was a walk in the Spirit. The fulness of the Spirit dwelt in Him. If they knew Christ they knew the Father; if they knew Christ they knew the Spirit; as He Himself says: "Ye know Him; for He dwelleth with you, and shall be in you." The very same Spirit that dwelt in Christ, and who through Christ had comforted and instructed them was to be *in them*. That Spirit is here called "the *Comforter*." God knew that we should be in continual need of comfort, and all ministry that is of the Spirit ultimately leads to comfort. Oh, that God's servants would learn this! The *flesh* can cut and use the sledge-hammer, but the Spirit of God alone can comfort. Imagine a father who is never known but as the man with the rod—a father who never takes his child to his arms to comfort him, who is not known as the provider of bread and raiment, and the care-taker of his child! Sometimes a brother is only known in the assembly as *the man with the whip*—of whom everyone is afraid; but he whose ministry is in the power of the Holy Ghost will be the man who has comfort for God's people. The Spirit of God is a Comforter because He is the Spirit of Truth.

Look at another title given to the Spirit in 2 Cor. i. 21, 22, "He which hath anointed us is God; who hath also sealed us, and given the earnest of the Spirit in our hearts." The "*anointing*" here also refers to the use of oil in former days. Both priest and king were anointed with oil for their service, and God has made us "kings and priests" through the anointing of the Holy Spirit. But He is further called "*the earnest*." Now just as the title of

“*the Comforter*” tells us that we are in circumstances where we need comfort, so the word “*earnest*” tells us that we have not yet reached the inheritance, whilst, as we have seen, “*the seal*” speaks of security till we get there. The “*earnest of the Spirit*” is like that bunch of grapes brought from Eshcol and carried between two men, that the children of Israel might see it just as when it was cut, showing them that God’s word was true, and giving them confidence in His promises. But, as one has said: “Unbelief, that makes God a liar, makes God actually a perjurer, for He has *sworn* that He will fulfil His promises to Christ.” The Spirit bears witness for God, that His Word is true, and also gives us a foretaste of the joy of coming glory.

Let us notice now the fruit of the Spirit as spoken of in Gal. v. 22. We never read of the fruit of the flesh; there is nothing from it that God would call fruit. “The fruit of the Spirit”—that fruit which cannot be borne without the Spirit—is a precious cluster. First, we have three conditions of the soul, “*love, joy, peace*”—love going out to God, joy in God, and the peace of God. Now if love is going out to God, it will go out to the brethren. That love which suffereth long and is kind cannot be the outcome of the natural heart of man. There is no love in us which has not been poured into us by God, for by nature we are “hateful, and hating one another.” (Titus iii. 3.) But as we are dwelling in the Spirit, walking in the Spirit, and living in the power of the Spirit, there will not only be “*love, joy, and peace*” in our hearts, making our faces to shine, but there will be “*long-suffering, gentleness, and goodness*” towards our neighbours. And that Spirit which produces long-suffering, gentleness and goodness, yields also “*faith, meekness, and temperance*”—graces which imply self-discipline. Of these three we may say: Faith,

that steadfastly keeps the eye on God, overcomes the world ; meekness subdues the uprising of our own proud hearts, and temperance reins in our desires, even our lawful desires, and keeps them in subservience to the will of God.

Show me the *individual* in whom that nine-fold fruit is found ; the *family* where that fruit is being borne in the father, the mother, the children ; and the little assembly divinely gathered in which those fruits are abounding, and I will show you a place, be it individual, family, or assembly, where there is a *foretaste of the very joys of heaven* ; for in that real bunch of the heavenly Eshcol-grapes that we can taste and feel and see, we surely have an earnest of heaven itself. This fruit-bearing is such a blessed testimony to the world, so beautiful and precious in the sight of God, that Satan sets himself, with all his legions, and all his experience of 6,000 years, to counteract the operation of the Spirit of God in His people. Satan is not one bit afraid of our energies in the flesh, or of our words spoken out of communion with God, even though they be true ; but he is afraid of the fruit of the Spirit. Let us therefore seek not to be ignorant of those devices by which Satan would hinder the work of the Holy Spirit in us.

(To be continued.)

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#### LOVE OF THE WORLD.

Judge in thyself, O Christian ! is it meet  
 To set thine heart on what beasts set their feet ?  
 'Tis no hyperbole, if you be told  
 You delve for dross with mattocks made of gold.  
 Affections are too costly to bestow  
 Upon the fair-faced nothings here below ;  
 The eagle scorns to fall down from on high,  
 The proverb saith, to pounce upon a fly :  
 And can a Christian leave the face of God  
 To embrace the earth, and doat upon a clod ?

*Flavel.*

## A CONFERENCE ON DIFFERENCES IN THE INTERPRETATION OF PROPHECY.

A BRIEF notice of a small conference recently held to consider differing views on the subject of prophecy may well cause thanksgiving to God, and stir us up, through God's grace, to wait for His Son from heaven with more longing of heart and more stedfastness of purpose.

Nearly half a century ago difficulties in interpreting scriptures which speak of the Lord's return led to strife and bitterness among many of God's children, who were otherwise much of one heart and soul, having renounced human traditions, and found great joy in following the Word of God. The chief question at issue was, whether or not the Church would pass through the times of Antichrist during the seventieth week of Daniel. (Dan. ix. 24-27.) The circumstances which peculiarly added bitterness are painfully known by those old enough to remember the days to which we refer; and for others the less that is known the better. The sorrowful results have been long and widely felt. Those who have differed have never met quietly and humbly to consider their difficulties, and their differences have become strengthened and stereotyped as time rolled on, rather than smoothed and lessened. One sad effect has also been that the ministry of much precious truth concerning the Advent has been hindered, owing to divergence of views. The hearts of many servants of Christ have of late been exercised in this matter, and it was felt by some that the time had come when a few brethren holding divergent views might come together in the expectation that God would bless, constraining our hearts to love one another, and enabling

us to restrain our lips, so that our very differences might manifest only the more our oneness in Christ, and our difficulties become food for faith.

An invitation was therefore issued to about forty brethren in the Lord to meet at Leominster, from November 15th to 17th of last year. Much prayer accompanied the sending forth of this invitation, and the response given to it by all to whom it was sent was most cheering. A few extracts from some of the replies may be read with profit, and may be helpful in leading to searching of heart before God.

*The responsibility resting on those who study the prophetic word.*

“I should much like to be present, but have made engagements which cannot be set aside. A very great responsibility rests on such as claim to be students of the ‘word of prophecy,’ for the present state of things is so perilous that any misleading ‘beacon’ might bring us to the deepest grief and shame. In past days men were rarely content to continue ‘students,’ but generally, hastily enough, built up a system of interpretation little becoming the modest profession of being students of long neglected portions of God’s revealed mind concerning earthly things. Surely the word in Jas. iii. 1, has often been needed in our later schools of prophecy. But we do well to ‘take heed’ to the prophetic word, and to ourselves, for surely Satan hates that word with a peculiar spite, because it lays bare the moral working out from age to age of the righteous doom of *his* kingdom, and also because it portrays the timely signs of the nearness of that doom. But it is the discovery in the light of Scripture of the former that he so greatly dreads. The continuous working of iniquity in mystery must end in judgment from His presence, the presence of Him who will bring every secret thing to light.”

*On not making oneness of mind as to details too important.*

“With reference to the ‘rapture’ and the ‘tribulation’ views, do they not come under the head of ‘knowledge’? At best we only ‘know but in part,’ and though it is well to consider and discuss these subjects at any time, there is a danger of their becoming bones of contention, and while attention is directed to *side issues*, the main point as to *loving Christ’s appearing* may be missed.

I should be sorry to think that among those who hold either view one loved *His appearing* less than the other; and this is surely the great

thing with God, without which it is little matter what view is held. Is it not so? But as to bringing these or similar subjects under 1 Cor. i. 10—‘that ye be perfectly joined together in the same mind and in the same judgment’—surely this injunction is not to be pressed concerning all matters of ‘light’ and ‘knowledge,’ in which persons may not see eye to eye. To do this might make us strive to bring others up to the same level or down to the same level as ourselves; in other words forcing their consciences, whether they had light on the subject or not. I myself hold what is called ‘the rapture,’ but from the crude way in which it has been dealt with I am not at all surprised at Christians taking up the opposite view and supporting themselves upon certain Scriptures which need unfolding so as to harmonize the various portions; and this has yet to be done, so far as I am aware.”

*The need of a lowly spirit in prophetic enquiry.*

“I fully agree with you that all hard epithets and expressions are unbecoming us, and most detrimental to our coming to one mind. Our differences, instead of causing party feeling and hard thoughts of one another, ought to be causes of mutual humbling; for even those who are nearest the truth (and I am far from thinking that any have all the truth), share the blame of these differences. If all had been before the Lord as we ought, the differences might have been healed at least on all important points, and our small remaining differences would have been no hindrance to fellowship when the subject of the Lord’s coming was touched upon in our meetings. . . . We had better be wrong as to the exact order of events connected with the Lord’s coming, and yet right in spirit before Him, and waiting for Him, than be ever so exact and right as to the order of the events and yet wrong in spirit, and self-sufficient. I have even thought that little differences may be turned to wonderful account in giving opportunity for the exercise of brotherly forbearance, so needed not only upon the subject of prophecy, but upon many others that crop up in our Christian intercourse with one another; in fact nothing is more pleasing to the Lord than mutual forbearance in things on which we differ, except perhaps mutual agreement with much humility and love to the Lord and His people.”

*Our differences a cause of sorrow, and not to be lightly treated.*

“The matter has for some time been much on my heart and much in my conversation with dear brethren, and I was speaking on the great need of coming together when your letter reached me. I therefore rejoice greatly, and thank God that your heart has been stirred thereto. We can surely, by the Holy Spirit’s working and power, cast ourselves on the grace of God, whatever our differences as to details may be. I have been mourning because of our differences, waiting on God for light

as He may be pleased to give it, and I trust I have been made willing and waiting to receive, through any means, a fulfilment of that precious word, 'All thy children shall be taught of the Lord.' I shall therefore hope to be with you."

*Our aim should be greater oneness.*

"I am very thankful to find that the minds of others have been similarly exercised with my own.

I trust this preliminary conference will result in holding larger meetings, when by God's gracious blessing His saints may be led to oneness of mind on this subject, so that our testimony may no longer be marred by such wide differences of thought.

Assembling as I have been for some years with those who hold that no events should be looked for to occur before the Lord's return, one could only speak of the subject of that blessed hope with bated breath.

Oh, that that blessed hope may be brighter, more joyous, and energetic in our souls and those of all God's dear people."

*Difference of judgment no reason for strife.*

"The proposal of a Prophetic Conference at Leominster commands my full sympathy. I think it very desirable that Christians having differences of doctrine should come together for conversation thereon.

The notion that we are to quarrel should be scorned. Love should so rule as to enable us both to speak and to hear without the development of any ill feeling or unkind words."

*The subject one for the heart.*

"The subject is dear to my heart. I love His appearing, and as a learner would have enjoyed the time for waiting together on Him. Long have I seen that the subject is for the heart. Even the hope of new heavens and new earth is for sanctification: 'What manner of persons ought ye to be, seeing ye look for such things?'"

*On the loss sustained by differences.*

"I was very thankful to learn from yours of the 1st inst. that it was in contemplation to bring brethren together for the purpose named. I think we little know how much we are losing through the restraint which our differences of judgment lay upon us in speaking of 'that blessed hope.'"

*The danger of earthly events absorbing the mind.*

"It is a subject on which I speak little, and never in detail or dogmatically. The attitude of the Church and that of Israel toward the coming of Christ seem to me plainly distinct. And, however individual saints who take Israel's attitude practically, have avoided evil from it by their true-heartedness to the Lord Jesus, I believe the

*tendency* of it is hurtful to the soul. This struck me painfully the only time I heard Mr. ——— lecture on prophecy; and it has struck me in some others. Antichrist, and the kingdoms, and the earthly events have seemed to me to bulk more largely in their thoughts than the very coming of Christ Himself."

It is not our purpose to give *details* of the conference, but rather to tell of the grace which was manifested in all the meetings, and thereby to provoke others to seek happy fellowship in prophetic investigation. Indeed the freedom with which our thoughts were expressed, in brotherly love, would have been hindered had it been understood that all that was said was to be published.

Our little company numbered altogether twenty-three, and most of these arrived on Monday evening, when there was a meeting for prayer. The morning and afternoon of Tuesday were also very profitably occupied in confession and prayer. Hearts were bowed before God with much acknowledgement of our failures in the past, and there was earnest supplication that He who had given us the mind to come together would give us all the grace we needed to enable us to bear with one another in the expression of differences of judgment, and to preserve us from anything like unloveliness of temper, or unguarded expressions. At the close of one meeting, beloved Mr. R. Chapman, in asking us to sing a hymn, designated it "the cure of all divisions":—

May the *grace* of Christ our Saviour,  
And the Father's boundless *love*,  
With the Holy Spirit's *favour*,  
Rest upon us from above!

*Thus* shall we abide in union  
With each other in the Lord,  
And possess in sweet communion  
Joys that earth cannot afford.

The evening of Tuesday was given to the consideration of scriptures showing our responsibility to seek unity of

judgment, and the ground on which we should confidently expect the attainment of it. It was felt by all that anything like *agreeing to differ* is sinful, and that there should be such a persistent bringing of our differences to the Lord as would prevent their leading to alienation of heart. We were reminded that the fact of our being endued with a Pentecostal anointing should lead us to aim at the *one accord* which so marked the Church in her early history. As the fellowship of saints results from fellowship with the Father and with the Son by the Holy Spirit, we have to seek our oneness of heart and mind in closer spiritual fellowship with God through His sacred Word.

Our feeling was that prophecy must be studied under the shadow of the cross, and that those who learnt there would never be found speculators in truth, attained by the mere effort of the mind. Being dependent upon one another, intercourse with one another helps to the discovery of erroneous thoughts. The prayer, uttered by one brother, "Lord, help us to sift out our own chaff," was more than once repeated by others, and we were made to feel that there may be much chaff mixed up with our wheat of which we know but little, and that one advantage of such a conference is that thereby a sifting goes on which is good for us all.

On Wednesday and Thursday, after an early meeting for prayer each morning, three meetings each day were given to the subject before us, and two questions—1. What is "the church?" 2. What is "the tribulation?"—were first considered.

Some freely confessed that they were unacquainted with the views held by others, and the very expression of the differences, generally speaking, showed them to be *less* than some had supposed, and taught us not to take for granted that one line of interpretation must be true, when

men of equal godliness and diligence in the study of Scripture have come to different conclusions.

Differences of judgment were expressed as to who are, and who are not, included in the expression "the Church of God." *Accuracy* in dividing Scripture, we were made to feel, needs to be accompanied by *comprehensiveness* of view, and it was evident that one might be lacking while the other had a chief place in the mind. As to the tribulation itself there was not much difference of judgment; but the further question, "Will the church go through this tribulation?" brought out most fully the differing views represented by those present, which were quietly and soberly stated at some length. Difficulties were freely expressed, and questions were put and answered in a manner which showed grace and forbearance; but some of the difficulties on one side, it was confessed, could not be met by those who held the opposite view, and time would not allow us to consider many of the scriptures brought before us.

As it would be impossible in a brief paper to give any *complete* view of the arguments by which the two views were sustained, it seems better only to say that grace and love marked the discussion. No effort was made to take an undue advantage of any seeming victory, or to drive anyone into a corner. All desired to leave the matter of convincing in the hand of the Blessed Spirit who alone can give that oneness of mind which all desire.

Modification of views may result from this conference, but oneness of mind was not arrived at, yet some very important objects were gained, such as the following:— A better acquaintance with each other's difficulties, and a more tender consideration one of another; a clear recognition that the one hope is the paramount joy of all alike—the goal to which each is looking forward; and the

repudiation of many unwise and extreme statements that have been imputed to those who differed from ourselves, and have done much to hinder unity. We learnt how easy it is, when we get into the presence of God together, to behave ourselves as those who know but in part, and are therefore bound to talk humbly, however confident we may feel. The desire was deepened for further intercourse and united study of prophecy, that we may be the better able to speak with the authority of a united judgment; and we more truly apprehended the order of truth contained in Rom. xiv. and xv. To arrive at the "one mind and one mouth" of Rom. xv. it is necessary first of all not to judge or despise one another, as Rom. xiv. teaches; and having in good measure arrived at this, a great step was gained toward that oneness of mind which "the God of patience and consolation" alone can give us from the Scriptures.

All brethren concurred as to the importance of watching the signs of the times with a spiritually enlightened mind, and of seeking to understand, in the light of prophecy, those passing events which are all tending to the consummation of the mystery of lawlessness in the manifestation of the lawless one. This duty is not affected by the question whether the church will or will not be on earth during his reign.

It is for our profit to learn the *truth*, for whatever is true is best, seeing that God always appoints and does what is most for His own glory and His people's good. Some await with joy the thought of the martyr's crown in the terrible days of the Antichrist, and some hope to be with their Saviour before those days come; but the desire of both is to please Him well, and to be faithful unto death.

When we parted, it was the deep joy of all to feel that we did so with a more loving realization of the brotherhood

of faith, and the assurance that, during all the time we had been together, no word had been said to grieve or to disparage another, whether at our general meetings or in our more private intercourse. To Him, by whose grace we were kept, be the praise and glory for ever and ever.

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### THOUGHTS ON THE THIRD PSALM.

THE third psalm was the outpouring of David's heart in an hour of deep sorrow, when, as an outcast from Jerusalem, he was reaping the fruit of his past sin.

The circumstances of the time referred to in the title of the psalm are detailed in 2 Sam. xv.-xviii. David had failed to judge Absalom for the sin of murdering his brother, had received him without confession of his wrong, or any evidence of contrition, and allowed him to be reinstated in his former position. He now took advantage of this position to alienate numbers of the people from his father.

But in the government of God Absalom's career was a divine judgment upon David's own great sin recorded in 2 Sam. xii. For though David most truly received God's pardon, he proved the truth that "whatsoever a man soweth that shall he also reap."

David so knew the reality of God's forgiveness that there is not a word in the psalm about his sin, but he is able, like Peter on the day of Pentecost, to set *the Lord* before him.

The bare-headed king, with every token of mourning, looks at his foes, and speaks to his God, laying his burden at the mercy-seat. Though at a distance from God's house, he realizes that God is ever present, and above all difficulties. This is the blessedness of faith

at all times. Many were saying, "There is no help for him in God," but, as on a former occasion, in his extremity, "David encouraged himself in the Lord his God." He apprehended God as his *shield*—who would interpose between him and all his foes; his *glory*—in whom alone he would boast; and the *lifter-up of his head*—who would in due time lead him to victory. Having humbled himself under the mighty hand of God, he could trust God to exalt him in due time. In the calmness of faith he lies down and sleeps, and he awakes, for the Lord sustained him. Refreshed in body and spirit he is able to say, "I will not be afraid of ten thousands of people, that have set themselves against me round about," for he knows that "the Lord is round about His people." With his eye thus upon Jehovah he is able even to anticipate the victory, "Thou *hast* smitten all mine enemies upon the cheekbone; Thou *hast* broken the teeth of the ungodly." And he traces *all* to God in the words, "Salvation belongeth unto the Lord."

But David did not forget that those who had been led away were numbered amongst God's people, and though they were for the time against him he would intercede on their behalf in the prayer, "Thy blessing be upon Thy people."

This Psalm teaches us the boldness of sin-purged lips, and the liberty of those who make that use of the precious blood of Christ which answers to the Israelites' use of the ashes of the red heifer. The more we walk in the light the more shall we discern our need of cleansing, but we shall at the same time so prove the blessedness of that cleansing as to increase our boldness in the presence of God.

T. C.

## THE AUTHORITY OF SCRIPTURE.

EVERYONE who has the fear of God in the heart will at once acknowledge that the authority of the sacred Scriptures is absolute ; that from them there is no appeal ; that they are as binding upon us as though we heard the voice of the Most High speaking to us individually. The Book of God stands supreme above all other books. If we take up the books of men who have written upon the things of God, even the wisest and most eminent men, we may admire and find pleasure in them, and may gain much help from them ; but we feel that as we read we have to *weigh* all they have written, and are at liberty to dissent from their conclusions. We are conscious that we have a *standard*, and if in our judgment anything does not fully correspond with that standard we cannot receive it, though we may leave it as a matter for further consideration.

Not thus does the humble believer deal with the Word of the living God. There is but one attitude that is becoming either to the young believer or the most advanced saint in dealing with Scripture, that is the attitude of the youth Samuel, whom the aged Eli taught to say, "Speak, Lord, for Thy servant heareth." Let us take up the Bible in this spirit, and we shall hear God speaking, and shall know His voice.

No one could with the mere voice of authority, or by subtle questioning, command an utterance from the Christ of God—the Living Word ; but when the ear of the contrite and lowly was open, He could not be silent. When the Pharisees demanded His authority for what He did, He refused to answer ; when they sought to entrap Him He silenced their questionings, and then by one question

put them to confusion. When Pilate presumed to sit in judgment upon Him, He answered him not a word; and Herod, who gladly caught at an apparent opportunity to satisfy his curiosity, was met with the same silence. But Mary at the feet of Jesus had only to sit and listen while He poured forth words of heavenly wisdom; the woman "who was a sinner" received at His feet the words that assured her of forgiveness and gave peace to her soul; and numbers untold who came in need and in faith heard His voice and were filled with gladness. In like manner, as one has said, "This 'Book of books' withholds its secrets from the proud and the hostile; while to the loving spirit it becomes as the body of heaven in its clearness."

The truth of the pre-eminence of Scripture is being much assailed, and on every hand men who profess to be Christian teachers are maintaining that we are to treat the Book of God as we do other books, and bring it to the bar of human judgment. As a natural consequence they find it full of difficulties, for it refuses to yield up to them its treasures of wisdom. That which is a well-furnished table to the hungry becomes a trap to the self-conceited, for "He taketh the wise in their own craftiness." Shall the saints of God be troubled because the wise and prudent of this world find nothing but difficulties in the Scriptures? Should not the fact rather remind us of the words of the Lord Jesus: "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes"? Moses lays down a great principle for our guidance in dealing with Scripture when he says, "Things which are revealed belong unto us, . . . *that we may do all the words of this law;*" and the Lord Jesus adds the assurance, "If any man desireth to do His will he shall know of the teaching." (Deut. xxix. 29; John vii. 17.)

We are all familiar with the fact that the psalmist often speaks of the Scriptures generally as "*the law of the Lord*;" but why is this term used? Is it not to make prominent the very point on which we are dwelling—the *authority* of Scripture? It is not that we have simply a book of commandments, but rather that all Scripture, and every separate portion thereof, comes to us as a voice from the eternal throne, commanding the reverent attention of those to whom God in His grace is pleased to speak. Every revelation of Himself which He deigns to give, commands our faith; and the slightest intimation of His will is a claim on our obedience. He who walks with God waits not for a decided *command*; his spirit is rather that of David's mighty men who, hearing him express a wish, risked their lives to fulfil it.

To the one who owns the absolute authority of Scripture, there are no such things as *essentials* and *non-essentials*. There are truths which are of *supreme* importance—the fundamental verities of the Gospel of God; and there are other truths which may be regarded as *comparatively* of secondary consideration. But no one who is taught of God will call any truth non-essential, or be content without seeking to learn the whole will of God, and to yield obedience to it. The Lord Jesus distinctly asserted that "judgment, mercy, and faith" were "*weightier* matters of the law" than the tithing of "mint and anise and cummin." And yet He does not say that the latter was of no consequence; He says, "These ought ye to have done, and not to leave the other undone." (Matt. xxiii. 23.)

Those who bring the Book of God down to the level of other books, or put any other book or any human tradition by the side of it, make it void, and it is well if this growing practice of the present day affects us as it did the psalmist. Having poured out his complaint—"They have made void

Thy law," he adds, "*Therefore* I love Thy commandments above gold; yea, above fine gold. *Therefore* I esteem all Thy precepts concerning all things to be right; and I hate every false way." (Ps. cxix. 126-128.)      W. H. B.

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## OUR DEPENDENCE UPON THE SPIRIT OF GOD.

NOTES OF AN ADDRESS BY MR. J. R. CALDWELL.

(Concluded from page 38.)

WE will now turn to some passages to show how peculiarly dependent we are upon the Spirit of God. In Gal. iv. 6, we read, "And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father." I love to dwell on those words, *your hearts*. Those very hearts which are "deceitful above all things and desperately wicked," which God only knows—the very core of our being, the source naturally of every evil thought and abomination to God—into those hearts has God sent forth His Spirit that He may take possession of them.

In connection with this truth observe the title given by God so frequently in calling Him "the *Holy* Spirit." We only get the expression "*Holy* Father" once from the lips of the Lord Jesus, and Paul does not speak of the "*Holy*" Christ or the "*Holy*" Jesus. It is as if God would guard that blessed Tenant, who comes so near to us, from all thought of association with the natural defilement of the temple in which He dwells. This Holy Spirit is sent to *dwell* in our hearts, and to enable us to utter the first breathing of the new-born soul—"Abba, Father." I never could have called God my *Father* but by His Spirit. When the Son of God said "Abba, Father," He spoke in two languages—Hebrew and Greek; and His people whether Jews or Gentiles, may use the same blessed words.

He understands us all alike, and makes intercession for us. Thus the one Spirit shews the membership of the one body, and, as He cries in our hearts "Abba, Father," He links Jew and Gentile together in the one risen Head before God. You will see from this that for the very first instincts of our being as children of God we are dependent upon the indwelling of the Spirit. You may teach a man to say "Our Father, which art in heaven," and yet he may never have called God *Father* by the Holy Ghost. May we not only learn to call God our Father, but also learn by the teaching of the Holy Spirit what is involved in that name—learn the changeless affection and tender care that is implied in it, and the mighty responsibility that is undertaken for us by Him who makes us His children.

In 1 Cor. xii. 3 we read, "No man can say that Jesus is Lord, but by the Holy Ghost." Of course a man can say "Lord" with the lip; but this means that no man can really, from his heart, "say that Jesus is the *Lord*, but by the Holy Ghost." Thus we are dependent upon that indwelling Spirit to give us to own practically the Lordship of Jesus. We may talk about the Lordship of Christ, but that Lordship is a great reality, and every time we call Him Lord He looks down into our hearts and knows whether the utterance is begotten of the Holy Spirit, or whether it is mere habit.

Look now at Ephesians ii. 18 :—"For through Him we both have access by one Spirit unto the Father." It is through Christ we are made nigh, as we read in verse 13, "Now in Christ Jesus ye who sometime were far off are made nigh by the blood of Christ." Our title is complete; it is our privilege to abide at all times in the very presence of God. Our nearness is the nearness of Christ, and we may with confidence sing :—

“So nigh, so very nigh to God,  
 I cannot nearer be ;  
 For in the Person of His Son,  
 I am as near as He.”

But where is our power to take the place in experience—in faith and confidence and love, and holy, humble liberty—to which we are entitled by the blood? Our power is only by the Spirit of God, whether it be in prayer, praise, or worship. We cannot draw nigh in our priestly character except in the power of the Spirit. We may have fine music, but it may not go above the building; we may make long prayers, but they go no higher. To all outward appearance we may talk like those who are in the third heaven, but we cannot in reality draw nigh to God and rest in His love, and in conscious nearness to Him, except as that blessed Spirit takes of Christ’s fulness and enables us to use it to His glory. We are dependent on the Spirit to show us Christ, and as He ministers Christ to the satisfaction of our hearts we instinctively take our place in the bosom of God.

The interior of the tabernacle was dark. No ray of first-creation light could penetrate its coverings. But there was the precious oil that filled the lamp, and as it burned, the priest was dependent upon its light to show him the glories of that inner covering. He could not see the cherubim, or the bread, or the golden altar with its crown, save as that lamp was burning. And it is only in the light and unction and teaching of the Spirit that the glories of Christ can shine into our souls. Thus God has in His grace made us dependent on His Spirit; for mere natural understanding gropes in vain after the things of God. They are spiritually discerned. Let us beware of a carnal handling of Divine things, and of groping with mere natural curiosity after the knowledge of God.

God has given us warnings against the inquirings of the flesh. He set a bound round Sinai, lest the people should break through and gaze. The Levites were not to be present when the vessels of the sanctuary were being covered, lest they should die. And the men of Bethshemesh were smitten for looking into the ark. God will not be mocked with fleshly curiosity, but for the man who desires reverently "to inquire in His temple" He has provided the holy oil to reveal the glories of Christ. The holy, reverent inquiries of Mary at the feet of Jesus were very different from the questions of the hard-hearted Pharisees, and it is the lowly spirit we should seek to cultivate.

In Ephesians vi. 18 we are exhorted to pray "*in the Spirit,*" and in Jude also to be "*praying in the Holy Ghost.*" In James v. 16 we read that the "effectual fervent prayer of a righteous man availeth much." Now the Greek word here represented by "effectual fervent" is the same that is rendered "*worketh*" in Phil. ii. 13—"it is God that worketh in you"; and it would be perfectly legitimate to read it, "the *inwrought* prayer of a righteous man availeth much." I understand it to mean that the prayer wrought in us by the Holy Spirit is the availing prayer, and that is really the prayer of faith. But let us not get into bondage. God gives us wonderful liberty in prayer. He says, "In everything by prayer and supplication with thanksgiving let your requests be made known unto God." Now we may make our requests known to God, and yet be wrong in our judgment of what is good for us; but there are times when the Spirit works a prayer in us, and the groaning of our hearts becomes the groaning of God's Spirit. People may have fluency of language, and be able to "engage in prayer" as it is called; but an old Scotchman once remarked, "I do not like to say that about *speaking to my Father.*" Prayer is just simply

drawing near to God and speaking to Him as our Father, who Himself loveth us.

I need hardly remind you that the Holy Spirit of God is our Teacher, and the Scriptures may be called our lesson book. Children can make very little use of their lesson book unless they have a teacher, and we are ever liable to abuse and harm ourselves by the very gift of God unless we are depending in lowliness of mind upon the Holy Spirit's teaching. I desire to impress upon you those words—"Put on, as the elect of God, humbleness of mind." We need this to enable us to submit our minds, as the mind of a little child, to the Divine Teacher, that He may instruct us in the meaning of the Word of God. I once thought it was necessary to read my addresses, and on one occasion when about to speak found I had forgotten my notes. I had to lift up my heart to God for help, and He did help me. The Holy Spirit is able to bring all things to your remembrance, but you cannot *remember* things you have never learned. Let there be diligent study of God's Word, and the Holy Spirit will at the right time bring up what is needful, in spite of all weakness and feebleness. We need to be vessels sanctified. We may have the Word, but unless it is in the power of the Spirit we shall do no damage to the enemy. Unless the sword is wielded by the Spirit of God, we may perhaps *cut ourselves*, but it will not hurt the devil. I am more than ever afraid of *doing the devil's work with the Spirit's sword*.

In 1 Cor. xii. 4 we read: "Now there are diversities of gifts, but the same Spirit." There is nothing more important for God's people collectively than to see that on this stupendous gift of the Holy Spirit, who has been sent down to *dwell* in His saints, we are dependent for all edification. Worship is that which ascends by the Spirit

from us to God. Ministry in its true sense is that which comes down from God, through Christ the Head, by the Holy Spirit to us. Satan knows that truth, while God's saints are widely ignorant of it. And that which is most glorifying to God, and most necessary for us, is just that which Satan will most seek to hide and oppose. Ministry has become a thing of men and money and worldly position, instead of being the responsibility of each member of the body to the Head.

People say to me, "You do not believe in the Christian ministry." I answer, "I am separated from every mere human system under heaven just because I do believe in the Christian ministry"—the ministry that comes from Christ, and not the ministry made by man. I say not a word against any man, but against the principle which in every denomination confines ministry to a selected class. It is resisting and setting aside the sovereign will of the Holy Spirit of God. I speak with all love and reverence when I say that, holding and owning God's truth upon this subject, I can no more go to worship where ministry is confined to a separated class than I can go to worship in a Roman Catholic cathedral. The question is not, Have I found a place where I can hear my own voice or do as I like? but, Have I found a place where I can own the authority of Christ, and the sovereign distribution of gifts by the Spirit of God?

Thus you see how in all these matters God has made us dependent on His Spirit. We have the Spirit; there is no doubt about that. As surely as we have forgiveness of our sins we have the indwelling of the Spirit. But it is our responsibility to be filled with the Spirit, and so to be vessels fitted for God; to see that the Spirit is ever flowing in and running over in loving streams round about us, so that, wherever we are, people are getting life, and comfort,

and help and blessing. What higher honour can we have than to be "the temple of the Holy Ghost"? Shall we defile the temple of God? Shall we adorn the temple of God in any way that conforms it to the world and attaches to it Egypt's reproach? Shall we not rather remember that the temple of God is holy, and seek so to keep it for God that His Spirit be not grieved?

Have you ever considered, dear friends, how Christ was led by the Spirit, and what joy that Spirit had in dwelling in a heart that was ever so true to God? The Spirit led Him step by step, whether to the wilderness to be tempted, or to Gethsemane and Calvary. Does not the Spirit love us? There is a striking word in James, especially if we take, as I believe we should, the margin of the Revised Version: "That Spirit which He made to dwell in us yearneth for us even unto jealous envy." Think of the jealous desire of the Holy Spirit to have us like that Holy One whom He led to Calvary; and may God impress upon our hearts the deep responsibility we are under to live in the Spirit, to walk in the Spirit, and to bear the fruit of the Spirit.

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## THE GLORY FILLING THE TEMPLE.

EZEKIEL XLIII, 1-5.

NOTES OF AN ADDRESS BY MR. T. NEWBERRY.

GOD created man for His own glory, and fitted him for intercourse with Himself. This is intimated by His visiting our first parents in the cool of the day. He doubtless taught them to hallow the beginning and end of each day with worship.

When man fell his heart became alienated from God, and the link formed between God and His creature was

sundered. Consequently, though after man had sinned, God walked as usual in the garden in the cool of the day, He missed the one who should have been looking out for His presence. Therefore He called unto Adam, and said unto him, "Where art thou?"

Instead of casting man off, God, in His condescending kindness, *proceeded to renew the intercourse that had been broken*, and to establish it upon a firmer basis. A very clear intimation of this gracious purpose is given in His word through Moses to Israel: "Let them make Me a sanctuary that I may dwell among them." (Ex. xxv. 8.) And after the tabernacle was made according to the given pattern, and the sacrifices had been offered and accepted, "the cloud covered the tent of the congregation, and the glory of Jehovah filled the tabernacle." God fulfilled His promise, "There will I meet with the children of Israel."

Some centuries later, when Israel dwelt in the land, Solomon built a temple for God. Here again sacrifices were offered and accepted, their acceptance being shown by the fire descending to consume them. And then, "as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking Jehovah," "the house was filled with a cloud," and "the glory of Jehovah had filled the house of God." (2 Chron. v. 13, 14.)

So also on the day of Pentecost. The all-atoning sacrifice had been offered on Calvary, and its acceptance shown by the resurrection of Christ from the dead. Living stones were being builded together for a habitation of God through the Spirit, for the disciples were assembled according to the command of the Lord Jesus. And then the Spirit descended and the house was shaken, and filled with the glory of the presence of the Holy Ghost.

Thus also will it be in the Millennium, when "the mountain of Jehovah's house shall be established in the

top of the mountains, and shall be exalted above the hills," and the temple as described by Ezekiel shall be erected. When all is complete, God will take possession, and it is this that is described in the verses before us: "Behold the glory of the God of Israel came from the way of the east: and His voice was like a noise of many waters: and the earth shined with His glory." This glory corresponds with that described in chapters i. and ii. The prophet had seen it depart from the temple (chapters x., xi.), and now he sees it return.

In the tabernacle there was the ark of shittim wood, *one* table of shewbread, and *one* lampstand. In Solomon's temple the ark was placed under the wings of the larger cherubim; and there were *ten* lampstands and *ten* tables. In the description of Ezekiel's temple, no mention is made of any vessels except the altar of wood, which is called "the table that is before Jehovah." The ark will be no more mentioned in that day; and there will be no longer any need for the lamps to shine, for the noontide light of the Divine presence will make all other light unnecessary, while it will set aside all shadows, and take the place of every type.

So also will it be when the spiritual and heavenly temple shall be completed, that temple which comprises all the redeemed, being composed of living stones—souls redeemed by the blood of the Lamb. When they are clothed in bodies of resurrection incorruptibility—partaking of Divine glory, conformed to the image of their glorified Redeemer, and resplendent with every grace and perfection of the eternal Spirit—there will be no need of any lamp, or of the sun to shine in that temple; for the glory of God will lighten it, and the Lamb will be the light-giver thereof. (Rev. xxi. 23.)

## REVISED VERSION OF THE OLD TESTAMENT.

## II.

## GENESIS I.-III.

The changes made in the Old Testament by the Revisers are, on the whole, by no means so numerous in proportion as those in the New Testament. This is a cause for thankfulness, but it is partly due to the great difference between the Hebrew and Greek languages; and perhaps to the adverse criticisms on the New Testament Revision and its many alterations. It would of course be out of the question for us to consider *all* the changes made by the Revisers, and we can only make a selection, but in commencing we may bestow more attention on the early chapters of Genesis than on other parts.

Chap. i. 1—"The *heaven*." It is well to notice that the word in the Hebrew is always in the *dual* form, denoting *two* heavens. In the New Testament Paul speaks of "the third heaven," and this is doubtless referred to in the Old Testament expression "heaven of heavens," which is of frequent occurrence: see Deut. x. 14; 1 Kings viii. 27; Neh. ix. 6. "*Heavens*" would be a more accurate rendering here, and in chap. ii. 1, where the Revisers have altered the word to *heaven*.

v. 2—"waste and void." This is preferable to "without form" (A.V.), the word for *waste* being the same that is used in Isa. xlv. 18, "He created it not *in vain*" (A.V.), "*a waste*" (R.V.).

v. 2—"The *spirit* of God." We much regret to see that the capital "S" of the Authorised Version gives place to a small "s" here and throughout the Old Testament. It is true that discrimination would have been required in

several places as to which should be used ; but this entire setting aside of the Personality of the Spirit of God, viewed in the light of the fuller revelation concerning the Holy Ghost given in the New Testament, is a grave matter, more especially as the N.T. Revisers have in all cases carefully formed their own judgment as to whether to use a capital or a small letter. (See Rom. viii.) It is not that the O.T. Revisers have as a rule been sparing in the use of capitals, for they have introduced many fresh ones, as in the words Name, Voice, South, Wars, River, City, Tent, Plain ; and they have taken great pains in putting a capital in some occurrences of the word *south*—“South of the Kenites ;” “South of the Cherethites,” &c. But useful as certain of these capitals may be, they give greater significance to the substitution of a small letter in the word Spirit.

In connection with this we may also notice the removal of the capital letter from the word *Prophet* in Deut. xviii. 15—“The LORD thy God will raise up unto thee a *prophet* ;” from the word *Son*, Ps. ii. 7—“The LORD said unto me, Thou art my *son* ;” and from the word *Lord* in Ps. cx. 1—“The LORD saith unto my *lord*, Sit thou at my right hand.” Yet these three passages are distinctly quoted in the New Testament as referring definitely to the Lord Jesus. The same absence of capitals is noticeable in Dan. ix. 25, 26, “the anointed one, the prince,” instead of “The Messiah, the Prince” (A.V.), and in Dan. vii. 9, 13, “one that was ancient of days,” instead of “The Ancient of days.” A change in the size of a letter at the beginning of a word may be called a very small thing, and the capital may not have been always accurately used in the A.V. ; but as a straw indicates the course of a stream, so these changes show the dangers to which we referred in our prefatory remarks.

v. 2—"moved." The margin, "*was brooding upon,*" far more accurately gives the meaning. The Hebrew word occurs again only in Deut. xxxii. 11, where it is said of the eagle that she "fluttereth over her young." Fürst renders the word "to lie quickening or brooding." It is interesting to notice that the intensive form of the verb is used here, and the word may well suggest that the life and beauty of God's creation were produced by the quickening power of the Holy Spirit.

v. 5—"And there was evening and there was morning, one day." This is a valuable alteration; the sentence does not now necessarily imply that it was the first day of the creation.

v. 8—"a second day." Here, and in the mention of the other days, the Hebrew has no article, but the absence of the article does not necessarily give indefiniteness. Neither in Hebrew nor in Greek is there an indefinite article, and therefore we cannot always attach the same degree of indefiniteness when the article is not used as is expressed by our indefinite article "a".

v. 20—"And let fowl fly." This, which is given in the margin of the A.V., is better than the A.V. text, which seems to imply that the waters brought the fowl. In the same verse the margin, "Let the waters swarm with swarms of living creatures," may remind us of the abundant provision God has made for man in the fish of the sea.

v. 21—"Sea-monsters" well expresses the meaning of the original; but the Hebrew word is often used where this translation would be difficult. The word *dragon* is the common rendering in the A.V. It is so given in the following passages: Deut. xxxii. 33; Neh. ii. 13; Ps. lxxiv. 13; xci. 13; cxlviii. 7; Isa. xxvii. 1; li. 9; Jer. li. 34. In Ex. vii. 9, 10, 12, it is rendered *serpent*. In Job vii. 12,

*whale*, as here ; and Lam. iv. 3, *sea-monster*. In Ps. xci. 13, the Revisers have had to recur to *serpent*, and in most of the other passages to *dragon*. But this word must not be confounded with another which is similar, but not identical, and is also often rendered *dragons*, but ought always be rendered *jackals*, and is connected with desolate places and ruins. It occurs in Job xxx. 29 ; Ps. xlv. 19, and ten other places.

Chap. ii. 1, 2—"the heaven and the earth were *finished*. . . . God *finished* his work." It is well to have the same word in both verses, though *completed* might have been better. To *finish* is only a secondary meaning of the root, which primarily denotes the bringing anything to completion and perfection, and hence is beautifully suited to describe God's completed heavens and earth.

v. 4.—In this verse the sacred name JEHOVAH occurs for the first time. The American Company of Revisers desired that the title should be given in English whenever it occurs in Hebrew, and we wish their advice had been followed. In all probability the superstitious feeling that never allowed the Jew to pronounce the sacred name, and which has resulted in our losing the proper pronunciation of it, led the LXX. translators to substitute the word *kurios*, that is, Lord, for it. The English translators followed their example.

It may be well to add a few remarks on the word, as the world's wise men have made use of the absence of this name in Gen. i., and its presence in chap. ii., to propound a theory as to a different authorship of the two chapters. The one they designate "Elohistic," and the other "Jehovistic" from the words Elohim and Jehovah. *Elohim* reveals God as the Mighty One who creates ; but *Jehovah* invariably refers, directly or indirectly, to God in His covenant relationship to His people, and therefore in chap. ii.,

where the man and the woman are looked at typically, we find appropriately "Jehovah" and "Elohim" linked together, except when the serpent speaks, and he significantly never uses the word Jehovah, but Elohim only.

The name "Jehovah" is explained to Moses when God calls Himself "I AM WHO I AM" (Ex. iii. 14), and simply afterwards "I AM." This, as the meaning of Jehovah, is well marked in the R.V. in verse 15, "The LORD (*i.e.*, Jehovah), *the God* of your fathers," and so always when the word Elohim is in the construct (*i.e.*, followed by a genitive). The LXX. render the words "*I am He who is*" ("Ho ōn"). Compare Rev. i. 8; iv. 8, etc.\*

It may not be out of place here to remove a difficulty in Ex. vi. 3, caused by the insertion of the word *by* in the clause "*by* my name Jehovah was I not known to them;" for Abraham certainly knew the name when he called the place of Isaac's altar "Jehovah-jireh." The R.V. inserts in the margin *as to*, which is better, signifying that while *as* El-Shaddai, The Almighty One, He was known, the covenant grace implied in the name Jehovah was as yet unknown. "Yehovah" is better than "Jehovah."

v. 13.—It is well to retain Hebrew names as a rule, but this cannot always be done. We could not call Egypt *Mizraim*, and there are other cases in which familiar names must be retained. Here, in giving *Cush* in the text, there should have been a marginal note, "that is, *Ethiopia*."

v. 14—"In front of Assyria." Why the Revisers should here put *in front of* in the text, and *toward the east of* in the margin, and in precisely the same case do exactly the opposite in chap. iv. 16, it is difficult to see.

\* In Rev. i. 8, the word "God" should be inserted "The Lord God, He who is, and who was, and who is to come," corresponding with the three titles in the book of Exodus—Elohim, Jehovah, and Shaddai.

*In front of* in a connection like this gives no meaning. (See also 1 Sa. xiii. 5 ; Ezek. xxxix. 11.)

vv. 19-23—"The man." The substitution of this expression for "Adam" several times here and in subsequent chapters will be observed. The Revisers appear to have been guided by the article, rendering "the man" when it is used (though not uniformly), and otherwise "Adam." It would be interesting, especially in connection with 1 Cor. xv. 45, to consider this point more carefully.\*

Chap. iii. 1—"of any tree." This is the meaning of the Heb. "of all the trees," and in the margin "Heb." might have been given rather than "or."

v. 5—"Ye shall be as God," marg. "gods." It is surely strange even to suggest the possibility, as the A.V. and the R.V. margin do, that Eve knew of any gods except the God already spoken of. It is well to inform the reader of the English that while the Hebrew word *Elohim*, most commonly used for God, is plural, it is followed by a verb in the singular, telling us thus early of a Trinity in Unity.

v. 6—"a delight to the eyes." This translation is open to the grave objection that it misses the point intended of expressing *desire*, as in the margin of A.V. ; the word being that which is used for *lust* throughout Scripture, when desire is looked at in a bad sense. Compare 1 John ii. 16. In the next clause, "to be desired" is used, but the word is different. Though having a somewhat similar

\* God especially gives the name of "Adam," i.e., *red earth*, to both the man and the woman (chap. v. 2), as if to remind them of their lowly origin, though Eve was made from Adam ; but Adam, conscious of his dignity, calls himself *Ish* and Eve *Isshah* (chap. ii. 23) ; *ish* conveys a higher idea than *adam* ; see Ps. lxii. 9. In Ps. xxii. 6 Christ very significantly calls Himself a "no *ish*" ; not a "no *adam*." The use of various Hebrew words for *man* is very instructive, and neither the A.V. nor the R.V. attempt to show them, but they are well indicated in Mr. T. Newberry's "*Englishman's Bible*."

meaning, it might have been rendered "to be delighted in." In the margin "desirable to look upon," instead of "to make one wise," seems a neologian effort to rob Scripture of its miraculous character. In the whole range of the Old Testament the word means to make wise, understanding, or successful; never "to look upon."

v. 15—"it shall *bruise* (marg. *lie in wait for*) thy head." Here Gesenius supports the marginal rendering, but Fürst, in conformity with the Arabic, renders the word *pierce, wound, bite*. It occurs only in two other places: Job ix. 17, *breaketh*; and Psalm cxxxix. 11, *cover*; in both which there is the idea of *attacking* rather than of *lying in wait for*. The Revisers in the margin follow the LXX., but the other Greek versions and the Syriac give *crush* as the meaning, using the same word that Paul does in Rom. xvi. 20, "The God of peace shall *bruise* Satan under your feet shortly." It would seem that he so read it in his day. Such marginal notes only tend to give ambiguity to passages to which faith has ever clung. We should like to see "*Seed*" with a capital letter, and "*He* shall bruise," instead of "*it*," corresponding with the masculine pronoun in the Hebrew.

v. 17—"in *toil* (marg. *sorrow*) shalt thou eat of it." *Sorrow* is preferable, the word being usually rendered *grief*. That this grief finds an echo in the heart of God we see from chap. vi. 6, "it grieved Him at His heart." The fall brought grief to man, but it was also a grief to God.

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## HINDRANCES TO UNITY AMONG CHRISTIANS.

CHRISTIANS, *i.e.*, the Church of God in Christ, are a vast multitude of persons of all ages and statures; of all measures of capacity, of all varieties of disposition, and of all forms and characters of mind. This host, not only of

“babes,” “young men” and “fathers,” not only of men of unequal growth and attainments, but differing from one another in many of the springs and principles of thought, feeling and action, are commanded to acknowledge and love and serve one another. They are made one by the baptism of the Spirit into one life; but they are left unchanged and untouched in all their native inequalities, oppositions, and differences. *How are they to obey the commandment?*

If they gather together solely on the recognition of their common Christian life, will they agree? Will they dwell and walk together happily? By the power of this common life, when it shall have attained its full expansion (*i.e.*, in the glory), they will indeed agree and indeed have fellowship; but will this life suffice in its earthly, its feebly-developed, its “*child*” stage? (1 Cor. xiii. 11.) Will it suffice, I ask, not to repress all the jarrings and strivings of each individual’s ever-lusting flesh, but to fill up all the inequalities, to overcome all the oppositions, and to blend all the differences of each individual’s nature? Will it produce loving concord notwithstanding all that fund of disagreement arising from unequal growth and attainments, unequal capacity and power, variety of mental constitution, and diversity of disposition and character?

We shall find it helpful towards settling our inquiry, if we first look a little into this principle of gathering, of which we have been speaking—viz: The common confession of Jesus as the Christ, or the common recognition of the common life. Is there indeed such a principle of gathering? Has there in fact ever been a gathering upon it? There have been, and there are gatherings *ostensibly* upon this basis; but, in *reality*, they are all founded upon and held together by agreement, expressed or assumed, upon points of doctrine, and of

church government, order and form. Agreement is obviously necessary upon fundamental and vital doctrines, such as, "The divinity of the Lord Jesus," "Salvation by grace," "Justification by faith," "The fall of man," "The atonement of Christ," "Regeneration by the Spirit," "The resurrection of the dead," "Eternal judgment," etc. But a common consent has also been considered important and indispensable upon various particulars of rule and procedure, as the Scripture asks, "*Can two walk together except they be agreed?*" So Christians inquire, what fellowship can there be between those, who, on the one hand discern and maintain, and those on the other who do not discern or do not appreciate other rich and powerfully practical truths of Revelation? For example, "The union of the Church with Christ and its consequent unity;" "The Personality of the Holy Ghost, and His presence in the midst of the Church and vicarious presidency over it;" "The Eternal Sonship of the Son of God, and His true, perfect, and sinless humanity;" "Sole priesthood of Jesus Christ;" "The utter corruption and unprofitableness, as well as the irrecoverableness of the flesh, and the impotence even of the regenerate man except through faith in Christ;" not to add, as perhaps less peremptorily to be insisted upon, "The Heavenly calling of the Church," "The premillennial Advent of the Lord," "The order or progression of the Dispensations," etc.

Again, what fellowship, what co-operation, what church-communion can they have who utterly reject, and they who reverently receive Apostolic succession, Episcopacy Church and State union, human priesthood and human ordination, written discourses, forms of prayer, etc.? "We," say some Christians, "we, who hold the foregoing important doctrines, and who refuse, as of human invention, mere points of church history, constitution and order, do

quite allow the Christianity of our brethren who see not the doctrines by us so prized, and who contend for the points by us discarded, and we are ready to do much, even to make sacrifices and concessions, towards our assembling together; but we may not sacrifice or concede doctrines so momentous and precious, and we may not admit points so unwarranted and evil. We greatly desire our union, and we propose to all our brethren of all denominations and systems, the sound and ample basis of 'The confession of the Lord Jesus and of the common brotherhood in Him;' but we require it to be *understood* that differences concerning these important doctrines and concerning those human inventions cannot be allowed."

Is it not, therefore, evident that the principle of the gathering together of all Christians, differing however widely and strongly, solely upon "the common confession of Jesus" cannot be carried out?

I stop for a moment to observe that the churches of the apostolic day were no exception to this statement; for they, though containing indeed individuals of unequal growth and stature and of diverse judgments and sentiments, did not consist of members "differing widely and strongly" upon important points of doctrine and order. Their members were *agreed* on the great essentials; and where they began to disagree and form divisions they obtained correction and healing from the authority and power of the Apostles. Further when, in process of time, their disagreements advanced and extended, they parted asunder, and formed bodies of one mind and profession. The sin and folly of this sad history lay, not in the parting and separating of disagreeing brethren, nor in their re-gathering into one-minded masses, but in their *disagreeing*, and, after separation, in their standing aloof, and in their

mutual and violent hating and reviling and opposing one another.

Therefore, is there not a way of so acting one towards another that, though separated, and holding tenaciously to those things which we most surely believe, we may at least exhibit mutual forbearance and love? Surely there is. Let one Scripture suffice for the present—"I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; (*and so*) endeavouring to keep the unity of the Spirit in the bond of peace."

[The foregoing fragment, written many years ago by the late Major J. T. MOLESWORTH, expresses strikingly the difficulties which meet God's children in their desire to carry out that oneness which the Word of God enjoins, and it will be a profitable exercise if we seek to gather from Scripture further instructions to meet these difficulties, which we may expect to increase rather than to diminish. A true acknowledgment of the Lordship of Christ, and full subjection to the authority of Scripture, as unfolded by the Holy Ghost, would remove many hindrances.—ED.]

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#### NOTES AND REPLIES.

*How are we to understand* Ezekiel xiv. 9—"If the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet"?

The word translated *deceived* would be more accurately rendered *persuaded*, as it is in 1 Kings xxii. 21, 22, where we find an illustration of this statement. When the heart of an enquirer is false he will go to enquire of a false prophet and not of a true one; then God permits the lying spirit to possess the prophet so that he both believes and utters a lie. The one who is habitually a deceiver becomes himself deceived. (2 Tim. iii. 13.) There can be no doubt that the prophet spoken of in Ezek. xiv. is a false prophet; verse 10 fully shows this—"The punishment of the prophet shall be even as the punishment of him that seeketh unto him." The reference is to one of those who in the previous chapter are called "prophets of *Israel*" (not prophets of

God), who seduced the people, saying Peace, when there was no peace, and building with untempered mortar.

It is a solemn instance of that *judicial hardening* which God never sends till the doom is sealed and judgment is inevitable, and He deals with the sinner in such a way as "to make His power known." (Rom. ix. 17, 22.) It was this judicial hardening—after Pharaoh had persistently hardened his own heart against God (Ex. vii. 13, R. V.)—that led to his destruction at the Red Sea. We see the same thing in the judicial blindness of which Isaiah vi. speaks, and in the predicted doom of the Antichrist and his followers in the latter day, when, "because they received not the love of the truth, that they might be saved," "God shall send them strong delusion, that they should believe the lie." (2 Thess. ii. 10, 11.) Truly, "God is not mocked."

*Does 1 Cor. xv. 52 necessarily imply that all who have part in the first resurrection are raised at one and the same moment?*

Not necessarily. In John vi. our Lord several times speaks of raising up those who are His at *the last day*, and in John xii. 48 He says, concerning those who reject Him. "The word that I have spoken, the same shall judge him in *the last day*;" yet we know from other scriptures that a thousand years intervene between these two events. So here the last trump may not be limited to a given moment of time, but may introduce a period, for the expression, "in a moment, in the twinkling of an eye," refers to the space of time in which the transformation from corruption to incorruptibility, from mortality to immortality, takes place.

We may further notice that the Lord speaks of the first and second resurrection without intimating the fact that a thousand years would lie between them: "The hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of judgment." (John v. 28, 29.)

In Rev. xx. 4 we have three distinct groups spoken of as having part in the first resurrection. If there were nothing else in Scripture to guide us in interpretation we should regard them as being raised at the same moment, but there is nothing in the passage itself to demand such an interpretation, and we have here as elsewhere to be guided by the consensus of Scripture, and not by a narrow interpretation of an isolated passage. It is well for us to learn to look at things from God's point of view, and not from our own, remembering "that one day is with the Lord as a thousand years, and a thousand years as one day." (2 Pet. iii. 8.)

## ENCOURAGEMENT AND CORRECTION.

LUKE x. 1-24.

OUR Lord Jesus Christ was ever the Man of faith—the Man of eternity. He lived by the word of His God; hence He was ever the Man of peace. Surroundings mattered little to Him, because the word of Jehovah was hidden in His heart.

As the Lord of the harvest He had sent forth the seventy, that they might heal the sick and preach the kingdom of God. This must not be confounded with what we find elsewhere (see Matt. xxi. 37), the Lord of the vineyard sending His servants to seek for fruit. Here it is the kingdom of God *in grace*—the power of God meeting the need which sin had occasioned, and seeking nothing, requiring nothing, but *need*, and the faith which accepts the grace that the kingdom brings.

The seventy returned with joy, saying, "Lord, even the devils are subject unto us through Thy name." But the Lord, whose eyes are like doves' eyes, and yet like eyes of fire, quickly discerned a danger. Well is it for the servants that the Master can see farther and deeper than they can, and that He gives them the benefit of this. Jesus quickly perceived that in their minds success in labour was eclipsing the sense of divine mercy. How often this has been repeated in the history of God's servants! A little success in service obscures the memory of the grace which saves and then sends forth to serve! Such is man; such is the flesh even in the saints of God.

"I beheld Satan as lightning fall from heaven," were the Lord's words in answer to their tidings of success. As the sight of the eye annihilates space, so faith overleaps

time. Revelation xii. 10 is not yet fulfilled ; "salvation" has not yet come except to faith, and the "kingdom" is still in abeyance. But faith looks for nothing save the word of the Lord, and, having that, awaits its fulfilment in patient hope.

These tidings of victory in conflict with the powers of darkness were to the Man of faith the earnest of final victory. Times and seasons may intervene, and the powers of evil may run their course with seeming success, but the purpose of God cannot be altered, and Satan must be dethroned, and the kingdom of Christ must be set up.

"He hath left us an example that we should follow His steps;" but it is herein that so many of us fail. We are elated if successful, and cast down if not, instead of firmly gripping the word of promise in the name of Jesus, and keeping the eye on the end, knowing that success is pledged to us in Him. The grace that wrote our names in the book of life is ours for every step of the way, but no grace in service can equal, much less outvie the grace that met us when sinners. (Rom. v. 8.) It is because we are such poor, flimsy apprehenders of divine mercy that we allow a little success in service to obscure the grace which looked upon us at the first.

Success in service makes us something. "The devils are subject *to us*," said the disciples. They indeed added "through Thy name," but evidently it was their being subject "*to us*" which was the cause of their rejoicing.

Spiritual power is a weighty weapon to put into the hands of man. Never do we need more to pray for grace than when we pray for an increase of spiritual power. To hold this power for God has proved too much for many. They have boasted in the gift, and forgotten the Giver. Hence their table has become a snare. Grace makes God everything, and man nothing. And in that grace we

should find our present joy, and the pledge of that perfection which shall be ours in the coming day.

Our heavenly Father does nothing by halves. If He begins He will also finish. It is a poor faith that rests on inferences drawn from the Scriptures, for they are the result of human reason dealing with the Word of God. The faith which sanctifies and keeps the heart steady is that which rests on the Word itself. Thus it was with the Son of God—the perfect Man. The shaking of Satan's kingdom by the hands of feeble disciples was not needed to confirm His faith. "His bow abode in strength, and the arms of His hands were made strong," for His hope was built on divine promise. "He shall bruise thy head," had long before been spoken (Gen. iii. 15); hence the exultation, "I saw Satan as lightning fall from heaven."

Next we have the gracious intimation of the disciples' privilege to walk even as He walked. "And He turned unto His disciples and said privately, Blessed are the eyes which see the things that ye see" (verse 23). What were the things they saw? Speaking after the manner of men, they saw everything in their national polity rushing headlong to ruin. The law was broken, and divine threatenings were partially fulfilled, for they were under bondage to a Gentile power. But, worse than all, pride had so blinded the nation's heart that they knew not the day of their gracious visitation in the person of their King and in the kingdom He had brought nigh to them. For great as was Israel's sin, divine grace was yet greater; and Jehovah's outstretched wings would have proved a covert from the storm had they but sought thereto for refuge. (Matt. xxiii. 37.) He would have gathered them, but they would not. Hence, according to the judgment of sight and sense, what they saw might well make them weep.

Yet Jesus says, "Blessed are the eyes which see the things that ye see;" and He knew that His words were true though the disciples, perhaps, understood them not. We have said that our Lord was the Man of eternity; and that eternity would make good the promise in Eden; hence He rejoiced in spirit. The disciples also were men of eternity, for they were linked in destiny and in sympathy with Himself, and had they seen aright, according to faith and eternity, they too would have rejoiced. For the examples of subjection to the name of Jesus which they had witnessed were pledges of the full subjection of all evil powers to Him in the day yet to come.

The apostle Paul had the eye of faith upon the same moment of victory, when he wrote to the saints at Rome, "And the God of peace shall bruise Satan under your feet shortly." (Rom. xvi. 20.) So too in 1 Cor. xv. 57, "But thanks be to God which giveth us the victory through our Lord Jesus Christ."

In the fulfilling of this glorious expectation we find from Revelation xx. that Satan's works outlast himself, for "the last enemy that shall be destroyed is death." (1 Cor. xv. 26.) Death and hades are linked together as the last witnesses to the long and awful effects of Satan's power. But the author being cast into the lake of fire, his works follow him. For we read, "And death and hades were cast into the lake of fire. This is the second death." (Rev. xx. 14.)

"Ye therefore, beloved, knowing these things beforehand, beware lest, being carried away with the error of the wicked, ye fall from your own steadfastness. But grow in the grace and knowledge of our Lord and Saviour Jesus Christ. To Him be the glory both now and for ever. Amen." (2 Pet. ii. 17, 18, R.V.)

J. CR.

## "THE TESTIMONY OF OUR LORD."

### 2 TIMOTHY I.

HAVING expressed his thankfulness for the "unfeigned faith" of his beloved Timothy, and his great desire to see him, Paul addresses to him words of encouragement and exhortation which may remind us that the truest servant of God is never out of danger while on the battlefield, and can never dispense with the spirit of watchfulness while the enemy is seeking to cast down and to intimidate. He calls upon Timothy to "stir up the gift of God" which he possessed. The word "stir up" means to *rekindle*, or *fan into a flame*. A true "gift of God," possessed and held in trust by any of us for the Church, may be quenched and become dormant by indolence, unwatchfulness, or timidity; or it may be kept growing and fruitful by diligence, watchfulness, and holy boldness. There are indications that Timothy was naturally of a somewhat *timid* disposition; see Paul's exhortation to the Corinthians, "Now if Timotheus come, see that he may be with you *without fear*: for he worketh the work of the Lord, as I also do." (1 Cor. xvi. 10.)

This may give special force to the assurance that the Spirit which God hath given to us is not "the spirit of fear [*timidity* or *cowardice*]; but of power, and of love, and of a sound mind [*or self-control*]." The Spirit of God imparts to us the *power* we need to enable us to *do* all God's will and to *teach* all God's Word in spite of opposing forces; the *love* that leads to endurance for the sake of Christ and the gospel; and the *self-control* that prevents our being seduced by the smiles of the world or moved by its frowns. "Self-control" is very different

from self-assertion; the latter may soon give place to *timidity*, as we see in the case of Peter before Pentecost, who spoke very confidently amongst his friends, but quailed when surrounded by foes. It is after the assurance that God has given us His Holy Spirit, who works these graces in us, that Paul proceeds: "Be not ashamed therefore of the testimony of our Lord, nor of me His prisoner: but suffer hardship with the gospel according to the power of God." (R.V.)

The testimony of our Lord has never been maintained without cost, for it has always been opposed by the world, and even by many who have professed His name. Particularly is it so in the present day, when many who wish to be regarded as teachers of truth are trampling this testimony in the dust, and arraying themselves against every distinctive truth of the gospel of God. Even genuine servants of God are tempted to tone down His truth, and thus endeavour to make it palatable to men, harmonizing it with what they deem to be fitting, and with the pretensions of what men call science. The simple assertion of the *whole* testimony of the Lord brings derision and contempt. But instead of being ashamed we are called to take our stand with the gospel knowing that as we now suffer hardship with it, so we shall soon share its triumph; for triumph it must, simply because it is "the gospel of God." Paul makes solemn mention of some who became ashamed, and turned away from him when he was called upon to suffer for the gospel (v. 15); but he also presents to Timothy two examples of not being ashamed. He can say of himself "*I am not ashamed,*" and he loves to say of Onesiphorus, "He oft refreshed me, and was *not ashamed* of my chain." Instead of showing any signs of shame, he would not rest till he had *found* the prisoner of the Lord, even though he had

to seek him out "*very diligently.*" Paul was not ashamed of *the testimony*, and Onesiphorus was not ashamed of *the prisoner*; but both partook of the afflictions of the gospel.

Thus by precept and example does the warrior who has "fought the good fight" encourage his "son" to gird on the armour, in reliance upon that "power of God" which has wrought so wonderfully in our salvation. Verses 9 and 10 show how that power has been displayed towards us, and also give a beautiful summary of "the testimony of our Lord" which His servants are called to bear—the testimony to a complete salvation and a holy calling, springing from God's purpose and grace. Let us endeavour to dwell briefly on some points in these verses.

1. God "*hath saved us.*" God begins where all human systems of religion would end if they could. The utmost the natural man can set before him is being religious, doing what he calls his best, and hoping he may be saved at last. But all this shows that he knows not his true condition and his real need. "The Son of Man came to *seek* and to *save* that which was *lost*," and the moment anyone takes the place of a lost sinner, he may rejoice in God's salvation. All who have bowed in self-condemnation before God, and have trusted in the atoning death of His beloved Son, are included in the little word *us*. Others may reason and question, but we *know* that the word which God has sent ~~is~~ a word of *salvation* (Acts xiii. 26), and that Christ came not simply to teach or to set an example, but first of all to be a *Saviour*. We believe that His name was called *Jesus* because He would "save His people from their sins," and with grateful hearts we give unto Him "the glory due unto His name."

Great indeed is the salvation of which He is the Author: it is salvation from our natural condition as fallen

children of Adam, and the condemnation under which as sinners we were; salvation from our far-off position, and from all our uncleanness; salvation from the eternal judgment we merited, and the utter helplessness in which we lay. It is a salvation that brings us into blessed nearness to God as His justified people, and that gives us an abiding place in the glory of His presence as His worshippers, and in the bosom of His love as His children; the "salvation which is in Christ Jesus with eternal glory."

2. God *hath* "*called us.*" How important is this truth, and how full Scripture is of it! We must not forget that wherever the gospel is preached there is a solemn call to those who hear it, a call for the treatment of which they are responsible to God, and will have to give an account. But the call *here* spoken of is that effectual call of God that carries with it life and grace and power, and which causes those who receive it to be spoken of as *Christ's called ones*. (Rom. i. 6.) We are called out of darkness into God's marvellous light; from under the bondage of sin and the dominion of Satan into the liberty and joy and peace of the kingdom of God. We are called out of this world, which has rejected Christ, into the fellowship of the exalted Lord; to share in His rejection for a time, and then in His eternal glory. (1 Cor. i. 9; 1 Pet. ii. 9.) Abraham was called out of one land into another, there to walk before God as a stranger and sojourner, with the hope of a heavenly inheritance; we are called at once from earth to heaven, and are left here for a time to walk as pilgrims and strangers, cherishing the bright and heavenly hope of soon seeing Him who will come to fulfil all His word of promise.

Our calling is a "*heavenly calling*" (Heb. iii. 1), and it is, as we here read, a "*holy calling.*" The called of God are "*sanctified in Christ Jesus*"; holiness is theirs in

Him, and they are taught to “follow after holiness.” Sin is to them a heavy burden; over unholiness they mourn; conformity to Christ they seek, and they can never be satisfied until they are like Him—the Holy One. Well may we pray to be taught the reality of God’s calling, and what is the hope thereof. (Eph. i. 18.)

3. This salvation and calling are “*not according to our works, but according to His own purpose and grace.*” Moses gave Israel repeated warnings against allowing the thought that it was for any merit on their part that God dealt with them as He did; and so we are reminded that our works had nothing to do with God’s calling and saving us. *Before* we were called we could not merit anything but wrath, and all that we do that is acceptable to God *after* we are called is the fruit of His grace. He looks not for merit in the one whom He designs to bless, for He knows that He could not find it; He simply carries out His purpose of love. That purpose was *His own*; it was not suggested by any one or by anything apart from Himself; it sprang from His own will and His own goodness; it is a purpose which He “*purposed in Himself.*” (Eph. i. 9.)

The “purpose and grace” go together, and this grace was “*given us in Christ Jesus before the world began.*” It was not simply *appointed for* us, but was *given to* us in Him who can say, “I was set up from everlasting, from the beginning, or ever the earth was.” (Prov. viii. 23.) The blessed Son of God undertook from all eternity those solemn responsibilities which, in matchless grace, He fulfilled at the appointed time, as the Mediator of the new covenant, the Surety of His people, and the Head of His Church. And in that remote period the grace was *given* which “*is now made manifest by the appearing of our Saviour Jesus Christ.*” He is the

embodiment and expression of that grace; through His death it flows forth to us, and in Him we possess it. The *appearing* here spoken of must not be limited to His birth into this world as an infant; it embraces His whole life, with His death and resurrection. Beholding the Risen One in His glory above, we see "*our Saviour*," and prove the fulness of that grace which flows forth to us, bringing salvation as the fruit of His finished work.

By that mighty work He "hath abolished death, and hath brought life and immortality to light." Descending into the very arena of death, He grappled with him who held its power, and took from him his armour wherein he trusted. He bowed Himself even under the dominion of death (Rom. vi. 9), but only to rise again as its Conqueror. Thus to the believer death is no longer a dreaded foe, for its sting is taken away, and so far as it exists it is only as a servant to usher him into the presence of the Lord at His bidding. We see death behind us in the cross of our Saviour, and know that life eternal is our present possession, for "God hath given to us eternal life, and this life is in His Son."

But "immortality," or rather "*incorruption*" is also made manifest. The word has reference to the state of resurrection glory in which Christ already is, and into which He will soon bring His people. This is said to be brought to light "*through the gospel*," because the gospel really presents Christ to us as the Risen Saviour, who has rendered death of none effect, who holds "the keys of hades and of death," and who says to all who have ears to hear, "I am the resurrection and the life: he that believeth in Me, though he were dead yet shall he live: and whosoever liveth, and believeth in Me, shall never die."

W. H. B.

## THE PEACE OF CHRIST.

*"Peace I leave with you, My peace I give unto you."*

IN majesty and peace, my risen Lord  
 Thou sittest, far above all heavens enthroned  
 With God the Father, who in His own Son,  
 The spotless Lamb once slain, hath found His rest.  
 At His right hand thou art His polished shaft,  
 Ever accomplishing by friend and foe,  
 By angels and by men, His purposes.  
 Now through Thy cross, the crown of gold is Thine,  
 The golden sceptre, and the iron rod.  
 Worthy art Thou the universe to rule ;  
 By Thee and for Thee were all creatures made ;  
 The Father's image Thou—the Word of Life—  
 The Second Man—Head of the new creation—  
 Head of the church Thy body. I am Thine ;  
 Thou, Lord, art mine ; Thy glory I behold,  
 Thy perfect beauty, and in fellowship  
 With God, Thy God and Father, rest in Thee.  
 Thy peace, my Lord and Saviour, rules my heart,  
 Which by Thy Spirit with Thy fulness filled,  
 Her occupation finds in pleasing God.  
 Stranger and sojourner, my homeward way  
 Pursuing, I with holy fear observe  
 Thy footprints, and Thy word of patience keep ;  
 My cup of blessedness o'erflows ; my harp  
 Ne'er on the willows do I hang—by grief,  
 By toil and hardship, grows my skill to sing  
 With Thee to God the new and heavenly song.  
 For Thou hast taught me by Thy cross to care,  
 With bowels like Thine own, for all mankind ;  
 And how to love all whom the Father gave  
 Out of the world to Thee—His only Son—  
 His Lamb once slain—His Firstborn from the dead.

1888.

R. C. CHAPMAN.

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Consolation in Jesus will abound as our sorrow for sin is deep, and our desire for obedience sincere.

## REVISED VERSION OF THE OLD TESTAMENT.

## III.

## GENESIS IV.-I.

Chap. iv. 7—The margin, “*Shall it not be lifted up?*” destroys the sense, while the rendering “*Shalt thou not be accepted?*” is supported by the all but universal use of the word. Sin *couched* as an enemy at the door of acceptance, and Abel met it and overcame it by his sacrifice of blood.

v. 8—“And Cain *told* Abel.” The R.V. margin—“*Heb. said unto*”—is correct, and we should expect Cain’s words to follow. This has probably led some ancient versions to add “Let us go into the field,” as given in the R.V. margin.

v. 15—“The LORD *appointed a sign for Cain*” is certainly the true meaning of the passage.

v. 23—“*for wounding me . . . for hurting me*” accords with the following verse, which speaks of Lamech being avenged.

Chap. vi. 3—“*strive with*” is given in both versions, and is better than the marginal alternatives “*rule in*” or “*abide in.*” The word is only used here, and as a noun in Job xix. 29 where it is rendered *judgment*. It is almost identical with the common Hebrew word *to judge*, or *contend with, strive with*, as adversaries before a judge, and here it represents God’s Spirit as resisting the growing wickedness of the world; “*for ever*” is more literal than “*always*” of the A.V.

v. 4—“*The Nephilim.*” The A.V., “There were *giants,*” scarcely gives the force of the definite article of the Hebrew, and as a measure of uncertainty attaches to the meaning of the word, it is perhaps well to transfer the

Hebrew word to the English text. Hebrew scholars endeavour to find the meaning *to be strong* or *great* in the verb *naphal*; but as its ordinary meaning is *to fall*, we may consider the Nephilim as "*the fallen ones*," and thus identify them with "the sons of God" in the following clause, whose descendants were "the *mighty* men." This conveys the idea of "giants," as does also Num. xiii. 33, the only other place where "Nephilim" occurs. Compare 2 Pet. ii. 4 and Jude 6.

v. 16—"a *light*," R.V.; "a *window*," A.V. Neither of these seems to give the force of the original, which elsewhere always signifies "noon," or "mid-day," and we would suggest the word *skylight*. It can scarcely mean the "roof," as in R.V. margin. The word rendered "window" in chap. viii. 6 is different, and is a window proper. That rendered "windows" in chaps. vii. 11 and viii. 2 might better be rendered "floodgates," as also in other similar passages.

Chap. vii. 22—"all in whose nostrils was the breath of the spirit of life." This is an improvement, as *men* and not the lower animals are referred to. The word for "breath"—*neshamah*—is only used of God and of man. It is this that gives significance to man's creation in Gen. ii., where we read that God breathed into him "the *neshamah* of life," thus forming a link between God and man.

Chap. x. 5—"nations" for Gentiles is a decided improvement.

v. 11—"he went forth into Assyria." This corresponds with Mic. v. 6, where Assyria is called "the land of Nimrod," and with the A.V. margin.

Chap. xi. 7—"withholden" of the R.V. is scarcely as good as "restrained" of the A.V., the meaning being that nothing shall be "beyond their reach."

Chap. xii. 2—"Be thou a blessing" is better than A.V.

v. 6—"Oak of Moreh." The word "oak" or "oaks" is well substituted for *plain* here, also in chaps. xiii. 18; xiv. 13; xviii. 1; Deut. xi. 30, etc.

Chap. xiii. 12—"as far as Sodom" is what is implied by the Heb.; not simply "toward," as in A.V.

Chap. xiv. 2—*Goiim*. The word for "nations" is here used as a proper name.

Chap. xv. 2—"he that shall be possessor of my house is *Dammesek Eliezer*." The original is difficult, and R.V. has followed Gesenius. Eliezer was of Damascus, and probably Abraham feared that, as he had no son and heir, Damascus would claim all in the person of Eliezer. It is well to note that *Dammesek* is the Heb. form of the word Damascus. The reading, "Eliezer of Damascus," does not represent the Heb. idiom, but it is preferred by the American Revisers.

v. 5—"tell . . . tell" shows that the word is the same in each case, but "count . . . count" might have been better, as the old English "tell" is not now much in use.

v. 11—"birds of prey." The word here is that exclusively so used in Heb., and does not mean "fowls" or birds generally.

v. 10.—"and laid each *half* over against *the other*." Thus the R.V. notes a point of importance not marked in the A.V., "laid each *piece* over against *another*." The original word here used has nothing to do with "half," but points to the *two parts* of a covenant sacrifice. It is never used of sacrifices generally, and only occurs again in Jer. xxxiv. 18, where the R.V. renders "parts" as in the A.V. The Hebrew literally rendered would be, "laid each *part* over against *its neighbour*," referring to the parties between whom the covenant was made. The word in Heb. is "*Bether*," and occurs again only in Can. ii. 17, where we

*may* apply it to Calvary. The verb is used in *v.* 10, *to divide in half*, and occurs nowhere else. Its special relation to covenant sacrifice is what we would draw attention to.

*v.* 17—"a *flaming torch*" is better than "a *burning lamp*," but unfortunately the R.V. does not preserve the connection with Isa. lxii. 1, there translating "lamp," though the word is the same, and points back to the covenant of salvation given to Abraham.

Chap. xvi. 12—"a *wild ass among men*." It is well to have the wild-ass character of Ishmael brought in, but it should have been rendered "a wild-ass man," untamed and untamable. Compare Job xxxix. 5-8. In Job. xi. 12 the wild ass is given as an emblem of man by nature; he is there said to be *born* as the wild-ass's colt, thus pointing to his Ishmael character.

*v.* 13—"Thou art a God that seeth," or as in margin, "of seeing," is more correct than the A.V.

Chap. xviii. 19—"For I have known him, to the end that he may command his children and his household after him, that they may keep the way of the Lord, to do justice and judgment; to the end that the Lord may bring upon Abraham that which he hath spoken of him." The changes in this verse are of importance. The A.V. translators followed the LXX. which, as in many other cases, led them wrong.

Chap. xxii. 1—"God did *prove* Abraham" is better than "*tempt*," and is the signification of the Hebrew word.

*v.* 14—"In the mount of the Lord it shall be *provided*." By this translation the beautiful link is preserved with the title Jehovah-jireh, *i.e.*, "Jehovah will provide." It also points forward to the cross on Calvary, the true Moriah, towards which God's eye was ever turned, and which was to witness His provision for man's need.

Chap. xxiv.—The following alterations are for the better: *v. 2*—“*his servant, the elder of his house;*” *v. 21*—“*looked stedfastly on her*” (LXX. “contemplated her”); *v. 42* “*fountain.*”

Chap. xxv. 16—“*villages*” and “*encampments*” are better than “*towns*” and “*castles,*” words which are not justified by the Hebrew, and which are inconsistent with the wandering character of the Ishmaelites.

*v. 18*—“*he abode in the presence of all his brethren.*” The R.V. follows the LXX., but there seems to be nothing in the Hebrew word “*fell*” (A.V. margin) to authorise this rendering.

*v. 22*—“*wherefore do I live?*” The Hebrew does not warrant this. The LXX. reads as the A.V.

Chap. xxvii. 40—“*when thou shalt break loose*” is better than “*have the dominion.*” The same word occurs in Jer. ii. 31, and is rendered in R.V. “*we are broken loose*”; Israel is thus described as having taken the place of rebellion, as Edom did.

Chap. xxviii. 11—“*under his head*” is better than “*for his pillows,*” but we see no warrant for saying *one stone*.

Chap. xxx. 11—“*Fortunate!*” or “*Fortune is come,*” margin. There are grave objections to this rendering of the word. That the word is so to be understood in Isa. lxy. 11 is more than probable, the heathen god of fortune being intended. It is true also that almost all the versions so render it; the LXX. with the Heb. *ketib* reads “*with fortune*”; the Syriac, “*my fortune cometh*”; and Onkelos, “*fortune cometh*” following the *keri*. We cannot, however, avoid the conclusion that Gen. xlix. 19 gives us the true meaning of Gad, when Jacob, referring to his son’s name, says, “*Gad, a troop shall overcome him,*” or “*shall press upon him*” (the connection of which an English reader may see in the words, *Gad, gedūd yegudennu*),

where *Gad* and *gedūd* are linked with the verb *gūd*, "to invade with troops." And further, it is very improbable that Jacob would consent to giving the name of a heathen and Canaanite deity to his child. The heathen name comes up in such names as Baal-gad, &c.

Chap. xxxi. 34.—It is as well, perhaps, to give the Heb. word *teraphim*. These were household gods. The word occurs fifteen times, and in A.V. is rendered "images," "teraphim," "idolatry."

vv. 42, 53—"the *Fear of Isaac*." This is an instance of the care of the Revisers in giving capitals, the word *Fear* being used for God as the object of Isaac's fear; but, as we have said, it adds significance to the omission of them in other places.

Chap. xxxii. 25—"strained." This but feebly expresses the meaning, which Gesenius gives as "dislocated"—a rendering which far better suits the moral significance of the transaction. The meaning is well expressed in the A.V. "was out of joint."

v. 28—"for thou hast *striven* with God." From this we absolutely dissent, as both philologically and scripturally inadmissible. The primary meaning of the word, as given by Gesenius, is to set in order, to be a prince, and hence to act nobly and in a princely manner. It is true that he and Fürst add, as a third meaning, *to fight*, to suit their ideas of this passage and of Hosea xii. 4. The marginal note is altogether misleading, because it implies that the LXX. and Vulgate alone give the meaning *thou hast had power with God*, or more literally *thou hast behaved thyself in a princely manner*, which is not the case. Jacob behaved himself thus when he would not let God go, but he got his blessing not by striving but by leaning, for the angel wrestled with Jacob and not Jacob with him. The Hebrew verb is radically connected with the words prince

and princess, and we cannot allow the blessed name of Israel to be linked with an interpretation that would rob it of all its glory, and leave it with a very questionable significance. The word means "He is a prince with God."

v. 32—"the hip" is more correct, as there is no warrant for the words "that shrank" of the A.V., though *nerve* might be better.

Chap. xxxiii. 14—"according to the pace" exactly expresses the sense of the Heb. which reads "according to the feet."

v. 18—"came in peace" is better, as *shalem* does not occur as a proper name.

Chap. xxxiv. 25—"unawares" does not give the sense of the Hebrew, which is *confidently, fearlessly*, implying, as in A.V., "boldly."

Chap. xxxv. 2—"purify yourselves" is an improvement, but in v. 5 "the terror of God" (A.V.) is better.

v. 7—"was revealed" is decidedly better; see the use of the word in 1 Sam. iii. 21; Isa. xl. 5, &c. It means *to uncover, to reveal by disclosing*.

Chap. xxxvi. 24—"hot springs." The Hebrew word occurs nowhere else. The Vulgate so renders it, and so most lexicographers, but the Jerusalem Targum and many of the Jewish Rabbis understand the word as meaning *mules*. There may be a moral significance, having reference to the amalgamation of Esau with the Horites, that deserves consideration.

Chap. xlvii. 30—"when I sleep with my fathers." The thought of "sleep" is not contained in the Hebrew word, but only that of *lying down*, as in A.V. It is true that in the A.V. it is almost always rendered *sleep* in this connection, but it should not be confounded with a word for sleep which applies to those who die in faith. The Hebrew word *lie down* in reference to death applies to

good and bad alike. Both words occur in such passages as Ps. iii. 5.

Chap. xlix. 1—"the *latter* days" is better than "the last," and the phrase is always so rendered elsewhere in A.V. except in Isa. ii. 2.

v. 4—"thou shalt not *have the excellency*" is better, as pointing to the forfeiture of the right of the firstborn, spoken of in the previous verse.

v. 5, 6—The marginal rendering of the A.V. has well been put into the text.

v. 10—"the *ruler's staff*." "The *lawgiver*" is far better, the word being always so rendered elsewhere. See Isa. xxxiii. 22, R.V. In Deut. xxxiii. 21 the meaning "staff" or "sceptre" would not be possible.

"Until Shiloh come."—We are glad to see this rendering retained in the text, but cannot refrain from remarking that we see no warrant for the marginal suggestion, "*Till he come to Shiloh*," referring to the place where the tabernacle was pitched (Josh. xviii. 1); and all the prophetic context is against it. The *place* is never mentioned until we have the account of the people gathering themselves together there, and it was doubtless selected simply on account of its central position. The predicted *obedience* of the people to the Lion of Judah has no connection with Joshua's pitching the tabernacle at Shiloh. The rendering of the LXX. is, "*Until there come the things stored up (or reserved) for him*;" Symmachus, has "*he for whom it is reserved*"; the Syriac, "*he whose it is*"; while in the Targum of Onkelos it is paraphrased, "*Messiah, whose is the Kingdom.*"

This marginal note of the R.V., like others, tends to rob the word of its Messianic meaning, and it is this tendency that throws a pall over the R.V. for which no improvement in exactness of translation can compensate, and which

calls for words of warning to general readers. As to the meaning of this passage, we have no doubt that it points to the second advent of Christ rather than the first. The sceptre and the lawgiver had passed away long before He came, but in the purpose of God they remain until they are taken up in perpetuity by Shiloh when He comes as the Lion of the tribe of Judah.

“*Obedience*” is better than *gathering*. The word occurs besides only in Prov. xxx. 17, where obedience is necessarily the meaning.

“*Peoples*”—Good service has been rendered by always noting the plural number when it occurs. Other alterations in this chapter, though not important, are improvements.

Chap. l. 20—The repeating of the word *meant* in this verse is helpful, but we should prefer *thought* in both cases, as a similar contrast between man’s thoughts (“*devices*”) and God’s occurs in Ps. xxxiii. 10, 11, where the noun is used.

H. G.

## THE WILDERNESS.

MATT. IV. 1-11; MARK I. 12, 13; LUKE IV. 1-13.

Is not the wilderness a figure of the world—this present evil world—which, though shone upon and watered from above, brings forth nothing but briars and thorns, and bears no fruit for God? The waste, howling, terrible wilderness, in which were pits and scorpions, through which Israel of old passed, and in which they wandered forty years, is surely to us a figure of the world. In it no rest for the sole of the foot could be found; and water out of the smitten rock in Horeb, and manna from heaven must be given, or they would perish. In the wilderness, alas! they tempted God, asking meat for their lust, and, despising the good land, they so provoked God,

that He swore in His wrath, "They shall not enter into My rest." They forgot the Rock that begat them, and corrupted themselves, and their history is a solemn lesson to saints now. Israel became as the nations; the vineyard became a wilderness. The Lord said to them, "Ye are from beneath;" "Ye are of this world;" "Ye are of your father the devil." "Lo Ammi," *Not My people*, was truly written upon them. But for a very little remnant they would have been as Sodom and Gomorrah. Unclean spirits, deaf and dumb spirits, legion in number, inhabited Jacob, the lot of God's inheritance. Because they had fallen and turned away from Jehovah, Satan had got his throne amongst them.

Into this state of things the Holy One of God comes, and is led up of the Spirit into the wilderness (the literal being a figure of the spiritual) to be tempted. Surely the wild beasts have another signification, though the narrative is to be read literally. Is not fallen human nature bestial? (Rom. i.) Is not the position of the saint in the world very similar to that of our Lord in the wilderness? Does he not find the world a wilderness, the scene of Satan's power, the place in which he is assaulted with temptations, according to the pattern of Him who is the Captain of our salvation? Does he overcome, as Jesus did? or fall, after the example of the unbelief and disobedience of Israel of old? Jesus says, "I have overcome the world, its prince, and its god. Can you in My victory, withstand, overcome, and stand? Do you realize your position in the world to be such as Mine in the wilderness? What was there for Me there, save temptation? or for God, but dishonour, and not glory? The wilderness produced nothing for Me or for God. What do you find for yourself in it?" Surely "the lust of the flesh, the lust of the eyes, and the pride of life," make up the wilderness now—the world

which lieth in the wicked one, which is incapable of ministering aught to the saint. In it he must hunger, and learn that he lives "not by bread alone, but by every word that proceedeth out of the mouth of God."

Jesus was led by the Spirit into the wilderness, for He was not of this world. His prayer for us to the Father is, "Not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil." Satan, that roaring lion, may indeed desire to have the saint as a prey, but Jesus has prayed for the weakest and most exposed, that his faith may not fail. "And this is the victory that overcometh the world"—the wilderness, with its weary journeyings and watchings; the hungerings occasioned by its inability to supply aught that is good according to God; the trials and temptations that abound—even our faith."

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### BAPTISM.

*"Buried with Him by baptism into death."*

"See! here is water," let the wave  
Now close around us, like the grave;  
In it, with joy, O God, we see  
A chosen means of pleasing Thee.

We come our burial to record,  
Our death, and rising, with our Lord;  
By grace to "seek the things above,"  
And cleansing power of pardoning love.

When He with prayer from Jordan rose,  
What glory did the heavens disclose!  
Dove-like to Him the Spirit came,  
And Him Thy Son Thou didst proclaim.

So may our filial prayers arise,  
And faith behold the opening skies,  
And Thy free Spirit grace bestow,  
That us as Thine the world may know.

## NOTES AND REPLIES.

*How are we to understand "Labour to enter into that rest," in Heb. iv. 11, when in verse 3 rest is spoken of as already entered into?*

In all that relates to our Christian life there is an immediate and absolute possession, into which we enter *in Christ*; and then there is a corresponding personal entrance into it, which is the result of the inworking of the Holy Ghost in us. Thus in Matt. xi. 28 Christ declares Himself to be the *giver* of rest to all who come to Him; but He immediately adds "Take My yoke upon you and learn of Me. . . . and ye shall *find* rest." So here a *sabbatism* (v. 29) for the people of God is spoken of with reference to the past, the present, and the future; and in this threefold aspect they enter into God's rest, as at the creation God entered into it (v. 4), and as in Canaan Israel entered into it under Joshua. But Israel failed to enjoy rest in the land because they did not "*labour*," or, as it should be rendered, *give diligence*, to take possession of it. They did not bear the yoke of God, and therefore did not enjoy what God had given to them. There is the *rest of faith* which receives all, but there is the *diligence of faith* which enjoys all, and we should seek to prove the blessedness of both. Combined they form the Jachin and Boaz of God's spiritual temple.

*What is the meaning of the statement in 1 Tim. iv. 10, that God is "the Saviour of all men"?*

God is the Saviour of all because He desires all men to be saved (1 Tim. ii. 4), and has made provision for it, in that He sent His Son "to be the Saviour of the world." (1 John, iv. 14.) The familiar words in John iii. 16 tell us the same truth. God has provided the blood of Christ to atone for sin, and has sent the Holy Ghost to "convict the *world* of sin, and of righteousness, and of judgment." (John xvi. 8.) But if the love of God in the gift of His Son, the love of the Son in the gift of His life, and the love of the Spirit in His convicting grace, are disregarded (Heb. x. 29), nothing remains but "a fearful looking for of judgment and fiery indignation which shall devour the adversaries" (v. 27). Christ's atonement is for the whole world, but those who despise or neglect it die "without mercy," because it is the only channel through which mercy can reach them. (Heb. ii. 3.)

God is also the Preserver of all, as seen in His care for the world. (Acts xiv. 15-17; xvii. 24, 25.) The word "Saviour" is, however, never used in this lower sense, and "salvation" very rarely so, though Acts xxvii. 34 presents an instance of it. The verb "to save" is so used, and is often rendered "make whole," or "heal." The expression

“the *Saviour* of all men, specially of those that believe,” has an interesting parallel in Titus ii. 10-14, where the aspect of salvation towards all is evident, but its blessed power is especially seen in the believer, enabling him to deny self, to live godly, and to wait for the appearing of the glory of the great God and our Saviour Jesus Christ.

*What is the meaning of the statement in Rom. iv. 25, that Christ was raised for our justification?*

We are told (1 Cor. xv. 17) that if He be not raised we are yet in our sins, for while it is the *blood* that justifies (Rom. v. 9), it is the *resurrection* that proves that the blood of the cross has been accepted. Therefore our acceptance is *by* the death of Christ, but *in* Him as the risen Saviour. It might be better to render the “for” of the text “on account of”; He died on account of our trespasses, and was raised on account of our justification. His death atones for our sins, and His resurrection bears witness to our justification.

*What is meant by a railer in 1 Cor. v. 11, with regard to church discipline?*

The word *railer* here is, in the original, the same as *reviler* in chap. vi. 10, where the reviler is linked with the covetous, the extortioner, and others, concerning whom it is said, they “shall not inherit the kingdom of God.” Consequently the word of necessity implies a malicious purpose. The same is true of covetousness, which involves those acts of fraud and usury which covetousness leads to. To revile, or to rail, means to use language known to be false in order to injure another. It is too common to hear a person called a railer because he says something concerning another which someone else knows to be untrue. It means here an evil of a far deeper character, implying wilful falsehood, and a malicious purpose to injure another’s reputation. The seeds of all these things are in every human heart, and are ever cropping up, but the description in 1 Cor. v. implies flagrant and wilful evil that has become developed and fully manifested. We need to be solemnly on our guard lest we libel fellow-saints by giving epithets that God would not justify, even though the seeds of the evil we mourn over may be distinctly seen manifesting themselves. Israel had rebelled against God, but Moses spoke unadvisedly with his lips when he called them rebels. Let us remember our Lord’s solemn words on calling a brother a bad name, such as “Raca,” *a worthless one*; “Fool,” *a wicked one*. These words would equally apply to such epithets as liar, or railer, which stamp *character*, and not simply *actions*.

## THE PURIFYING OF THE HEAVENLY THINGS.

“It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us.”—HEB. ix. 23, 24.

The purification of the “heavenly things with better sacrifices”—what means this?

Did the heavenly courts, and the “heavenly things” therein, need purification in themselves? Let us compare the earthly and the heavenly, and draw our conclusions.

<p>“A worldly sanctuary” (v. 1).</p> <p>“Patterns of things in the heavens” (v. 23).</p> <p>An earthly priesthood (ch. viii. 4, 5).</p> <p>“The blood of calves and of goats” (v. 19).</p>	<p>A “true tabernacle” (ch. viii. 2), i.e. “heaven itself” (v. 24).</p> <p>“Heavenly things” (v. 23).</p> <p>“A royal priesthood,” } “A holy priesthood.” } 1 Pet. ii.</p> <p>“Better sacrifices” (v. 23).</p>
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The Tabernacle in the wilderness contained various vessels for ministry—the Ark; the Candlestick; the Table of Shewbread; the Altar of Incense. These are called “patterns of things in the heavens.”

Aaron and his sons constituted an earthly priesthood, ministering according to God’s directions in connection with the Tabernacle and its vessels.

But Aaron and his sons held their position there solely on the ground of God’s grace, in connection with the blood shed; and all their service was only in virtue of the sprinkled blood. Moreover *every* vessel was sprinkled with blood, so that every act connected with these vessels was in intimate connection with the blood of atonement, signifying that God accepted all worship and service wholly through virtue of the sin-cleansing blood.

Further, these sacrifices—the blood of which thus made both the priesthood and their worship acceptable, and gave them standing title—needed constant re-offering; for “it was not possible that the blood of bulls and of goats should take away sins.”

Now, connected with the “*heavenly things*,” in “heaven itself,” is a priesthood called “holy” and “royal”; and their position there is in virtue of the “better sacrifice” which the “High Priest after the order of Melchisedec” has offered, and which God has accepted.

The vessels in the Tabernacle were, we are told, *patterns* of things in the heavens; and surely we find that in the heavenly places “the Lamb is the *light* thereof”; that “the Lamb that is in the midst of the throne shall *feed* them”; that the “*Lamb slain*” is the object of worship; that the saints “have washed their robes and made them white in the *blood of the Lamb*”; that the prayers of the saints are as incense; that the “Ark of the covenant” is seen; that “the glory of God” doth lighten that eternal sanctuary.

But that the “chosen people,” the “holy priesthood,” should abide and worship there in virtue of their own goodness, is unknown. As in the case of the earthly priesthood the sin-atonement blood was needed, both to purify them and their every act of worship or service; so in the case of the heavenly priesthood, the blood of the better sacrifice—even the precious blood of Christ—is that which purifies them and makes them meet for the inheritance of the saints in light; and, further, it is that alone which now renders their worship and service acceptable, and which hereafter will give them valid and eternal ground of confidence before God in all things connected with the eternal state, or service, or worship.

Thus it will be seen that through virtue of Christ’s

precious life-blood atoning for sin, heaven itself is prepared for the presence of His people, who shall—by virtue of its ever speaking on their behalf—be consciously and eternally free from all ground of fear or sense of unfitness for being in the holy presence of God Himself.

A. O. M.

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## WHAT IS WORSHIP?

NOTES OF AN ADDRESS.

WHAT is worship? Some would say, "prayer"; but though worship includes prayer, that is not the central idea. There are three passages in David's experience which may help us, for the man who wrote most of the Psalms must be one who understood experimentally what worship is.

In 2 Sam. vii. 18-29 we see David in the true attitude of worship, sitting before the Lord, bowing to His will, and praising Him for His goodness. There may be some who have it in their hearts to do some special work for the Lord: they have thought it over, arranged for it, and are just about to begin it. Their friends, feeling how good it is, encourage them in it, and send them on with a "God-speed." But God Himself may step in and say, "This work is not for you, but for others." If they are what men call high-spirited, they may be ready to say, If we may not do what we see to be needed we do not care about it, and our interest in it is gone.

Let us learn a lesson from David in such circumstances, marking his submission to the will of God, accompanied with true worship. He desired and purposed to build a house for "the ark of God." The desire was a good one; but God, by the mouth of His prophet, said, "Thou shalt not build a house unto My name," but, "I will set up thy

seed after thee," and "he shall build a house for My name." David so fell in with the expressed will of God, and was so content with these promises, that he seemed to lose sight of himself in adoration of the Lord and His lovingkindness; and instead of losing interest in the great work that another was to accomplish, he prepared for it very heartily.

In 2 Sam. xii. 20 we get another view of David as a worshipper. What a week of heaviness and sorrow had he passed through! It had been a week of prayer, in which we may be sure confession had a large place. At length, instead of the boon for which he had earnestly wrestled, a final denial had come—a "No" uttered by the Lord. "Then"—in the very face of that irreversible "No"—"David arose from the earth, and anointed himself, and changed his apparel, and came into the house of the Lord, and worshipped." Is there any petition that we have brought again and again before the Lord, with tears, with ceaseless wrestling of soul, with yearning and striving to the utmost of our power? And has He at last uttered the final "No"—the word that once and for ever precludes the possibility of this desire of the heart being ours? Let us *accept* God's will, and, in the spirit of David, arise and worship; not simply bowing because we must, but accepting His will as washed and anointed worshippers in His presence.

In 2 Sam. xv. we see David in a very different position, though still under the chastening hand of God. Here we have neither confession nor prayer; nor have we, as in the previous case, any suspense. There the judgment might have been averted; but here stroke after stroke falls, and David is silent under it—silent, but worshipping. He can say, "Behold, here am I, let Him do to me as seemeth good unto Him." His only prayer is the anguish of voiceless endurance. He may have said in his heart, "I was as a beast before Thee," but he could add, "Thou hast holden

me by my right hand." The Lord was inflicting chastisement in full measure, not suffering one stroke to fall short; but He was upholding His stricken servant through it all, and David "worshipped God." Do we know what such worship is? Do we know what it is to bow under God's hand, sore and heavy as its dealings may be, not even asking for its removal, but leaving all to Him, as worshippers?

E. K. G.

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## THE FORTY-NINTH PSALM.

AN ADDRESS BY THE LATE J. L. HARRIS.

THIS psalm is a meditation, or rather a parable, and it closes with a very solemn statement: "Man that is in honour, and understandeth not, is like the beasts that perish." The great thing that man does not understand is *Redemption*. Be assured that man may be in high place, and accounted rich; he may be in honour as a noble captain of armies, or occupying a high position in a nation; yet if he does not understand the death and resurrection of the Lord Jesus Christ he is "like the beasts that perish," having no conception of anything beyond this life. Let us read a few sayings which are addressed to us, and to the whole world, which will throw a little light on this psalm.

There is a memorable word in Matt. xvi. which follows Christ's answer to Peter: "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." Now that is a deep saying, for there are two ways of living: a man may live to Christ, and a man may live to himself; but "Whosoever will save his life shall lose it; and whosoever will lose his life for My sake shall find it. For what is a man profited, if he shall gain the

whole world, and lose his own soul? or what shall a man give in exchange for his soul?" What a man seeks, he shall find; if he is seeking for happiness in this world, he may get a good deal of it, and may have everything comfortable about him, though it is only for time; but if he seeks Christ, he will have Him for eternity. In verse 13 we read, concerning those who rise not above the world, "This their way is their folly: yet their posterity approve their sayings." The Lord Jesus describes such a man in Luke xii., and tells us that "God said unto him, Thou fool, this night thy soul shall be required of thee: *then* whose shall these things be which thou hast provided?" Consider whom God reckons to be fools. The Lord further gives a solemn word of warning in Luke xvi., "No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon." I will quote one more passage only, that is 1 Peter i., 18, 19: "Ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot."

Now let us turn to some passages in our *parable*, and I will read verse 5 a little differently, "Wherefore should I fear in the days of evil, when *the iniquity of my supplanters* [or of those that would trip me up] shall compass me about?"

It was not his own iniquities, but the iniquities of his enemies who were trying to trip him up, that he spoke of, and he intimates that these enemies were those who trusted in their wealth, and boasted in the multitude of their riches, just as we know that it is often the great and powerful of this world who persecute true Christians. And

who are trying to trip us up? Is not the world? Is not Satan? And are not sometimes those who profess to be our friends? But he asks, "Wherefore should I fear?" And we may add, "If God be for us, who can be against us?"

Of the great and wealthy the psalmist says: "None of them can by any means redeem his brother, nor give to God a ransom for him, . . . that he should still live for ever, and not see corruption." Even if a man were to go to Australia, and pile up all England with the gold he found there, yet it could not redeem his soul. The redemption of the soul is so precious that if I were to give ten thousand rivers of oil (Micah vi. 7) it would be of no avail. The natural man cannot understand that, nor can he understand how God *has* redeemed, how He *has* found a ransom in Jesus' blood, the precious blood of the Lord Jesus Christ, which is the only thing that can redeem. Peter speaks of being redeemed from "vain conversation received by tradition from the fathers"; and I ask you to reflect whether anything in your past lives was so vain as your religion. Pleasure-seekers would be interested in their pleasures; students would be interested in their studies; but men are not interested in their religion. We need redemption even from that religion which we seek to practice in our natural state, to enable us to come together in a little meeting like this to adore the Lord Jesus, and get refreshing to our souls.

Now suppose those who "boast themselves in the multitude of their riches" could "gain the whole world," what would it profit? What have they if God takes away their health? And what have they if called hence? "For we brought nothing into this world, and it is certain we can carry nothing out." Therefore the man who deliberately prefers the world to Christ, by living only for

the present, and making no provision for the future, must lose all; and God calls him a fool. When the Lord said "Ye cannot serve God and mammon" the Pharisees derided Him, and there is a good deal of the disposition of the Pharisees in every one of us. Look at Saul of Tarsus; he had a great deal in this world till he renounced it all for Christ. Many try to be religious, and yet want a little of this world's pleasures, but half-heartedness towards Christ can never lead to happiness.

The reason why no one can redeem his brother is now given: "The redemption of their soul is precious, and it ceaseth for ever": it is beyond human power; one thing alone can redeem it, as we sang:

"This blood is for Thy ransom paid,  
I die that thou mayest live."

It was not merely that "God was manifest in the flesh," but He who was Immanuel became a ransom for us; we were redeemed with the precious blood of Christ. We cannot separate the *person* and the *work*; yet let us remember that while we have redemption *in Him*, it is *through His blood*.

The psalmist adds, "For He seeth that wise men die, likewise the fool and the brutish person perish, and leave their wealth to others. Their inward thought is, that their houses shall continue for ever, and their dwelling-places to all generations; they call their lands after their own names." One may say, "I have been a thrifty man, I have got buildings or estates, and I will have them called after my own name." It is remarkable that in London you will find the principal squares are named after the persons who once owned the land, or after some great family, and even in smaller places you see the same thing. These things should make us think; a man stamps his name on an estate, and that remains after he is dead and

gone, for "man being in honour abideth not: he is like the beasts that perish." What a poor thing human honour is; how soon it passes away! And yet we find man has been seeking it ever since the fall, for though "this their way is their folly: yet their posterity approve their sayings." Hence it is very important for us to watch against the desire for it, and to judge ourselves.

We now come to a very remarkable verse: "Like sheep they are laid in the grave; death shall feed on them." A very learned man has lately translated this, "Death shall shepherd it over them."\* We speak of death as a king, and read "death *reigneth*"; but think of death as a *shepherd*! It gives great force to this verse: "Death shall shepherd it over them, and the upright shall have dominion over them *in the morning*." What a wonderful thought! "The night is far spent; the day is at hand"; or, as we sometimes sing, "The fair millennial morning," even "a morning without clouds." Then we shall take our place, then we shall shine forth, when the Son of Man shall sit on the throne of His glory. If we have received Christ, and know what it is to have been rescued from this present evil world, and redeemed from our vain conversation, we are waiting for the redemption of the body, and are able to say, "But God will redeem my soul from the power of the grave; for He shall receive me. May God by His Spirit unfold this precious truth to our hearts!

The blessed Master had this word before Him when He said, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and *receive* you unto Myself; that where I am, there ye may be also." When I have got the place ready, I will come again and receive you unto Myself. What depth of meaning there

\*See R.V. "They are appointed as a flock for Sheol; Death shall be their shepherd."—ED.

is in those words, "raised in incorruption"—redeemed "from the power of the grave"!

Now we get a word of exhortation: "Be not thou afraid when one is made rich, when the glory of his house is increased; for when he dieth he shall carry nothing away: his glory shall not descend after him." This reminds us of that solemn word to the rich man, "Son, remember that thou in thy lifetime receivedst thy good things." I think it is one of the most difficult things to remember that we can carry nothing away with us. The Lord Jesus, in the narrative of the rich man and Lazarus, was not describing a man living in revelry, or in immorality, but simply a worldlyling—a man who had been living only for this world. By nature we are *all* worldly; but whether we have little here or much, when we die we cannot carry anything away. Whatever we seek of this world we must lose; but, blessed be God! we do not want to carry any of this world's treasures away, for we know that wherever we go *we* shall carry Jesus—Jesus our sun, Jesus our treasure, Jesus our joy.

Now mark the word, "While he lived he blessed his soul: and men will praise thee when thou doest well to thyself." How natural this is! If you are successful, if you get on, no matter how, men will praise you. If you get human honour you will be praised. But the Lord said, "How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?" How can you believe that you are lost, and need a Saviour, when men come and praise you? If we have learnt ourselves we cannot accept praise from the creature. If a person sees that all these things profit not, and turns from them to Christ, he will not be praised, but will be thought mad, as Paul was when brought before Festus. If we deny ourselves we shall not be praised by

men, but we shall learn the meaning of the word, “Whose praise is not of men, but of God.” And if we keep close to the cross, we cannot be puffed up by the creature, but shall give all the glory to the Lord Jesus, who is holy, just, and true.

A man may be in honour, even a man of sense, but, unless he is taught by the Spirit of God, he cannot understand redemption; and therefore even “man that is in honour, and understandeth not, is like the beasts that perish.” Now we, by God’s grace, understand redemption by the death of Christ, and therefore we think not of death; but, overleaping it, we “rejoice in hope of the glory of God,” and are able to say, “God will redeem my soul from the power of the grave: for He shall receive me.”

“HITHERTO.”

1 Sam. vii. 12.

“Hitherto the Lord hath helped us” ;  
 Here again the stone we raise,  
 And we call it “Eben-ezer,”  
 Unto God our Father’s praise,  
 For His mercies, through the Saviour,  
 Shown to us in pilgrim days.

“Hitherto the Lord hath helped us,”  
 (Blessed be His Holy Name !)  
 Gaining every victory for us—  
 “All-sufficient,” we proclaim ;  
 And His power, and love, and favour  
 Always are to us the same.

“Hitherto the Lord hath helped us,”  
 Hence, we’ll fear not any foe ;  
 With His precious word to cheer us,  
 Forward, forward we will go,  
 On to glory with the Saviour,  
 Where we shall His fulness know.

## THE TRIAL OF FAITH.

My God ! I trust in Thee ;  
 Father, I bless Thy Name !  
 At Thy right hand Thy Son I see,  
 Jesus, the spotless Lamb !

The righteous Thou dost try,  
 Thy love to make them know ;  
 Thine ears are open to their cry ;  
 Thy wisdom brings them low.

By fire and flood and storm  
 Thou dost my patience prove,  
 Thy purposes in me perform ;  
 Father, Thy Name is Love !

Thou art the only wise ;  
 How good Thy discipline !  
 Thy saints, so precious in Thine eyes,  
 As gold Thou dost refine.

My heart—Thy dwelling—keep  
 Pure and all undefiled ;  
 Ever with Thee in fellowship,  
 With all Thy fulness filled.

Thy Spirit gives me might ;  
 The Bridegroom with me dwells,  
 My strength, my glory, my delight ;  
 Thy mysteries He reveals.

My faith which, through the gloom  
 Of trial, keeps Thy word,  
 Shall be my praise when He shall come,  
 The Lamb, the glorious Lord !

Triumphant, I my crown  
 Shall cast at Jesus' feet,  
 When we shall know as we are known,  
 And all in glory meet.

## WATER TURNED INTO WINE.

JOHN II. 1-11.

THE first institution of God as Creator was that of marriage, and the first act of power wrought by Him who came to sanctify both the joys and sorrows of His people was wrought at a marriage feast. The prominence of Mary at this feast has led many to suppose that she had some link of relationship with the family in which it was made, and that it was on this account that the Lord was invited, and with Him those who had recently become His disciples. In grace and kindness He condescended to become the guest of His own creatures; but when it pleased Him He could show that He was the great Host of all.

The festivities connected with the celebration of marriage were of some duration, and the remembrance of this better enables us to understand the statement that "the wine failed." As a friend of the family, rather than an ordinary guest, "the mother of Jesus saith unto Him, They have no wine"; intimating that she wished Him to interpose in some way to save the host from perplexity, or an apparent lack of hospitality. How she expected Him to act we know not; but it is certainly possible that one who had such an acquaintance with Scripture as her song displays (Luke i.) may have remembered how, through prophets of old, bread and meal and oil were multiplied (1 Kings xvii.; 2 Kings iv.); and, knowing who He was whom she addressed, she may have looked for some special manifestation of His power.

But she had to learn that His service was not at her bidding, that earthly relations must give place to heavenly,

and that one will alone, even that of His Father in heaven, could be His guide. The *time* for His gracious acts, as well as the acts themselves, was fixed by Him whose servant He was, and could not be hastened by her wishes. Let no one think there was anything like disrespect or harshness in the reply of the Lord, "Woman, what have I to do with thee?" The word *woman*, used by Him when He spoke to her in the moment of her supreme agony, as well as of His own, and also when He addressed Mary Magdelene in tears (John xix. 26 ; xx. 13), could only be used with the honour that should always be attached to it. But though she was indeed "blessed among women" she was *only* a woman, and His intimation that it was not for her in any wise to dictate to Him rebukes all who, in their blindness and ignorance, would make anything more of her than a sinner saved by grace, and one highly favoured in being chosen to be the mother of her Lord, and would exalt her as an object of adoration.

Yet who will say that her faith may not have called forth this manifestation of the glory of her Son and her God? Though she had never seen a miracle wrought, she must have felt, as she looked upon a Son who had no human father, and for thirty years marked His sinless life, that the greatest wonder the world had ever known was before her eyes. The words spoken by Gabriel, the words of Elizabeth and of Simeon and of Anna, she could not have forgotten ; and she may have heard of the recent testimony of the son of Elizabeth to the Holy One. Though He had said, "Mine hour is not yet come," that hour might not be far distant, and, with a confident expectation that He would somehow interpose, "His mother saith unto the servants, Whatsoever He saith unto you, do it." A golden rule this for us all, the carrying out of which must always bring its full reward. If those who

put Mary out of her place, as an object of worship, would only obey this precept of hers they would give her her true place, and would also give the Lord His.

There were at hand six waterpots of stone, each holding something over twenty gallons: "Jesus saith unto them, Fill the waterpots with water." This must have seemed a strange command to come from a guest, and the servants might well have wondered what it could have to do with the scarcity of wine; but the previous word from Mary had prepared them to do His bidding, and apparently filled them with some expectation. The care with which they obeyed the order is noted in the words, "They filled them up to the brim"; and their obedience was rewarded, as all obedience to the Lord must be. For when with equal readiness they carried out His further command, "Draw out now, and bear unto the governor of the feast," they had the joy of supplying the guests with the choicest wine.

A testimony to the excellence of the wine is borne by one who "knew not whence it was," while of the reality of the miracle there were credible witnesses, "for the servants which had drawn the water knew." The governor of the feast, having "tasted the water now become wine," "calloeth the bridegroom, and saith unto him, Every man setteth on first the good wine; and when men have drunk freely, then that which is worse: but thou hast kept the good wine until now." Thus did the Lord show His authority over nature, and give evidence that the same power that is constantly exercised in causing the vine year by year to yield its fruit, can accomplish the whole work in a moment. Thus, too, did He give a beautiful example of the divine method in contrast with the way of the world. The world gives its best first, and in the end leaves its votaries to die of thirst, without even a drop of water

to cool the parched tongue. The Lord gives what is *good* from the beginning, and yet holds the *best* in reserve. And though there may be that which is not joyous but grievous in His people's time of childhood and discipline, the *fruit* must be unmixed joy, and they may say, as a tried one of other days said: "O blessed Saviour, how delicate is that new wine which we shall one day drink with Thee in Thy Father's kingdom! Thou shalt turn this water of our earthly affliction into that wine of gladness, wherewith our souls shall be satisfied for ever."

The statement that this was *the beginning* of the miracles of Christ is very decided, and thus the inspired record sweeps away by anticipation all those writings which relate miracles wrought by Him as a child, and which are as foolish as they are false. The simple fact that He was upon earth thirty years before He wrought a miracle conveys its own rich instruction. The word used by John to describe the mighty works of Christ properly means *signs*, and shows that he regarded them as designed to lead to something beyond themselves, and not simply to fill people with wonder. They were indeed "*wonders*" calculated to arrest attention; but they were intended to fix that attention upon Him who wrought them as the One sent from God.

The statement that He "*manifested forth His glory*" is one that could not be made of any creature. Any created being, in accomplishing the mightiest work, could only manifest the glory of Him who enabled him to perform it. But all works wrought by the Creator, even though in the form of a servant, in perfect dependence upon God, and in the energy of the Holy Spirit, displayed the glory of Him by whom they were wrought. The effect of this first of the Lord's miracles is related by one who felt it: "His disciples believed on Him."

Of those disciples the writer was evidently one, and he recalls the confirmation of his own faith as well as that of his companions.

The character of this first miracle is very striking; it was not a work of healing or restoration; it was not called forth by the sight of wretchedness and woe; it was not even the supplying of bread to the hungry or water to the thirsty; it was a gift of wine, rich and abundant, at a simple marriage feast. It was a little prefiguration of the way in which He will manifest forth His glory, by the rich and full supply of everything that can give joy and gladness, when He shall behold all His redeemed at His own marriage feast. If the Lord's works of healing and rescuing from Satan's power set forth His great ministry in saving the lost, surely this "sign," that preceded all others, may be regarded as shadowing forth the result of that blessed ministry, when, as the great Melchisedec, He will set before His people the bread and wine of the house of God, and they will own that, whatever was their previous experience of Himself and His ways, the best has been kept till the last.

W. H. B.

## REVISED VERSION OF THE OLD TESTAMENT.

### IV.

#### EXODUS i.—xxxI.

Chap. ii. 22—"sojourner." This is better than "*stranger*," for which another word stands in Hebrew. So also ch. xii. 19, 45, and often. Compare vi. 4, "the land of their *sojournings*, wherein they *sojourned*." The word applies to one living as an alien in a land not his own.

v. 25—"took knowledge"; "*knew*" (A.V. margin). The

word *know* is well retained; it implies God's personal regard for His people, as frequently in Scripture.

Chap. iii. 14—We do not see the value of the marginal renderings. "*Because*" instead of "*that*" is surely no gain, and the personal "*who*" is scarcely as good as "*that*." The question here is one of *being*, and it is beautifully rendered in the LXX.—"*I am the One who is.*" Compare the words of the Lord Jesus in John viii. 58, "Before Abraham came into being, *I am*" (*ego eimi*). See note on Gen. ii. 4.

Chap. iv. 25—"A *bridegroom of blood.*" The word here rendered bridegroom is one connected with any relationship formed by a marriage covenant, as father-in-law, or son-in-law, and is not confined to the husband. Circumcision was the pledge of the covenant made with Abraham. Compare Zec. ix. 11.

Chap. vi. 2, 3—"as God Almighty." This is better than "by." See note on page 65.

Chap. vii. 13—"And Pharaoh's heart *was hardened.*" This alteration should be particularly noticed, for it is not said that God hardened Pharaoh's heart till chapter x., after he had resisted the evidence of the signs and wonders of the previous chapters. The R. V. also in the margin distinguishes between two Hebrew words which in the A. V. are both rendered "harden." In this verse the word signifies *was strong, i.e., hard, unimpressible*, while the word used in verse 14 means *was heavy, i.e. stubborn*, as in Isaiah vi. 10, "make their ears *heavy.*" These two words represent two different elements in man's rebellion of heart, and the distinction is important.

Chap. xi. 2—"ask" is far better than "borrow." So ch. xii. 35, 36. The R. V. keeps to the ordinary rendering of the words; there was no thought on either side of restitution.

Chap. xiii. 18—"armed" is better than harnessed. It implies that they went out marshalled in an orderly manner, and not as fugitives. The word occurs in Josh. i. 14; iv. 12; Judges vii. 11.

Chap. xv.—This song has a few alterations of tense that give a more graphic view of the wondrous scene, and the prophetic past in verses 14, 15 is in harmony with other divine predictions. Prophecy presents us with things as seen by God, and to Him the future is as the past, while the past is ever present.

Chap. xvi. 15—"What is it?" This, like the A.V. margin, is an improvement. The Hebrew word for *what* was given to that which God bestowed upon His people. To the man of faith manna becomes bread.

v. 23—"solemn rest." The word *shabbathon* has an emphasis in it which is thus well expressed. It is used (1) of the Sabbath day, Ex. xxxi. 15; xxxv. 2; Lev. xxiii. 3: (2) of the day of Atonement, Lev. xvi. 31; xxii. 32: (3) of the day of the Feast of trumpets, Lev. xxiii. 24: (4) of the first day and the last day of the Feast of Tabernacles, Lev. xxiii. 39: (5) of the Sabbatical year, Lev. xxv. 4, 5.

Chap. xvii. 16—We prefer the margin of the A.V., and would render, "*Because (his) hand is against the throne of Jah.*"

Chap. xix. 13—"no hand shall touch *him*." The pronoun may either be *him* or *it*.

v. 18—margin: "Some ancient authorities have *people*." It is true the LXX so reads; but the Targum, the Syriac and Jerome read "*mount*"; such notes are objectionable for many reasons.

Chap. xx. 10—"is a sabbath unto the Lord." The absence of the article here deserves notice, and "*unto*" is better than "*of*."

Chap. xxi. 6; xxii. 8, 9—"bring him unto *God*," marg.,

"*the judges.*" It is probably better to render *God*, but no doubt the bringing to God meant bringing to the *judge* who acted for God. See chap. xviii. 13-16.

v. 30—"If there be laid on him a *ransom*, then he shall give for the *redemption* of his life whatsoever is laid upon him." This change is useful as showing the connection in common things between *ransom* or *atonement* (*kopher*) and *redemption*.

Chap. xxii. 2, 3—"bloodguiltiness." The Hebrew is plural, *bloods*, probably pointing to the one blood requiring another blood to atone for it, and thus giving the idea above expressed.

v. 11, 14—"make restitution." This is an important word, and well rendered, for all sin demands a restitution—a *quid pro quo*.

Chap. xxiii. 8—"a gift blindeth them that have sight." That is, it makes obscure to a man what before was plain.

v. 24—"their pillars." This word should always be so rendered instead of "*images*," as usually in A.V. It is used of Jacob's pillar in Gen. xxviii. 18. See also ch. xxiv. 4.

Chap. xxiv. 11—"beheld" is better than "*saw*," the word not being the same as that in chap. xxxiii. 20 and elsewhere, where it is said man cannot see God.

Chap. xxv.-xxxi. In the chapters which treat of the tabernacle most of the alterations are for the better. The expression "*tent of meeting*" is to be preferred in every way to "*tabernacle of the congregation*"; for, in the first place, *tent* and *tabernacle* are never confounded, the inner curtains being invariably called the *tabernacle*, while the outer curtains of goats' hair are called the *tent*; and the expression *tent of meeting* refers to God's meeting Israel there, and not to the mere coming together of the people. See chap. xxix. 43, "And there I will meet with the children of Israel."

We would rather have retained *shittim* wood, for which *acacia* has been substituted; and we do not think *seal-skins* at all an improvement upon badgers' skins. The word thus rendered occurs again only in Ezek. xvi. 10, from which it is evident that some strong leather is intended of which shoes were made. Some regard the word *tachash* as denoting a fish of the dolphin species, while others consider that it signifies an animal of the antelope tribe. The latter would be far more likely as being a clean animal. But many old versions take the word as denoting a colour, and we understand it as referring to the skins of any clean animal *dyed a dark colour*, in contrast with the rams' skins *dyed red*.

Chap. xxv. 29—"to *pour out* withal." This is in the A.V. margin, and is important as referring to wine on the table, not otherwise indicated.

v. 31—It is a pity *lampstand* was not substituted for *candlestick* throughout.

"*Its base and its shaft.*" We scarcely think the Hebrew word for *thigh* (see margin) can mean the base. It is more properly the shaft, and we prefer the A.V., "*its shaft and its branches.*"

"*Cups*" is better than "*bowls.*" The cup is the calyx of a flower, and here the cup, the knop and the flower are all different parts of the almond blossom. Therefore "*made like unto almonds*" (A.V. v. 34) is better than "*almond-blossoms.*" (R.V.) The Hebrew word for almond is from the verb to be wakeful, or watchful, and this sheds a beautiful ray of light on the meaning of the lampstand in the Tabernacle, as to its ever watchful testimony for God and His truth.

Chap. xxvi. 1—"the *cunning workman.*" The word signifies one who designs, or works out a design, and is used of weaving embroidered designs on cloth. It occurs

in connection with the curtains, the cherubim, and the breastplate, as unfolding the great designs and purposes of our God, and therefore is of great interest.

v. 7—"for a tent over." As the goats' hair curtains formed the tent over the Tabernacle, it is of importance to render thus.

v. 24—"they shall be *double*." This rather destroys the sense of unity which is implied in the Hebrew, and indicated in the A.V. margin, where we read "*twinned*," i.e., put in twins or pairs, by which we understand a double socket at each corner to unite the rear boards with the side boards. We prefer the A.V., but the second "coupled" should be "*united* together above the head of it into one ring." The one ring and the double socket would keep the corner close at the top and bottom, and so preserve the unity of the whole, which is such a very prominent thought throughout.

v. 36—"screen" is used to show that the word is different from that used for the "hanging" of the court.

Chap. xxviii. 32—"it shall have a hole *for the head*." The A.V., retained in R.V. margin, is far preferable.

v. 35—"the sound." We prefer "*his sound*," A.V. It points to the sound at Pentecost, when the Risen Christ sent the Spirit.

v. 36—"HOLY." It is a great mistake to translate the Hebrew noun as if it were an adjective. It is the reality of the holiness that the Lord would write upon our hearts.

Chap. xxix. 2—"mingled." *Moistened* or *saturated* might be better.

v. 22—"the fat tail" is peculiar to the Arab sheep, and sometimes weighs upwards of ten pounds.

"*Thigh*." The *leg*, not the *shoulder* (margin), is intended.

Chap. xxx. 18—"base" is better than "foot"; but

*pedestal* would express the idea more clearly, as its object was to lift up the laver from the ground. The word is used of exalted position, and is translated "office," "estate," which corresponds with the typical purpose of the laver.

v. 23—"flowing" is more accurate than "pure"; but, as that myrrh which flows spontaneously is the purest, both thoughts are combined; but its spontaneity should be kept in mind.

v. 35—"seasoned with salt." The Hebrew is simply salted, and probably signifies the blending together by trituration, which is well expressed by the A. V. "tempered together." Salt does not accord with incense. "*Perfumer,*" here and elsewhere is more correct than "*apothecary.*"

H. G.

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#### NOTES AND REPLIES.

*What is the meaning of being "baptized for the dead" in 1 Cor. xv. 29?*

The real difficulty of this passage lies in the emphatic pronoun "*hyper,*" which signifies "on behalf of," and has a stronger meaning than "for," which might be accommodated in various ways to suit different interpretations. On this ground Alford proposes the utterly unscriptural idea of being baptized on behalf of friends who have died without baptism (!) and calls it "the only legitimate interpretation." That water-baptism is here intended there can be no doubt, and the allusion to it is in full harmony with the truth illustrated in baptism, namely, death and resurrection. By nature we are those on whom death has passed, and over whom it reigns, we are therefore dead men, and as such are baptized on our own behalf in that condition, or perhaps, we might rather say, in hope of that resurrection of which baptism is a witness and a pledge, when our mortal bodies shall be quickened on account of the indwelling Spirit (see Rom. viii. 11). The argument is, that if there be no resurrection, salvation is at an end, as God never contemplates man but as a whole, consisting of spirit, soul and body. Hence our Lord proves resurrection from God calling Himself, "the God of Abraham, and the God of Isaac, and the God of Jacob," and argues that the fulfilment of that name secures the resurrection of those spoken of.

Therefore every Christian is baptized on behalf of the dead, and his body immersed in the waters of baptism, comes up as it were with a halo of resurrection glory resting on it.

The apostle goes on to say that as baptism is a vain ceremony if the body that is baptized rises not, so the sufferings and conflict of a life of faith and service are vain also, and therefore if there be no resurrection to look forward to, "let us eat and drink, for to-morrow we die."

It is remarkable that in this passage the existence of the spirit in the intermediate state is not hinted at; and the thought, common to heathen philosophy, of the permanent existence of the spirit of man apart from his bodily form, is never contemplated. This philosophy, probably, is what is intended in the heresy of Hymenæus and Philetus (2 Timothy ii. 17, 18), who appear to have regarded resurrection as a purely spiritual thing, and therefore connected with the present life of the believer in Christ.

*What is the meaning of faith being counted to Abraham for righteousness, as stated in Rom. iv. 3?*

This verse is explained in verse 5, where faith in God is described as faith in "Him that justifieth the ungodly." God has provided the means of justifying those who have no righteousness of their own, and that which justifies the sinner *instrumentally* is faith in God, even though there be but a dim knowledge of the means by which justification is bestowed. This faith in God Abraham had, and it was imputed unto him for righteousness; just as now the righteousness of God, that is, the righteousness of His pardoning mercy as effected by the death of Christ, is vouchsafed to the believing sinner.

The atonement wrought by Christ is said by Paul, in the Epistle to the Romans, to declare *the righteousness of God*. The expression, *righteousness of God*, denotes the source whence this justifying righteousness comes; and the expression, *the righteousness of faith*, refers to the mode of its reception by those who are partakers of it.

Faith cannot here mean, as some say, the *act* of faith; for faith always stands, in Paul's epistles, as that which is in direct contrast to works, and this would turn faith into a work. The righteousness of God through which the sinner is justified is that righteousness accomplished by Christ in His obedience unto the death of the cross (Rom. v. 19), which becomes ours, and in which we are justified "through the redemption that is in Christ Jesus" (iii. 24); God's righteousness displayed on the cross becomes the channel of His grace to believers. (See Eph. i. 7.) This union of righteousness and grace is very precious, and reminds us of Psalm lxxxv. 10.

## A SCENE IN CAPERNAUM AND ITS LESSONS.

READ MARK ix. 33-50, AND COMPARE WITH MATT. xviii.

THERE are scenes in the life of the Lord, as given to us by the Spirit of truth, that call for special attention in these days, and this is one of them. The Lord had been on the mount of transfiguration beyond Cæsarea-Philippi, and, in passing through Galilee for the last time, had arrived at Capernaum, of which, at an early stage of His ministry, He had said, "Thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell." These local connections are not to be lost sight of, and are not without their notes of warning to us. He is now in Capernaum again, having His disciples with Him, fresh from the mount where He had been transfigured, and where three of them had been allowed to "see the kingdom of God come with power."

The period of the Lord's public testimony had passed, and had ended in His rejection ; and now, as He journeyed southward, with His face stedfastly set towards Jerusalem (Luke ix. 51), He sought to initiate His followers into the mystery of His cross and passion. Very different thoughts occupied their minds. Peter and James and John had witnessed the glories of the heavenly world, but they knew nothing of the "decease which He should accomplish at Jerusalem," of which Moses and Elijah had spoken. (Luke ix. 31.) Whether the nine apostles knew anything of what the three had seen we are not told, but probably some exaltation "above measure" had filled the minds of the favoured ones, and self and its glorification came in and occupied the place due to Christ and His cross. But He whose life was one of lowliness and self-abnegation,

who is Himself the exemplification of His teaching to His disciples that the one who is the least shall be the greatest, having read their thoughts, and heard their words to one another, asked them, "What was it that ye disputed among yourselves by the way?" Conscience-stricken at the question of their Master, "they held their peace: for by the way they had disputed among themselves, who should be the greatest."

It seems as if the Lord's eye ran down the ages, and foreseeing what the pride of His people would lead them into, He gave His church to know, from the beginning of her history, that the royal road to greatness is really to become "least of all, and servant of all"; and that the great hindrances to fellowship among Christians, and to their receiving one another as God has received them, are thoughts of self and pride. He illustrates what He means, and the illustration, which is graphic and precious, is so given that the picture might live in our memories, and trample our selfishness and conceit in the dust. "He took a little child and set him in the midst of them; and when He had taken him in His arms (*i.e.*, embraced him), He said unto them, Whosoever shall receive one of such children in My name, receiveth Me: and whosoever shall receive Me, receiveth not Me, but Him that sent Me." Let us picture the scene to ourselves, learn our lesson, and follow the example. Picture the Son of God with the child in His embrace, and hear Him say, "Do as I have done"; and this will explain what it is to receive one another as God has received us, for it means nothing less than the large-heartedness of the love of God, and the lowliness of that love that identifies itself with our littleness, and comes down to our ignorance and unworthiness.

Conscience is aroused among them, and John remembers

something they had done that was not according to the words just uttered by the Lord. The word "*answered*" intimates that what John said sprang out of what he had just heard; it is as if he would say, "Master, were we right?" "John answered Him, saying, Master, we saw one casting out devils in Thy name, and he followeth not us: and we forbade him, because he followeth not us." How prone we are to allow the thought of *not following us* to occupy the prominent place in our hearts! And thus in the very things of God self asserts its hateful place, while the deceived heart flatters itself that Christ and His honour are uppermost.

Our Lord's answer is very significant in more ways than one: "Forbid him not: for there is no man which shall do a miracle in My name, that can lightly speak evil of Me." He does not say, Identify yourselves with him, and go after him; but simply, leave him alone; do not take up an antagonistic position towards him, for each man stands to his own Master, and awaits *His* judgment. As Paul says of himself, "It is a very small thing that I should be judged of you, or of man's day; yea, I judge not mine own self." (1 Cor. iv. 3.) The reason given for their not forbidding him is that no one would lightly speak evil of One in whose name he worked. Surely this is a word for to-day, calling on us to judge leniently, if not approvingly, of any real work done in the name of Christ. If you see souls delivered from the power of Satan, and brought into the kingdom of God, rejoice with the very angels in heaven; but at the same time move not one inch from the lines marked out in the Word of God, as you read it for yourself. Allow of no compromise in the matter of God's truth; yield nothing in your own life and walk; but seek to carry out His will, His whole will, and nothing but His will. Thus shall we be very strict in the matter of

self-judgment, and yet shall cultivate a large heart towards others, and in our estimate of them and their work. For the measure by which we are to measure others is, not the narrow measure by which we are to measure ourselves, but the broad line of the negative position contained in the words, "He that is not against us is on our part"; and let us mark the gracious lowliness of the "*us*" from the lips of Him who might so well have said "*Me*." How Christ-like! The rule given us for self-judgment is essentially positive, and not simply negative: "He that is not with Me is against Me" (Matt. xii. 30); and then it is not "*us*," but "*Me*." We are called to absolute obedience to His will and word as *we* see it.

The estimates drawn from the negative and positive sides of truth must not be confounded. Paul's words in Phil. i. are very remarkable, and may well be noticed here: "Some indeed preach Christ even of envy and strife," that is "of contention"—from party spirit, as furthering the interests of their party rather than of Christ; and yet, as if rising above all party strife, and dwelling in the very presence of His Master—instead of forbidding such, he recognised that any way Christ was preached, and said, "I therein do rejoice, yea, and will rejoice."

Having given the reason why a worker in His name was not to be forbidden, our Lord goes on to say, "For whosoever shall give you a cup of cold water to drink in My name, because ye belong to Christ, verily I say unto you, he shall not lose his reward." As He had said (*v.* 37) that the receiving of the youngest and feeblest in the name of Christ is equivalent to receiving Himself, so now He tells them that the smallest act of service done to anyone in His name will surely be rewarded, prefacing the assertion with His precious pledged word, "Verily I

say unto you." And in order to make more plain to our dull hearts what doing anything in His name means, He adds, "*Because ye belong to Christ.*" It is not, let us carefully notice, because of anything in themselves, but simply because they are His. Relationship to Him is the one thought. Looked at in this light reception has no limit, even as the reception accorded by Christ to those who are His has no limit. When Christ receives us He brings us into possession of all that He has, as Paul says, "All things are yours, for ye are Christ's." This settles all.

In John's action our Lord saw the germ of that spirit which later on led Diotrophes to forbid the church to receive the apostle himself; and as the Lord's word led John to trace in his act the pride of his own heart, so in his third epistle he traces the action of Diotrophes to the same desire to have the pre-eminence. Self—often, perhaps, latent and unperceived by us—lies at the root of all this, and the only remedy is the cross of Christ. It was with this that the apostle Paul sought to correct the schismatic jealousies at Corinth. (1 Cor. i, ii, iii.) Christ crucified calls for crucified followers, and all such see Christ to be all in all, and regard every fellow-believer as the common possession of the whole family of God. An Israelite could not refuse to acknowledge a fellow-Israelite, for God had made him a member of the Abrahamic family, and the same principle holds good in the church of God: a child of God belongs to *us*, and we to him, the moment he is known as a member of the heavenly family. There was discipline in Israel, and there must be discipline in the church. As there were defilements, such as leprosy, for which Israelites were excluded, so there are evils of life and doctrine for which Christians have to be excluded, and herein faithfulness to God and His requirements is called for; but apart from such discipline, of which the written

Word is the measure and the rule, all who belong to Christ belong to us, and may claim the privileges and amenities of the heavenly family, both ecclesiastically and personally.

If these are not accorded, and one of these little ones that believe in Jesus is caused to stumble—what then? The Lord says of the one who causes such to stumble, “It is better for him that a millstone\* were hanged about his neck, and he were cast into the sea.” Could words be more solemn? Yet how little are they pondered. Well may Paul say, “Destroy not him with thy meat for whom Christ died.” (Rom. xiv. 15.) Not that one will perish through the example of another, for God will keep His own; but if we act in such a way as to cause another to stumble, God holds us responsible for the consummated destruction towards which our words or our example may have impelled him. Therefore let us take heed. We may be ensnared, so as to cause another to stumble, by hand, or foot, or eye; by the hand of our strength, by the foot of our example, or by the eye of our jealousy and pride. And, as if the Lord would make what He says ring in our ears, and cause our souls to tremble, He adds, “cut it off,” “pluck it out”; it is better to enter into life with one member wanting than to be cast into hell, “where their worm dieth not, and the fire is not quenched.” Not that any believer shall be eternally lost; far from it; but the Lord draws the contrast between life everlasting and the unquenchable fire, that He may impress the greatness of our sin upon our consciences by pointing out what it really merits.

The Lord winds up this solemn scene by some striking remarks about salt, which bear on all the preceding. *Salt*

\* In Matt. xviii., as if to give additional weight to the words, the word denotes the stone of a mill that is turned by an ass, which would be much larger than that of the small hand-mill.

here, as elsewhere, is explained by that Old Testament expression "a covenant of salt." (Num. xviii. 19; 2 Chron. xiii. 5. See also Lev. ii. 13.) The salt symbolizes the perpetuity of God's covenant mercies; and hence the deep meaning of the word as used by our Lord with reference to the condition in which the disputation found the disciples, and the profound bearing these closing words have on all matters in which self comes to the front. Being salted with fire is the opposite of being burnt up with fire, and its connection with the salting of the sacrifice is very beautiful; for, as the sacrifice of a sweet-smelling savour had its salt of the covenant to make it acceptable, so every believer in Christ must be salted with the heavenly fire by God's Holy Spirit, in order that in resurrection life he may walk as a living sacrifice (*i.e.*, a sacrifice quickened into life), holy and acceptable to God. It is to those who are thus called to be living sacrifices that Paul gives the exhortation not to think of themselves more highly than they ought to think, but to think soberly, remembering that they have nothing that they have not received.

In closing, our Lord adds, "Salt is good"—if it be salt; but, if it has lost its saltiness—what then? The danger in all our Christian life is appearance without reality—salt in appearance, without saltiness. The salt of God's covenant grace will keep down the self-assertiveness of the flesh, develop the grace of God in the soul, and make His covenant a life, a power, and a joy within. Hence the closing words, "Have salt in yourselves, and have peace one with another." We lack peace one with another through our pride, our intolerance, and our self-will; and the only remedy is God's salt.

The connecting line of thought in all this is most clearly marked, beginning with the *dispute* in v. 33, and

ending with the peace in *v.* 50. The lessons taught are most humiliating and heart-searching, and, if pondered by the people of God, and written by the Spirit on the tables of our hearts, would bring true help in many of the difficulties of the church of God, turning discord into peace, and the strivings of the flesh into the holy harmonies of the Spirit.

H. G.

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## THE INSPIRATION OF THE SCRIPTURES.

### I. THE TESTIMONY OF SCRIPTURE TO ITS OWN INSPIRATION.

FROM the days of the apostles the great truth of the inspiration of the Scriptures has been held by all who feared God, and we might almost say by all professing Christians, in spite of much diversity of interpretation. The doctrine that all Scripture is *not* inspired is a doctrine of the *nineteenth century*, and not of the first. It is the teaching of those who glory in being men of "modern thought," and whose chief business is to unfold novelties. In all this we see the fulfilment of prophecies of the first century, and find only the confirmation of our faith in the Word of God. Paul wrote: "The Spirit speaketh expressly, that in the latter times some shall *depart from the faith*"; and again, "they shall turn away their ears from the truth, and shall be turned unto fables." (1 Tim. iv. 1; 2 Tim. iv. 4.) On the great subject of inspiration, as on any other, the only question for the believer is, What account does the Bible give of itself?

It is from Scripture alone that we can learn anything about Scripture; we have no other source of information. From its pages only can we discover how we are to regard it, and with what amount of authority it comes to us. The testimony it bears to its own inspiration is so very decided

that we are bound to accept the whole Bible as of supreme authority, or else to treat it as unworthy of credit. We cannot see that any middle course is possible to a mind that is not warped or prejudiced by mere human reasonings and teachings. If a book gives a false account of its own origin how can we be assured that it speaks the truth on any other subject? And that the Bible does profess to be wholly from God is evident to the merest child that can read.

The epithets applied to those writings, which, in the days when our Lord was upon earth, were fully recognized as *the Scriptures*, mark them out from all other writings. Touching the very word "Scripture," Dr. Wordsworth says: "It is remarkable that the word *graphē*, which means simply *writing*, is reserved and appropriated in the New Testament (where it occurs fifty times) to the *sacred* writings, *i.e.*, to the *Holy Scriptures*; and marks the separation of the *Scriptures* from all 'common books,' indeed from *all other writings* in the world." Thus the Lord, when quoting a psalm to the Jews, reminded them parenthetically that "the *Scripture* cannot be broken."

He Himself considered it quite enough to say, "*It is written*," whether in conflict with Satan, or with men who opposed Him in His gracious ministry, or when in any way referring to any portion of the Old Testament. After His resurrection, when He spoke with His disciples of "the things pertaining to the kingdom of God," He said, "*Thus it is written*, and thus it behoved Christ to suffer, and to rise from the dead the third day." Indeed the summary of His teaching during those forty days seems to be given to us in the statement, "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which have been written in the law of Moses, and in the prophets, and in the psalms concerning

Me." (Acts i. 3; Luke xxiv. 44-46.) We would specially refer to the Lord's word in Matt. xxii. 43, "How doth David in Spirit call Him Lord?" meaning, as Dr. Plumptre says, that in calling Him Lord "he was guided by a Spirit higher than his own." That Spirit could only be the Holy Ghost by whose inspiration David wrote the psalm. But the great subject of the Lord's use of the Scriptures would require a paper to itself, and cannot be pursued here.

We have only to turn to the first chapter in the New Testament to learn how the Spirit sets His seal upon the truth that the earlier Scriptures are of divine origin, or that, as He affirms in Heb. i., "*God . . . spake by the prophets.*" Thus we read in Matt. i. 22 and ii. 15 that certain things came to pass "that it might be fulfilled which was spoken *by* the Lord *through* the prophet"; in iv. 14 "that it might be fulfilled which was spoken *through* Isaiah the prophet"; and in iii. 5 we have the striking expression, "for thus it is *written through* the prophet."\*

In the Acts of the Apostles the testimony is very explicit. Peter says, "This Scripture must needs have been fulfilled, which *the Holy Ghost by [through] the mouth of David spake* before concerning Judas" (i. 16). Again, in addressing Jehovah the assembled apostles say, "Lord, thou art God . . . Who by *[through]* the mouth of Thy servant David hast said, Why did the heathen rage, and the people imagine a vain thing?" or, according to the R.V., "Who by the Holy Ghost, by the mouth of our father David Thy servant, didst say" (iv. 24, 25). They clearly recognize *God* as the *Speaker*, and *David* as simply His *mouth-piece*. Not less clear are the words of

\* I have quoted from R.V., which in the latter cases gives *through* in the margin. These distinctions are carefully noted in the *Englishman's Bible*, which is very helpful in showing the precision of the inspired text.

Paul, as the Jews departed from him in unbelief, "Well spake the Holy Ghost by [*through*] Esaias the prophet." (Acts xxviii. 25.) The words quoted were spoken *to* Esaiah *by* the Lord who was "seated on a throne" (Isa. vi.), that is, as John tells us (John xii. 41), by the Son of God, through whom God ever reveals Himself. When Paul asserts that the words were spoken *by* the Holy Ghost, *through* Esaiah, he must refer to the fact that the Holy Ghost inspired Esaiah to *write* them.

When we come to the Epistles we find that the apostles always settled any question by appealing to the same collection of writings that the Lord had used, as the only standard of truth. This they did knowing that they themselves were commissioned by the Lord to complete the written Word, by adding all that the church needs for her guidance during the days of her pilgrimage. In writing the great Epistle to the Romans, Paul speaks of "the gospel of God, which He promised afore through His prophets in the Holy Scriptures." Observe, *God* promised, *through* the prophets, *in* the Scriptures. In chap. iii. 2 those Scriptures are called "*the oracles of God.*" Few expressions could more clearly declare that the Scriptures are the *very words* of God than this. An oracle is *something uttered*. The word was frequently used with reference to pretended communications from false gods, but to speak of any utterance as an *oracle*, was equal to saying that it came direct from a deity; and therefore to say that the Old Testament Scriptures were *God's oracles* was equal to saying they were strictly the *utterances of God*.

In writing to Timothy Paul speaks of them as "the *sacred* writings," using an adjective which is from the same Greek word as that for temple, and thus asserting their peculiarly sacred character. He further makes the posi-

tive statement that "*all Scripture is given by inspiration of God.*" (2 Tim. iii. 16). The last five words represent one Greek word which signifies *God-inspired* or *God-breathed*. One of the most serious blots on the pages of the Revised Version of the New Testament is the alteration that has been made in this statement. The R.V., "Every Scripture inspired of God is also profitable," implies that there are some Scriptures that are *not* inspired of God. Only let this idea get into the mind and certainty is at an end, and the "verifying faculty within" becomes the final test. The late Dr. Patrick Fairbairn remarked on the rendering which the Revisers have adopted, that, so read, "Instead of confirming what had been said before, and assigning a fundamental reason for it, as one naturally expects, the passage would rather create perplexity and doubt; for while it had been affirmed of the Scriptures generally, that they are fitted to make wise unto salvation, *now* it would be intimated that only such of them as had been inspired of God are profitable for spiritual uses."\* The passage asserts that every book that comes under the designation of Scripture is not simply *authorised* by God, or *superintended* in its being written, but that it *was actually written under the direct inspiration of the Holy Spirit*.

And we must never forget that the statement does not refer only to the Scriptures of the Old Testament, for the greater part of the New Testament was then written, and Paul himself quotes Luke's gospel as Scripture (see 1 Tim. v. 18 with Luke x. 7), while Peter in referring to the

\* It was long ago pointed out by Dr. Tregelles that if 1 Tim. iii. 16 be rendered, as the Revisers have rendered it, consistency would require Heb. iv. 16 to be rendered, "Now all naked things are ALSO open to the eyes of Him with whom we have to do"; and 1 Tim. iv. 4 should read, "Every good creature of God is ALSO nothing to be rejected."

epistles of Paul puts them on a level with "the other Scriptures."

The way in which Scripture is quoted in the Epistle to the Hebrews is very significant. The words of Psalm xcvi. are quoted as the command of God: "And let all the angels of God worship Him," *i.e.*, the Son. Psalm civ., which we might have read simply as the expression of a heart filled with wonder and worship in contemplating the works of God, is quoted with the preface, "*He saith.*" A quotation from Psalm xcv. is introduced with the phrase, "As the Holy Ghost saith"; and we are told that in the words of the New Covenant, spoken by Jeremiah the prophet, "the Holy Ghost is a witness to us" of the perfection of those sanctified by the one offering of Christ. The careful reader will mark other quotations.

In the epistles of Peter there are two passages which speak with great decision on the subject, namely, 1 Pet. i. 10-12; 2 Pet. i. 19-21. The latter passage, after speaking of the importance of the prophetic word, says, "For prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." The R.V. reads, "For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Ghost." The evidence for this reading is not conclusive, but if adopted it would include the utterances of Balaam and Caiaphas, as well as of Isaiah and Paul. But the chief point is that prophecy never sprang from man's will, but was given from God. The word rendered *moved* is a very strong one, and signifies *borne along* as a ship before the wind. (See Acts xxvii. 16, 17.) Dr. Plumptre says, "The words assert in the fullest sense the inspiration of all true prophets. Their work did not originate in their own will. They felt impelled by a Spirit mightier than their own." This explains the state-

ment of 1 Pet. i. 10-12, that "the prophets enquired and searched diligently" concerning the salvation of which they spake, that is, they endeavoured to understand what they themselves had written.

In no manner could strictly verbal inspiration be more strongly stated than it is thus incidentally expressed. Instead of prophets getting from God a general sense of what they were to write, making themselves masters of their subject, and then expressing it as they pleased, they spoke so directly under divine influence, and their writings were so far above their own insight, that it was necessary for them to ponder the very words they had written to learn their meaning. Even then they did not fully comprehend them, for the answer they got was that they were speaking for people of a future time. Of course it does not mean that they got no blessing from them, but that they had not the comprehension that believers now may have, to whom they are *reported*, or openly declared, by the preaching of the gospel.

It is worthy of remark that in Gal. iii. Paul finds an argument upon a *single word* of Scripture, "He saith not, 'And to *seeds*,' as of many; but as of one, 'And to thy *seed*,' which is Christ." So in the epistle to the Hebrews the apostle *dwells* upon single words, or brief expressions, as the emphatic words of the Holy Ghost and full of significance; e.g., in chap. iii. and iv., "*to-day*"; in chap. vii., "Thou art a *priest*" (v. 14); "*Jehovah sware*" (v. 21); "*after the order of Melchisedec*" (v. 13, 15); "*for ever*" (v. 16, 24); in chap. viii. "*new*" (v. 13); in chap. xii. "*yet once more*" (v. 27). Also, in chap. vii., he shows that the very silence of Scripture has its deep significance. It was by no *accident*, nor *from ignorance*, that Moses did not give some particulars about Melchisedec; but *so much* was said, and *no more*, in order that he

might stand forth in the sacred page as a type of the great King and Priest.

Much might be added, but we trust enough has been said to make it very clear that the Scriptures claim to be from God, that they declare their own inspiration, and that they are the *very words* of the Most High. Dr. Farrar, whose theory of inspiration is a very lax one, pays Scripture the compliment of admitting that "the widest learning and acutest ingenuity of scepticism has never pointed to one complete and demonstrable error of fact or doctrine in the Old or New Testament." We quite believe it, but we say that Scripture, instead of asking for the patronage of the learned, commands their *subjection*. And he who affirms that the Scriptures are not to their fullest extent the very words of God, not only charges the book with "error," but also with *false pretences*. We thank God for the assurance, which we desire to have deepened in our souls, that "the words of Jehovah are *pure words*"; yea, that "EVERY word of God is pure!"

W. H. B.

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### BURIAL.

"*It is sown in weakness, it is raised in power.*"

That which we sow "in weakness" here,  
 Thou, Lord, Thyself, wilt raise "in power";  
 It will but wait till Thou appear,  
 Then rise, a never-fading flower.

Lord! shall we live to hail Thy day,  
 To see Thy dead in glory rise?  
 Or must our bodies, too, decay,  
 Ere they be fitted for the skies?

In hope, we watch; in faith, employ  
 What Thou hast given to each in trust;  
 And wait, to see, or share, with joy,  
 "The resurrection of the just."

J. O.

“ I WILL TRUST AND NOT BE AFRAID.”

O my Father ! joy and gladness  
 Fill my heart that rests in Thee ;  
 By Thy Spirit, in my sadness,  
 Christ, the King of Peace, I see.

Power and Justice join'd to bruise Him,  
 And to raise Him from the dead ;  
 Now Thy Holy Spirit shews Him,  
 Thron'd on high, to all His seed.

He, the cup so bitter drinking,  
 (How unsearchable the pain !)  
 Down beneath the billows sinking,  
 Trusted to be raised again.

I believe, when out of measure  
 Prest, that He is ruling well ;  
 He can do His Father's pleasure  
 By the very powers of hell.

In each time of sore temptation,  
 I will trust, nor be afraid ;  
 Fill'd with heavenly consolation,  
 While I make my Father glad.

Thou art faithful to deliver ;  
 Only on my God I wait ;  
 Thou wilt be to me, as ever,  
 Wise and tender, good and great.

Father, at Thy word I tremble ;  
 Pleasing Thee is mine employ ;  
 For the Lord will soon assemble  
 All Thy saints to share His joy.

Jesus, He that sought and found me,  
 Gives me of His bread and wine ;  
 Holy angels camp around me ;  
 All things, Thou hast said, are mine.

Satan's craft shall ne'er beguile me,  
 Walking humbly in Thy light ;  
 Ne'er shall unbelief defile me,  
 Strong in my Redeemer's might.

Let Thy word be a discerner  
 Of my heart in all its ways ;  
 At Thy throne, a daily learner,  
 I will wait with songs of praise.

1888.

R. C. CHAPMAN.

## REVISED VERSION OF THE OLD TESTAMENT.

## V.

## EXODUS xxxii.—xl.

Chap. xxxii. 25—"the people were *broken loose*; for Aaron had *let them loose*." This sadly enfeebles the sense. The A. V. *naked* is far better, though *uncovered* would be better still, referring as the word does to the uncovering of the head. It is used in Lev. xiii. 45 of the leper; in Num. v. 18 of the adulteress; and in 2 Chron. xxviii. 19 in describing Judah's state as resulting from the idolatry of Ahaz. The deep moral significance of the word here must not be weakened, for it is used of Israel as under the ban of idolatry and spiritual adultery. In Lev. xiii. 45, the Revisers have to introduce the word *hair* to give *loose* any meaning; and in 2 Chron. xxviii. 19 they render *wantonly*. In Lev. x. 6 also the A. V., "*Uncover not your heads*," is better than the R. V., "*Let not the hair of your heads go loose*."

v. 29—"against" is better than "upon"; but the margin robs the verse of its meaning.

Chap. xxxiii. 5—There is no warrant for "*if I go*." The meaning is, sin demands instant judgment, and the putting off of ornaments betokens a heart-repentance for sin.

v. 6—"onward." This suggests the idea that they never put their ornaments on again in the wilderness. It is simply "from the mount," and probably Horeb is looked at in the light of the God who descended on it, and who

had just spoken, and from whose presence they had removed what was offensive to Him.

v. 7—"Moses used to take the tent and to pitch it without the camp." The text is simply "Moses takes," or the historic past, following on what had gone before; his doing so was the definite result of Israel's apostacy. The tent of meeting was not again reared inside the camp till the altar and its atoning sacrifice enabled God to dwell among the people. The alteration entirely robs the passage of its significance.

v. 13—"Thy ways." This is admissible, and finds confirmation in Ps. ciii. 7. It is a pity that "*shew me*" has not been rendered "*cause me to know*," for ways always represent moral characteristics, and the word used here stands in beautiful contrast with verse 18, where we should read "*cause me to see Thy glory*," the reference being to that which was outward and visible.

"To the end that I may find grace." This is better, and shows that the grace realized in the answered prayer was to lead to further grace in the forgiveness of Israel's sin.

Chap. xxxiv. 9.—The word here rendered "Lord" is *Adonai*: "O Adonai, let Adonai go in the midst of us." It occurs in the Pentateuch only in the following passages: Gen. xv. 2, 8; xviii. 3, 27, 30, 31, 32; xx. 4; Ex. iv. 10, 13; v. 22; xv. 17; xxxiv. 9; Num. xiv. 17; Deut. iii. 24; ix. 26. In the Psalms and Isaiah it is very frequent. It was always read by the Jews instead of *Jehovah*, when that name occurred in the text. It is only used for God, and must not be confounded with *adōn*, the common word for lord.

v. 13—"Asherim." This word occurs for the first time. It is always translated "*groves*" in A. V. *Asherah* is the name of a heathen goddess, and the *Asherim* were

idols reared to her, as Baalim were idols erected to Baal. Hebrew words, if retained, should be explained.

v. 29—"Moses wist not that the skin of his face shone *by reason of his speaking* with him." v. 33—"And *when* Moses had done speaking with them, he put a veil on his face." The alterations here are called for, and make the passages much clearer. Compare 2 Cor. iii. 13, R. V., "Not as Moses, who put a veil upon his face, that the children of Israel should not look steadfastly on the end of that which was passing away."

Chaps. xxxv.—xl. The remarks on chapters xxv.—xxxi. will apply to these chapters also.

Chap. xxxviii. 8—"the *serving* women which served at the door of the tent of meeting." This is most misleading. In the first place there is nothing about *serving* women in the text. It should be *the hosts who assembled*. The word denotes the gathering together of people in a company, and never has the signification of *service* when taken alone, though it may imply it when linked with another word which has that meaning (as in Num. iv. 23 and viii. 24, 25); but this is not the case here. The participle is in the feminine and shows that women are intended, but nowhere do we find women employed in the tabernacle or temple service as in heathen temples. They assembled as worshippers, and not as *ministers*, though this is stated in the R. V. both here and in 1 Sam. ii. 22.

v. 26—"that *passed over to them that were numbered*." This is an interesting rendering, especially when connected with the great truth of *passing over from death unto life*. (John v. 24.) As each one passed over to those that were numbered among the Israel of God, he gave the piece of silver which was a symbol of his redemption.

The following may be noted as passages in which the R. V. is more accurate, and brings out more fully the meaning of the original.

Chap. viii. 3—"the river shall *swarm* with frogs."

Chap. xii. 9—"with the *inwards* thereof."

Chap. xiv. 5—"the heart . . . was *changed towards*"; v. 24—"the Lord looked *forth upon* the host . . . and *discomfited* the host."

Chap. xv. 27—"twelve *springs* of water."

Chap. xvi. 4—"a *day's portion* every day." Compare Matt. vi. 11.

Chap. xvii. 2—"chode" and "chide" are replaced by "strove" and "strive"; so in v. 7.

Chap. xviii. 20—"statutes" instead of "ordinances."

Chap. xxiii. 10—"increase" for "fruits"; v. 18—"the fat of my *feast*"; v. 27—"terror" and "discomfit," for "fear" and "destroy."

Chap. xxv. 2—"Every man *whose heart maketh him willing*"; v. 9—"furniture" is better than "instruments"; v. 19—"And make one cherub *at* the one end, and one cherub *at* the other end: of *one piece with* the mercy-seat."

Chap. xxvi. 5—"the loops *shall be opposite* one to another"; v. 6—"And thou shalt make fifty *clasps* of gold, and couple the curtains *one to another* with the clasps: and *the tabernacle shall be one*"; v. 9—"double over" for "double"; v. 22—"hinder part" for "sides."

Chap. xxvii. 5—"ledge round" for A. V. "compass" deserves special notice.

Chap. xxviii. 4—"a coat of *chequer work*" for "a broidedered coat"; also in v. 39; v. 25—"thou shalt *put on* the two ouches, and put them on the shoulderpieces of the ephod, *in the forepart thereof*"; v. 27—"shalt put them on the two *shoulderpieces* of the ephod underneath,

*in the forepart thereof, close by the coupling thereof, above the cunningly woven band of the ephod*"; v. 33—"skirts" for "hem."

Chap. xxx. 7—"incense of sweet spices"; v. 25—"an holy anointing oil, a perfume compounded after the art of the perfumer."

Chap. xxxi. 10—For "cloths of service," "finely wrought garments"; v. 14—for "defileth," "profaneth."

Chap. xxxii. 12—For "mischief," "evil"; v. 27—for "in and out," "to and fro."

Chap. xxxiii. 20—"for man shall not see me and live."

Chap. xxxv. 19—"the finely wrought garments, for ministering in the holy place"; so also in chap. xxxix. 1.

### THE SALT OF THE COVENANT. \*

"Neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meal offering: with all thine offerings thou shalt offer salt."

YOU will readily see the beauty and importance of this text. It was the covenant of God alone, given in sovereign grace, that preserved Israel before Him. How often do we read that the Lord "remembered His covenant"! And he would not have His people forget it. Even the very sacrifices and offerings they daily brought to Him had all their virtue and value from the fact that God had appointed them, and that they had a place in His covenant.

God's one design has ever been that His people's shelter should be *in Himself*. He offered them no mere corner in His house, not the mere influence of His courts, but a positive hold upon Himself, even by the word and

\* A birthday letter to a sister.

oath of His mouth, so that David could say, "In Thy *faithfulness* and in Thy *righteousness* hear me." Our safety is in our nearness and courage (as opposed to *discouragement*, one of the enemy's greatest snares). Sin brings *fear*, and would drive us from Him. But "God, being minded to show more abundantly unto the heirs of the promise the immutability of His counsel, interposed (*Gl.* mediated) with an oath, that by two immutable things, in which it is impossible for God to lie, we may have a *strong encouragement*, who have fled for refuge to *lay hold* of the hope set before us; which we have as an anchor of the soul; a hope both sure and steadfast, and entering into that which is within the veil." It was with such "strong encouragement" the Lord sought to strengthen His people, by bringing to their minds His covenant in "the salt of the covenant," and to us by the precious words in Heb. vi. What wondrous *mindfulness* on the part of the Omnipotent One! "What is man, that thou art mindful of Him?" God has not only been pleased to remember *us*, but to remember *what we are*: "He knoweth our frame; He remembereth that we are dust." Having warned us, in Heb. iii. and iv., by the oath of His *wrath*—a severity well in keeping with man's rebelliousness—He now gives, by the oath of His *grace*, "strong consolation" to all who flee to Him.

The Lord give you a large measure of this boldness in approaching and laying hold upon God! May the salt of His covenant not be lacking in all your offerings! What would be the value of our calling upon Him if He had not bidden us call? And how dare we mention the name of Jesus before Him, unless He had bidden us approach in that Name? Surely to us belong the "sure mercies of David."

F. S. ARNOT.

## NOTES AND REPLIES.

*What is the meaning of "Who shall declare his generation" in Isa. liii. 8?*

There are two Hebrew words rendered "generation." One (*toldoth*) is always used in the plural, and is derived from a verb signifying to beget. It presents to us generations or races, and is always used in such expressions as "from generation to generation," that is, through successive generations. The other (*dor*) is from a word signifying to go round in a circle, to surround, and denotes the circuit of the years of life, and also the men who lived in the same circuit of years, *i.e.*, contemporaries. Gen. vi. 9, furnishes an illustration of the use of the two words: "These are the generations (*toldoth*) of Noah" (referring to those in chap. v. who preceded him and those in v. 10 who followed him): "Noah was a just man and perfect in his generations" (*doroth*), *i.e.*, amongst his contemporaries. The latter word is the one used in Isa. liii. 8, and it points to the moral characteristics of that godless generation amongst whom the Son of God dwelt, and which He so emphatically called, "This wicked and adulterous generation." Compare Acts ii. 23; iii. 14, 15. Thus read the question seems to mean, "Who shall set forth His generation in all the intensity of their guilt?" Some, however, punctuating differently, take it to mean, "As to His generation (*i.e.* contemporaries), who among them considered that He was cut off from the land of the living because of the transgression of My people? Upon Him was the stroke." The word describing the land into which the scape-goat was sent (Lev. xvi. 22) is from the same root as the word "cut off" here—"a land of cutting off."

*Does the doctrine of the sleep of the soul after death dishonour the person and work of Christ?*

Indirectly all error dishonours Christ, but we must always distinguish between error persistently held, and misapprehensions of the teaching of Scripture. The doctrine in question arises in measure from a misunderstanding of Old Testament language. In those passages where we read, "Thou shalt sleep with thy fathers" (Deut. xxxi. 16; 2 Sam. vii. 12), the word in Hebrew is not sleep, but *lie down*, and refers to the laying of the body in the grave. This must be distinguished from the expression "was gathered unto his people" or "fathers," which has reference to the soul and not to the body. The latter is spoken of as *following death* in Gen. xxv. 8, and as *preceding burial* in 2 Kings xxii. 20. We should be careful not to confound these expressions. Care is also needed in applying much of the figurative language of Scripture about *Hades*, the place of departed spirits, such as Isa. xiv. 9-15. Luke xvi. 9-31, where the word for *hell* is *Hades*, is sufficiently

clear as to the intermediate state generally ; while 2 Cor. v. 8, and Phil. i. 23, explicitly declare that in the present time believers who depart go "to be with Christ," and are "at home with the Lord."

We would remark that the word Paradise has three distinct references : (1) to the garden of Eden, the word being used in the LXX. for *garden* in Gen. iii. ; (2) to the place of the departed spirits of the just, Luke xxiii. 43, and probably 2 Cor. xii. 4 ; (3) to heaven as the final abode of the saints, Rev. ii. 7. This threefold use of the word is very precious. Man, as a sinner, was driven out of the first, if saved by grace he finds, in death, a refuge in the second, and finally an entrance into the Paradise of God—the city of the risen saints, the new Jerusalem, with its walls, its river, and its tree of life.

*In what sense is Christ "the end of the law for righteousness"?*

Rom. x. 4.

The righteousness of God (v. 3) is in antithesis to the righteousness of works, and therefore corresponds with "the righteousness of faith." Now Christ is God's righteousness to those who believe, and therefore He is the end or accomplishment of the law to them, He having borne its penalty for them, so that for salvation we have nothing to do with law ; but when saved and made partakers of a divine life, the law of God with which "the life of God" must be in harmony, takes its place inwardly as the "law of liberty," becoming "the law of the spirit of life in Christ" to all who are born again.

*Are the rewards bestowed by Christ upon His people eternal or millennial?*

This question is asked with reference to the remarks in *Golden Lamp* for January, p. 17. While we do well to distinguish carefully between the millennial kingdom and the eternal state, it is equally necessary for us to remember that the former is the introduction to the latter, and that it is in "the everlasting kingdom of our Lord and Saviour Jesus Christ" that He will, in the fullest sense, "see of the travail of His soul and be satisfied." All the rewards which He receives from the hand of God must be eternal, and the same thing is true of those which He will bestow upon His people. It is quite possible that rewards bestowed upon saints of one period may be different from those given to saints of another age, for there will be perfect harmony between the reward and the age to which it belongs ; but as an expression of the Master's *well done* it will surely remain *for ever*, an abiding witness to a faithful Lord's recognition of faithful testimony to Himself, in the fight fought, the race run, the faith kept. See 2 Tim. iv. 7, 8.

## THE DILIGENCE THAT MAKETH RICH.

2 PETER I. 5-7. (R.V.)

I AM still enjoying the refreshing glow of those holy passages in 2 Peter i.; so much of Peter's life and experience shines through all his writings, but especially in this second epistle. Truly he seeks to strengthen his brethren with the strength wherewith he himself was strengthened. The whole epistle is written in the full recollection of all his past life, even from his Galilean days, for he begins this second epistle with his fisher name "Simon" first (not so the other epistle), and, in the full knowledge of his speedy departure before him (*v.* 14), and with eyes anointed like aged Israel's, he closes his letter with revelations of the future.

"Yea, and for this very cause," that is, seeing that God has "called us by His own glory and virtue" (*v.* 3), and has "granted unto us all things that pertain unto life and godliness," let us not be lacking or unappreciative on our part, but let us add, or *place alongside*, "diligence." The wise virgins took oil with their lamps, the foolish did not take any; the former appreciated their calling, and rightly valued the light of their lamps, the latter did not.

That this diligence which we are called upon to add is directly connected with a right appreciation of God's goodness, and with faith, is clear from the context. That it is the opposite of idleness, which is connected with unfruitfulness, is also clear from the eighth verse; it also increases even to "more diligence." (*v.* 10.)

The obedience of the faithful must ever be accompanied by the diligence and vigour of *living action*, which is opposed in every way to dead works. Compare 2 Cor.

vii. 2, "What earnest care it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what longing, yea, what zeal, yea, what avenging!" (R.V.) As we follow up each step of the perfect way described in this chapter, let us not forget the place given to diligence and faith in the fifth verse, as things that are to accompany as well as precede, each step.

"In your faith supply *virtue*," which means moral strength, "girding up the loins of your mind." The word virtue is not generally used in speaking of things in a placid condition, but rather in an active one; for instance, the chemist speaks of the component parts of the drugs as they stand upon the shelf, the medical practitioner of their healing virtue. By virtue the believer seeks to perform all that is binding upon him, and all that the new life undertakes. It is the courageous outcome of a believing soul, "I believed, and therefore did I speak." In adding virtue we are called to imitate God's virtue of verse 3, by which we have all things pledged to us.

"And in your virtue (add) *knowledge*." It is not only necessary that we should do, but also *seek for* the commandments of the Lord our God. (1 Chron. xxviii. 8.) "Through knowledge shall the righteous be delivered" (Prov. xi. 9); that is, being filled with the knowledge of God's will, the misleadings of the enemy will be evident to him. Knowledge also goes beyond the present, and lays hold on eternal things, thus toning down all present things in the light of the future. In divine humility the blessed Master stooped to wash His disciples' feet, *knowing* that He came from God and went to God. Knowledge makes the irritable man mild, and teaches him to answer reviling with blessing, as one who has himself been called to inherit a blessing. (1 Peter iii. 7, 9.)

Knowledge thus naturally leads to temperance or self-control:—"And in your knowledge (add) *temperance*." Thus the Lord would lead us, as His intelligent children, to abstain from those things which are injurious to our spiritual growth, and from things unworthy of that Name which is named upon us. Not with bit and bridle does He seek to control us, but by the words of His mouth. Yea, in the secret place of His presence He would instruct us, as to the way in which we should go. Surely this self-control is nothing less than submission to divine control; it is walking, in short, according to knowledge and in the spirit of lowly obedience, the word and presence of our Lord tempering our words and our appetites. By knowledge the righteous is delivered from the rule of his passions; and he is unmoved when affliction cometh, for he *knows* that thereunto he was appointed.

"And in your temperance (add) *patience*." He who submits to Divine control concerning *things*, readily submits to God's will concerning *times*; he prepares and strengthens his heart to wait for the fulness of God's time. How many passages of Scripture might be cited to show what a disastrous thing impatience is. He who has received strength to "abstain from fleshly lusts which war against the soul," shall not lack grace to overcome, by patient forbearance, "those that oppose themselves." (2 Tim. ii. 25.) Let us seek, then, to run with patience the race that is set before us, for the attitude of the most patient believer, and of him who is called to the most inactive service—if he would be pleasing to God—must ever be that of a runner, pressing forward with hands out-reached, while the eyes are going beyond and drawing on the hands.

"And in your patience (add) *godliness*." We may call to mind Paul's words to Timothy, "Exercise thyself unto

godliness, for godliness is profitable for all things"; "For to this end we both labour and strive because we have our hope set on the living God." (1 Tim. iv. 8-10.) We thus see clearly how suitable is the place given to godliness in this exhortation. *Exercise* in virtue, knowledge, self-control and patience, leads to godliness. In 2 Tim. ii. 16, as well as in the context of the passage already quoted from 1 Tim. iv., we have godliness opposed to profanity, and in the reference to that profane person Esau we have a full exposition of what profanity is (Heb. xii. 16); he threw away a spiritual benefit for a carnal one, selling his birthright for one mess of pottage. With divine firmness the Holy One resisted the profanity of the slightest preference of earthly things to the things of His Father by these words, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." The godly, being exercised with holy fear, turn their faces God-ward, and find their chief joy in the things of God.

"And in your godliness (add) *love of the brethren.*" "This commandment have we from Him, that he who loveth God love his brother also." Much could be said on this important subject of brotherly love, but my object now is more to draw attention to the *order* that exists in this exhortation, and how one virtue necessitates and draws on the other. In 1 Peter, ii. we have "Seeing ye have purified your souls . . . unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently."

"And in your love of the brethren, *love.*" Brotherly love must lead still higher, even into the fuller and broader expansion of a "*love*" which knows no bounds—no limitation of height or depth; love, in imitation of "the love of God," that does not consider the worthiness of the recipient, but, like the rain, and the sunshine, is rich and

bountiful to all. And thus the climax is reached, for "he that dwelleth in love dwelleth in God." For all things are to this end, that, "being rooted and grounded in love, we may be strong to apprehend with all the saints what is the breadth, and length, and height, and depth, and to know the love of Christ which passeth knowledge, that we may be filled *unto* all the fulness of God."

*Central Africa.*

F. S. ARNOT.

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## THE MIND OF CHRIST.

PHILIPPIANS ii. 1-8.

NOTES OF AN ADDRESS BY DR. NEATBY.

CHRISTIANITY, beloved friends, is unlike any other religion in the world, especially in one point—it is a personal religion; it presents the Person of Christ as the revelation of God—the *perfect* revelation of God. If it is a question of my relationship with God, when first as a sinner I am brought to Him, I have to do with Christ only. He reveals God in grace, and meets His claims in righteousness. In Christ is salvation, and in no other; it is perfect, thank God, and the record of it is so simple that a child cannot mistake it, though a learned man may. Indeed, the learned are always making mistakes and raising questions where the simple believer rests and adores. The child rests with perfect certainty in the Word of God which speaks to the heart, not having a doubt as to who has spoken; for God knows how to speak to sinful creatures so as to make them His children. I do not need much information about the sharpness of an instrument which cuts my finger; and when the sword of the Spirit cuts my conscience, I know it is God's Word. The One who is the eternal God speaks to my soul, and calls me to be His child.

And if it is a *practical* question for the Christian, Christ is still the answer, and Christ only; "Let *this* mind be in you." What mind? "*Which was also in Christ Jesus.*" We are turned from self altogether to contemplate Christ, and in contemplating Him we become like Him. Now this is very precious. I might be a workman, and have a difficult model presented to me, and be told I am just to imitate that; but the model will be no *power* to enable me to make something like it. But God presents me with Christ as a model, and in this case whilst I look at the model I am to imitate, I unconsciously become like it. "We all, with open face, beholding as in a glass the glory of the Lord, are changed"—that is the blessed word,—"into the same image from glory to glory." All practical exhortations come, in their sum, to this one, Look off to Christ, and in the contemplation of Him you will become like Him.

Now the apostle's heart was warm toward these Philippians. There were things, no doubt, that he had to correct; and in order to correct them where they were wrong he presented Christ to them—the deep, divine Truth. In the beginning of the chapter we see this very clearly, "*If there be, therefore, any consolation in Christ,*"—and who will deny it? No one who knows Him. No one who has been through trial with Christ at his side. No one who has lost a wife, a husband, a child, or any other dear one, and has told all the trouble at His gracious feet, will doubt that there is consolation in Christ. "*If any comfort of love,*"—bless God, there is abundance. "*If any fellowship of the Spirit,*"—all true fellowship of saints is in the Spirit. It is the Spirit of God that reveals the Father to our souls, and manifests the excellence of Christ to our hearts. It is He who leads us to blessed fellowship with God, and is the inward power of all

fellowship. "*If any bowels and mercies,*"—if the heart is moved by the perfect love of which it is the object, it is moved to the outflow of mercies. "*Fulfil ye my joy, that ye be like-minded,*"—perhaps they had not been so, but he does not say this. We afterwards find (chap. iv. 2) that two dear sisters and others were not quite of one mind, but he does not dwell on this: I do joy in you, dear Philippians; fulfil ye my joy that ye be like-minded.

Then he goes on, "Let this mind be in you, which was also in Christ Jesus." If Christians want to get on well together they need all to have the eye on Christ; they will not find it difficult then. If there is any dispute then it will be this: Christ in grace took the lowest place and I should like to be the very next to Him, I should like to have the lowest seat but one. If the dispute is for that, it will soon be settled; we shall all give way, yet all take it, and be quite close to Christ in the lowest seat. True humility does not think of self at all. A person truly humble, according to Scripture, is one that has no *personal* occupation, that is not constantly thinking how things affect him, but how things affect the interests of Christ. Self is an unworthy object to set before the heart; but if Christ is before the soul we have a worthy Object. Now practical Christianity displaces self from the centre of the moral being, and puts Christ upon the throne; and the more that is done the more the soul answers to the will of God. Self is the centre of every unconverted man, and alas! too much so with those who are saints; but God is working in every believer that self may be displaced. The first thing in the mind, by nature, is the question, How will this or that affect *me*? Whether in the learned man or in the unlearned it is the same. The moment we hear anything the thought rises instinctively, How will it affect me? I wish that you and I had such a

revelation of Christ as that we should think as instinctively, How will it affect the interests of my blessed Saviour ?

In this passage we have the most complete account of the humiliation of Christ that we have anywhere, and it is very refreshing to the soul to find it in a practical exhortation. I see no distinction in Scripture between doctrinal and practical truth. Here is practical truth, and then the Spirit of God goes on to the most formal declaration of the lowliness of Christ that we have in the whole of Scripture. There are only two men in the history of the world. In one sense there are millions and hundreds of millions ; but in another there are just two. The word of God recognises only two. The first man every child knows was Adam, and then we go on for ages and generations and all are like Adam, and all are reckoned in Adam ; and then there is a second Man, the second Head of a race. Now this second Man is the Lord from heaven, and we have Him here in contrast with the first. Man was called to depend upon God for everything ; his place is one of dependence, and man not dependent upon God for everything is out of his place.

Nothing makes this world—world of sorrow as it is—blessed to the Christian like receiving everything directly from the hand of God, and seeing no second cause. Intellect may find a second cause, but let the heart see only the First. Shimei curses, but David says God told him to curse. It was very wicked of him, no doubt ; and God will see to that, but it was God's chastening to David. And if David could humbly receive the cursing of Shimei's lips at the hand of God, may we not so receive everything ? "The cup which My Father hath given Me, shall I not drink it ?" You say, that is 'the language of Christ, and I know it and adore, for all my eternity is wrapped up in it ; but by God's grace it shall be mine too, when

something comes that I should not have chosen, yet would receive from the hand of God my Father. For, in the first place, if He had not had blessed purposes to fulfil in me, He would have taken me to heaven when He made me His child. I was fit, having a title to His presence in the blood of His Son. But He has left me here, and all that happens in His gracious providence is the work of His good hand. He sees what place He intends for me in His heavenly temple, and, as with the earthly temple, so with the heavenly, every stone is hewn and shaped in the quarry, a bit chipped off here, and a bit there, and when the temple is built not a tool is heard. A very strange thing indeed, but every stone is so prepared in the quarry that when all are brought it is found that each has its place, and that each is quite ready for its place, with neither too much shaping nor too little. God intends one place for me in that heavenly building, and will form me for it, if by grace I leave myself in His hands. And it will be all through a sort of "heaven upon earth," even though trying to nature, if I receive all from my Father, and taste His love in all His dealings with me. I am not now speaking of what I do not know, or about an untried road. I can bless Him for what I should most have feared and dreaded. His hand is always good, and we have only to "taste and see that the Lord is good."

(To be continued.)

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*"Take us the foxes, the little foxes that spoil the vines."—*I know there is the roaring lion; I know there is the hidden asp; the serpent that will not be charmed; but I know, too, that there are the *little foxes*, that injure, if they cannot destroy, the tender grapes. Oh! *beware of anything* that would interfere between thee and thy soul's rest.

## THE INSPIRATION OF THE SCRIPTURES.

### II. THE DIVINE AND THE HUMAN IN THE SCRIPTURES.

IT seems to be the habit of all opponents of truth to present a caricature of the particular truth they are opposing, and then, as they imagine, to demolish it; and they seem all the while to be quite unconscious that they are simply doing battle with that which springs from their own imagination, or, in other words, that they are beating the air. Thus Dr. Farrar gravely expresses his belief, concerning the varied revelations of God and His will, given to us in the sacred Word, that "these messages were not, for the most part, revealed by openings of the heaven, and unearthly voices in the air—not by signs and wonders to startle and overwhelm—not by shocks of visible manifestations sudden and violent." We simply ask, Who teaches that they were? But we absolutely deny that we are compelled to choose between such an idea of the mode in which the Scriptures have been given to us as these words would convey, and the teaching that takes all meaning from the expression *God-inspired*, by bringing down the sacred Scriptures to the level of every other book.

It was an *unusual* thing for God to cause His voice to be heard as from Sinai, or for Him to communicate with man, as He was pleased to do in the case of Daniel by the river Ulai, or of John in Patmos; but these communications of God were not more *supernatural* than were the words spoken through David or Paul. God was pleased to speak through men, and it is not without significance that a passage of Scripture is introduced to us in the New Testament in three different ways. The

Lord speaks of "the prophecy of Esaias, which saith"; and again says, "Esaias said"; while Paul, in quoting the same passage, says, "Well spake the Holy Ghost by Esaias the prophet." (Matt. xiii. 14; John xii. 39; Acts xxviii. 25.) Again: the Lord Jesus quotes the word of Moses to Israel concerning what God had done for them, and the lesson it was designed to teach them, with the solemn formula, "*It is written*"; while words which Moses spake as the very message of God to Israel are given with the word, "*Moses saith.*" See Deut. viii. 3 with Matt. iv. 4; Deut. xxxii. 20, 21 with Rom. x. 19. Therefore the words were both the words of the Holy Ghost and the words of Isaiah; the words of Moses and the words of God. We do not disregard the human element (as it is called) in the Scriptures; on the contrary we believe in the perfect combination of the divine and the human, and that while the writing is divine in every part, the writers wrote as men.

Part of the charm of Scripture is its variety, and that variety is very much the result of the selection of men of differing minds and characters to be the writers. As one has said: "The burning sarcasm of Isaiah; the tender, melancholy pathos of Jeremiah; the homeliness of the herdsman's son and the gatherer of figs; the deep philosophy of John; the clear and sharp, and yet impassioned, logic of Paul—all these were truly and really their own. As every pipe of the organ was so fashioned that it might give one note and not another—and yet all are filled by the one breath—so these souls, fashioned by the conditions of humanity and the circumstances of their lives, were made each to give out its own note, yet all were filled by the breath of the Divine Spirit that has made these human and yet divine utterances ring with a melody unquenched and unquenchable." Beloved Denham Smith

writes: "I would remark how strikingly fitted is each instrument God uses in the ministration or revelation of His thoughts. His vessels are chosen happily and well for the work they have to do. Who would be the most fitting instrument to unfold the great Gentile empires in their rise and fall? Of course a Prime Minister, therefore we have a Daniel, 'greatly beloved,' doing his work well. The capability of the vessel is recognised and employed, but kept from human infirmity by God's overruling hand, while it never loses its identity, or moral features, even in the things of God. See the herdsman, Amos. Who could use better the figures he does? Who could so speak of the cow going out of the breach that was before her? (iv. 3;) or of Jehovah's being pressed under his people as a cart is pressed under sheaves? (ii. 13;) or of the impossibility of ploughing on a rock with oxen? (vi. 12;) or of the sifting of the corn in a sieve? (ix. 9.) Ezekiel, the priest, is the man chosen of God to tell us of the temple in the holy city, and of the day of glory, when the Lord will be there. We might also instance Paul, and Peter, and John in their respective lines of work in the New Testament. God sees to the preparation of the instrument; the school and college of God is not man's way; then, when the hour comes, the vessel is called, then broken, then used for His glory. This is God's ordination."

The late Dr. P. Fairbairn wrote: "There is not a volume in existence, composed by different authors, more strongly marked by the distinctive peculiarities of the several writers, than the Bible. The style, the language, the imagery, the reasoning and the rhetoric were all such as each individual from his particular circumstances and native cast of mind might have been expected to employ; and not less in the rapt effusions of the prophet, when

disclosing the higher purposes of God, or foretelling things to come, than in the homely evangelist, and the apostolic herald of the gospel, every appropriate feeling has its play, and every distinctive gift its befitting exercise." Thus, to use Dr. Westcott's words, we have "not an utterance in strange tongues, but in the words of wisdom and knowledge; it is authoritative, for it is the voice of God; it is intelligible, for it is in the language of men."

There is something beautifully simple and natural in the very origin of some of the inspired writings. To Luke the beloved physician "it seemed good" to supply his friend Theophilus with an accurate account of the birth, and life, and death, and resurrection of the Lord Jesus—the result is that beautiful Gospel, standing third in order in our Bible. Again, he would supply the same friend with information touching the fulfilment of the Lord's last commission to His apostles, and the spread of the gospel in the world—the fruit of which expression of friendship is our possession of that priceless link between Gospels and Epistles without which the latter would lose half their value to us. Paul purposed to visit believers at Rome and was hindered, *therefore* he wrote them a letter, and lo, the church is enriched throughout her pilgrimage with that greatest of the Epistles. Who, that has eyes, will fail to see God's hand guiding in each of these cases, in which we can perceive a very natural reason for the writer's taking up his pen?

The fact that there were many agents, does not affect the truth that the Author is one. This is well expressed by another, whose words concerning the New Testament would in principle apply to all Scripture: "The books of the New Testament present no formal bond of unity, profess no absolute completeness, make no direct claim

in most cases to universal acceptance. On the contrary, they *seem* to have originated independently of each other, and to have been prepared with immediate reference to local or temporary objects—to the special circumstances and wants of churches, or even of individuals. They present the appearance of having been as casual in origin as they are occasional in form. But this very occasional, and seemingly accidental, character, impressed on the individual elements of the New Testament as human writings, will be found, when we examine them more closely, to yield the highest witness to the divine origin and purpose of the whole, and to furnish varied means for the illustration and confirmation of their truth. The parts, regarded in themselves, seem isolated and fragmentary; but the whole, which results from their combination, reveals a unity and completeness that can only be explained through the hidden but all-pervading agency of one divine Designer. The several narratives and letters have been obviously produced without any concert among the writers; each bears the stamp of individuality and independence; and yet, when they are placed side by side, they are found so marvellously to fit into each other, to sustain such mutual complementary relations, to be knit by so many links of connection, and to exhibit so entire a harmony of general design, that the unbiased reader cannot but recognise in their deeper interdependence a providential arrangement, and refer the whole to the common inspiration of one and the same Spirit guiding the several agents in their parts for the furtherance of His own gracious purposes.”

Yes: we fully recognise the *human* in the sacred Scriptures, as well as the *divine*; but we deny that any “human element” affects the divine, and that anything in Scripture can be called human and *not* divine. Just as

in the Person of our adorable Lord, we have the perfect union of the divine and the human, but can never separate the two—can never put our finger upon any recorded action of His, and say that was merely human; but are bound to recognise in all that He did the deeds of one who was *both* God and man: so, though the whole of the written Word has come to us through human channels, we cannot put the finger upon a single sentence, or even a single word, and say *that is merely human*, and therefore not of divine authority.

This, we know, is exactly what many teachers of the present day deny. They will not, indeed, boldly mark out what they consider to be human and not divine; it suits their purpose better to affirm that, while the Bible *contains* the Word of God, it is not His Word in its whole extent, and thus they are at liberty to go on rejecting whatever does not fit in with their increasing light. They fail to see that the Book stands or falls as a whole. They have long indulged the idea that they can have Christ without Moses, and now have *advanced* to the supposition that they can have Christ without Paul. They have been looking for that which is merely human in the *historical records* of the Old Testament till their vision has become keen enough to discover mere human reasoning in the *teaching* of the New Testament. They even profess to find in the language of the Lord—"One is your Master, even Christ"—a reason for not listening to Paul; being ignorant (willingly we fear) of the truth that inasmuch as Paul was called and commissioned by the risen Lord, and was inspired by the Holy Spirit, his teaching was absolutely the doctrine of the Lord.

It is well to see how far theories of partial inspiration have already carried men, but let us not suppose that they will rest satisfied with present attainments, for it

seems to be the aim of every fresh candidate for popularity to demolish a little more of the great temple of truth. He is so blind as to be incapable of seeing that it is merely in his own imagination and that of his dupes that he is successful, for in reality the smallest stone has not yet been displaced, nor will it ever be. A prominent teacher, in discussing what should be a basis of union in a certain denomination, thought to show his wit, and condescended to raise a laugh against the sacred Book by saying, "Nor shall it be a condition of fellowship whether the Holy Spirit, in teaching men to write the Book, taught them to dot their *i* s or cross their *t* s." But we prefer to listen to the words of another Teacher, who spoke of those minute signs in the Hebrew language—which correspond to the dot of the *i* and the cross of the *t* in ours—in a very different manner, when, after linking "the law" and "the prophets" together, He said: "Till heaven and earth pass, one *jot* or one *tittle* shall in no wise pass from the law till all be fulfilled."

There are of course those who will ask, "How can these things be?" How can each writing of the Scriptures so bear the stamp of the individuality of the instrument, and yet be in every word most truly divine? Need we be ashamed to reply to such a question, "We cannot tell"? The same question might be asked of all God's ways. Joseph's brethren in their enmity sold him for a slave, but God sent him into Egypt to fulfil His own purposes; men in their wickedness rejected and crucified the Son of God, yet it was by the determinate counsel and foreknowledge of God that He was delivered up to the cross. And if God can thus carry out His designs even by means of those who are acting in a manner that is contrary to Him, how much more shall He, through those who by grace are His willing instruments, bring to pass

what He pleases, and yet allow the actions to be their own?

God has not called us into His council chamber and explained to us His methods; and if we are ignorant of the manner of the Holy Spirit's operation in that gracious working of which we ourselves are the subjects, shall we expect to understand *how* He inspired the sacred Scriptures? But to deny God's assertion that Scripture is *wholly divine*, because it has come to us through human instruments, is adding impiety to ignorance. When God speaks, it becomes us to bow, to believe, and to adore. Let us be assured that, however little we may be able to trace the link between the human and the divine, that link existed; and, to quote the words of another, "the other end of that golden chain which terminated in the man and the pen, and the ink, and the paper,—the other end of it, I say, was held fast within the hand of God." With this assurance we shall confess, "Thy Word is *very pure*, therefore thy servant loveth it"; and, "Thy testimonies are wonderful: therefore doth my soul keep them."

W. H. B.

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## REVISED VERSION OF THE OLD TESTAMENT.

### VI.

#### LEVITICUS I.—xxvii.

Chap. i. 3—"If his *oblation* be a burnt *offering* of the herd." There is a distinct Hebrew word for "*sacrifice*," which is used almost exclusively for peace offerings, while the verb is used for slaying animals for any purpose, and not for sacrifice only.

"*That he may be accepted* before the Lord." This is the only consistent rendering in accordance with *v. 4* where we have the same word, "it shall be accepted for him."

v. 9—"shall burn." We wish it had been indicated that this is not the common word for *burn*, which is never used of anything offered on the altar. The verb is from the same root as the word which is always rendered *incense*, and expresses the fragrance of what is burnt. The same thing is implied in the words *sweet savour*, though *savour of rest* would be more accurate, as in the margin of the A. V. in Gen. viii. 21, pointing to God's rest in the atoning sacrifice on the altar. It may be well also to remark that the Hebrew word always rendered *burnt-offering* has nothing in it that corresponds with the word "burn." If literally rendered it would be called the *ascending-offering*, setting forth Christ in resurrection.\* For "*an offering made by fire*" (A. V. and R. V.) the expression "*fire-offering*" might be substituted, as exactly corresponding with the Hebrew word *ishsheh* being derived from *esh*, fire. It is used for all that is placed on the burnt-offering altar, and occurs in Leviticus and Numbers about sixty times, first in Exod. xxix. 18.

v. 16—"filth." It would be better to read "*contents*"; the word refers to the contents of the bird's crop, and anything expressive of what is repugnant should be avoided in reference to the sacrifices.

"*Ashes.*" The common word for ashes is never used in connection with the altar; for, though ashes are meant, they are invariably called *deshen*, *i.e.*, fatness. This is a beautiful illustration of verbal inspiration, for God alone could have given a name which indicates the preciousness of the very ashes in His sight. Comp. chap. vi. 11, with

\* Many such interesting distinctions in different Hebrew words rendered by one word in English are shown in Mr. Newberry's *Englishman's Bible*, which we again take the opportunity of warmly commending. Great reverence for the integrity and authority of Scripture characterises this edition of the Bible.

the "new tomb" in which the body of the Lord was laid.

Chap. iv. 2—"If anyone shall sin *unwittingly*." This is better than "through ignorance." The original implies *weakness*, that is, a sin fallen into without presumption, through the frailty of the creature. The verb occurs in v. 13 where the R. V. is "*shall err*."

Chap. v. 1—"And if any one sin, *in that he heareth the voice of adjuration*." This alteration expresses the solemnity of an oath, and the obligation resting on any one to answer when put on his oath by any lawful authority. In such a case any one refusing to tell what he knew of a matter would bear his sin. It was thus that the high priest adjured the Lord to declare whether He was the Son of God, and, though He had been silent before, He at once responded, affirming that He was. (Matt. xxvi. 63, 64.) Compare Judges xvii. 2; Prov. xxix. 24.

v. 4—"if anyone swear *rashly*." The word *rashly* should be noticed; it is the same word that is used when it is said of Moses that "he spake *unadvisedly* with his lips" (Ps. cvi. 33), and gives a solemn warning against hasty utterances before God. Compare Ecc. v. 1, 2.

v. 7—"And if *his means suffice not for a lamb*" is a good rendering. The A. V. margin—"if his hand cannot reach to the sufficiency of a lamb"—is beautiful, and explains the word, "Whatsoever thy hand findeth to do," *i.e.*, what you are able to do.

Chap. vi. 30—"to make *atonement*." It is good to have this instead of the less exact word *reconcile*. The word here used always points to the expiation that results in reconciliation. This accounts for the interesting fact that the New Testament very seldom uses the word for atonement or expiation, but frequently that for reconciliation,

which expresses the result. We must eschew the foolish idea that the word atonement means an *at-one-ment*, this it never does, but always refers to an expiatory covering by which sin is put away and hidden from sight. Comp. Deut. xxxii. 43, where R. V. has it rightly, "*make expiation.*" In Isa. xlvii. 11 R. V. has "*put it away,*" whereas in Dan. ix. 24, it has, inconsistently, "*make reconciliation,*" though the LXX. has "*to make expiation for.*"

Chap. x. 20—" *it was well-pleasing in his sight.*" This expresses too much; the A. V., "*he was content,*" is better

Chap. xi.—In this chapter the R. V. gives different names to various unclean living things referred to. Some of them are doubtless more accurate, but the margin admits that in several cases the meaning of the original word is not certainly known.

Chap. xvi. 1—" *drew near*" is more exact than "*offered,*" and may be compared, by way of contrast, with Heb. x. 22.

v. 6—" *And Aaron shall present the bullock.*" The R. V. thus distinguishes more carefully between different Hebrew words which have somewhat similar meanings. In v. 7 "*set*" is used for A. V. "*present*"; it is literally *cause to stand*, as servants before a master. See Ps. cxxxiv. 1.

v. 8, 10, 26—" *Azazel.*" The Revisers give the original word instead of translating *scape-goat*, as the meaning is uncertain. Three significations are assigned to it: (1) An abstract idea of *dismissal* or *removing*, as in marg. of R. V. (2) The A. V. follows the Greek\* and Latin translations in taking the word as referring to the goat. (3) Many recent interpreters take it to signify the evil spirit to whom sins atoned for are sent back. Without discussing these interpretations we prefer the first as

\* This is probably what is intended by the LXX *αποπομπαιος*.

more consistent with the general teaching of Scripture. Atonement for sin has a *double* aspect, first Godwards, and secondly manwards, which is set forth by the two Hebrew words connected with sin and forgiveness—"kipper," to atone for and cover up; and "nasa," to take away, which is often rendered "forgive." With these two thoughts the disposal of the two goats beautifully corresponds; the one "for Jehovah" having to do with the former, and the one "for sending away" with the latter. So Christ is the Lamb that died for sin, and the Lamb that takes away sin. For God He dies, and enters the holiest, within the veil, by His blood; and as the result of this we can say, "As far as the east is from the west, so far hath He removed our transgressions from us." (Ps. ciii. 12.)

v. 10—"to make atonement *for* him." The preposition *for*, instead of *with*, is very important here, as it shows that only on the ground of the death of the one goat could the other take away sin, and thus gives additional emphasis and clearness to the O. T. doctrine of substitution. The Hebrew expression here used is never rendered otherwise than "atoning *for*."

v. 22—"a solitary land" is given for A. V. "a land not inhabited," but we think the word implies much more. The A. V. margin gives "a land of separation," which is much more significant. The passage might be rendered, "a land of cutting off," or "of exclusion," *i.e.*, where the sins would be shut out from ever again coming up for judgment against the people of God. It points to the entire removal by the Saviour of the sins which He bore.

Chap. xvii. 7—"And they shall no more sacrifice their sacrifices unto *the he-goats*." This gives no intelligible meaning. In Isa. xiii. 21 and xxxiv. 13 the Revisers give "*satyrs*" in the text, and it would have been better to

do so here, unless they had retained the A. V. "*devils*," or followed the LXX "*demons*."

v. 11—"it is the blood that maketh atonement by reason of the life" (or soul, *marg.*), *i.e.*, because the life or soul is in the blood; "for the soul" (A. V.) is incorrect. Compare this with John x. 15-18, where the word *psuchē* (life) is equivalent to the word *nephesh*, here rendered soul. It would have been well if we could always have read *soul* for these two words.

Chap. xx. 25—"Ye shall therefore *separate* between." Separation forms such an important feature in the Jewish economy that it is well to keep the word *separate* whenever it occurs.

Chap. xxiii. 2, 4, 37—"The *set feasts* of the Lord." The rendering "*set feasts*" (*i.e.*, *appointed seasons*) is helpful, as distinguishing the word here used from another which occurs in v. 36, 39, and frequently, with reference to the annual feasts of Passover, Pentecost, and Tabernacles.

Chap. xxiv. 7—"that it may be *to* the bread for a memorial." "*To*" is better than A. V. "*on*," but it might have been still better to put "*for*," the meaning being that the frankincense became a memorial by being "a fire-offering." As the bread was eaten by the priest, God would have had no ultimate memorial of it but for the frankincense which was burnt on the brazen altar.

v. 8—"on the behalf of the children of Israel." "*From*," as A. V. and R. V. *marg.*, is correct. The R. V. misses the fact that the bread was presented by Israel to God.

Chap. xxv. 13—"In this year of jubilee." We do not endorse the spelling of jubilee with one *e*, which would make it a word of twosyllables in English. The Revisers' careful insertion of an *e* in the word judgment seems, on the other hand, a needless addition.

v. 23—“*in perpetuity*” is better than “for ever” of A. V. We would, however, substitute “*so as to be alienated,*” which is the meaning of the A. V. margin. An Israelite’s title to his land was inalienable, because it was God’s land, and not man’s, to alienate at pleasure.

v. 24—For “*redemption*” we would read “*right of redemption,*” which the Hebrew implies.

Chap. xxvii. 27—“*ransom*” is well substituted for “*redeem,*” and it would have been helpful if the distinction had always been observed in the R. V., but it is not. To *ransom* a thing is simply to pay a price and buy back; to *redeem* has a far deeper meaning, and implies a kinsman’s relationship and the fulfilment of a kinsman’s obligation. See also v. 29, in which, with reference to man, a great truth is enunciated, that no ransom can be accepted that does not fulfil the decreed sentence, either on the person himself or on his surety. Ransom meets *creation’s* need, but redemption alone meets *man’s* need.

We regard the following as improvements:—

Chap. iv. 3—“If the anointed priest shall sin *so as to bring guilt on the people.*”

Chap. v. 6—“he shall bring his *guilt* offering.”

Chap. vi. 2—“If any one sin . . . and *deal falsely with his neighbour in a matter of deposit, or of bargain, or of robbery, or have oppressed his neighbour.*”

v. 16—“*a holy place,*” not the sanctuary.

v. 18—“shall eat of it, as a *due . . . from the offerings.*”

v. 21—“On a *baking-pan* it shall be made with oil; when it is *soaked* thou shalt bring it in: *in baken pieces shalt thou offer the meal offering.*”

Chap. xvi. 21—“*a man that is in readiness,*” i.e., a man appointed for the occasion.

Chap. xviii. 18—“*to be a rival*” for A. V. “*to vex.*”

Chap. xix. 5—"ye shall offer it *that ye may* be accepted." Also in chap. xxii. 19, 29. Comp. chap. i. 3.

v. 26—"practise *augury*" for "observe times."

Chap. xxvi. 16—"make the soul pine away," for "cause sorrow of heart."

v. 25—"that shall execute the vengeance of the covenant," *i.e.*, execute the sentence on the breakers of God's covenant.

Chap. xxvii. 2—"When a man shall accomplish a vow."

H. G.

### THE THRONE OF GRACE.

*"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus . . . and having a High Priest over the House of God ; let us draw near."*

Behold the mercy-seat !  
To God my soul draw near ;  
Spread out thy need before the Throne,  
For God thy prayer will hear.

Behold thy great High Priest,  
Jesus who died for thee,  
Jesus, who sank beneath thy load,  
From sin to set thee free.

He died, but see, He lives !  
For thee He lives above ;  
He bears thee on His arm of power,  
And on His heart of love.

Behold the precious blood  
By which He entered heaven !  
That precious blood for thee doth speak,  
It all for thee was given.

Arise, my soul, draw near,  
Thy burden cast on God ;  
His grace and mercy thou shalt find,  
And peace through Jesus' blood.

W. H. B.

## A NOTABLE DELIVERANCE FOR ENGLAND:

### ITS LESSONS FOR THE PRESENT TIME.

THE fact that we have been called out of the world, and are in the sight of God as separate from it as Christ Himself, cannot make us indifferent to the things that go on in it, and especially to the interpositions of the hand of God in the course of its history. Therefore, while we can have nothing to do with celebrations whose object is merely to glorify England in its victories over other nations, we cannot but be in full sympathy with every endeavour to acknowledge the great things God hath wrought, and to praise Him for His mercies to this nation, and the deliverance of His people from the power of a relentless foe. And we feel that no opportunity should be lost of reminding one another that the mighty hand of God is over all the forces of the great enemy, or of giving a word of warning against the subtle workings of one of his mightiest engines, even that system which, while it is loud in its profession of being "the true Church," bears upon its front the features of the "strange woman," of whom it is said, "Lest thou shouldest ponder the path of life, her ways are moveable, that thou canst not know them." (Prov. v. 6.)

Few periods have been so momentous for their consequences to Europe, and the world, as the months of July and August three hundred years ago. An historian has said, "If it were required to point out the most critical period for the liberties, civil and religious, of our native country, there could be no hesitation in naming as such the years 1587 and 1588, which witnessed the arming, sailing, and subsequent defeat and dispersion, of

the celebrated Spanish Invincible Armada." Spain had reached the zenith of its glory when Philip II. came to the throne. It had made great conquests, or obtained large possessions, in the newly-discovered continent of America ; its treasures were immense ; and for a time it seemed as though it was to become the leading power in the world. In 1587 Philip entered into a treaty with Pope Sixtus V. against England. Philip, assisted by the Pope, was to conquer England, and then hold the kingdom in subjection to the Pope. Therefore it was not simply a contest between two nations—Spain and England ; but it was a question whether Romanism or Protestantism was to maintain the ascendancy. We may even say it was a question whether Protestantism should live or die, for Philip, in his pitiless cruelty, directed all the awful machinery of the terrible inquisition against those whom he called heretics ; and his fleet was bearing to England the vicar-general of the inquisition, with a vast number of friars and monks to complete that subjugation to Rome, for which the victory he so surely counted on was to prepare the way. Dr. Wylie truly says, "Had Philip succeeded in his enterprise, and Spain taken the place of England as the teacher and guide of the nations, it is appalling to think what at this hour would have been the condition of the world."

But Philip was not to succeed. He had to prove that "Jehovah bringeth the counsel of the nations to nought : He maketh the devices of the people of none effect." (Ps. xxxiii. 10.) For a long time all Europe resounded with the preparations that were being made with the utmost energy, though Philip aimed at the greatest secrecy with regard to his intentions. Indeed, positive falsehoods were told as to the object of all this preparation, and everything possible was done to put England

off her guard, and enable Philip to pounce upon her and find her unprepared. All the available resources of Philip's vast dominions were concentrated on the great work of building immense ships and arming them, while the ablest general of the time—the Duke of Parma—prepared other vessels, and collected a vast army in Belgium, ready to be transported to England.

All these preparations were made to subdue this kingdom, which at that time did not contain as many people as what is called Greater London alone now numbers, and which, with but a small fleet and a small army, was ill-prepared for such a contest. Dr. Wylie says, "The friends of Romanism were acting in concert, devising vast schemes, veiling them in darkness, yet prosecuting them with unrelaxing vigour; while the friends of the Reformation were divided, irresolute, cherishing illusions of peace, and making little or no preparation against the awful tempest that was rolling up on all sides of them." We would not think lightly of the intrepidity of the noble officers that had the command of England's small fleet, and the men under their command, who were awaiting at Plymouth the approach of the foe, nor of the courage of the Dutch who kept the Duke of Parma from moving; but who can help feeling that, had the issue depended merely upon a trial of human strength, the prospect for England was a gloomy one?

We cannot regard it as a matter of chance that both the experienced admiral and the vice-admiral of the Spanish fleet died, and that thus the command was left to a man of no experience; nor that the fleet encountered two severe storms before it reached England. Still the Pope had pronounced his curse upon Elizabeth—the Queen of England, and his blessing on Philip's enterprize, and in those days this was considered no small matter.

The loss of four vessels out of 130 did not discourage the leaders of the expedition, and, being once more re-gathered, the Armada proceeded on its course, and the immense array of ships, extending seven miles on the water, was seen by those on the watch at Plymouth on the 30th of July, 1588.\*

Those were not the days of the electric telegraph, but by means of beacon fires the news rapidly spread throughout England that the expected foe had appeared, and we may well believe that, as Macaulay says,

“Such night in England ne'er had been, nor e'er again shall be.”

Historians and poets may dwell upon that scene, and relate how those “twinkling points of fire” roused men to arms and action, and caused differences to be forgotten in the face of the enemy. But we may be assured that there was in the land a power which, though perhaps unseen and unthought of by the leaders in the struggle for life and liberty, was mightier than all their armies. Saints of God in those days knew what Romanism meant; many older ones had seen and had told younger ones of the fires at Smithfield, Canterbury, and other places, lighted to consume their own friends, for no other crime than faithfulness to God and His truth; and we cannot question that from every part of the land prayer ascended to God for salvation from the galling yoke of that system which declares itself to be ever the same. And God heard prayer and gave England a victory, the fruit of which we reap to this day. It is not our business to dwell in detail upon the conflict. Tempest, battle, and a skilful artifice of the English, scattered the vast fleet of Spain; and the admiral sought safety in flight. Then storms finished what storms had begun; a terrible tempest smote the ships when they reached the northern seas; some were

\* Collier says the 20th, but other authorities give the date as above.

sunk, some were dashed to pieces against cliffs; and of the proud array that left Spain to destroy Protestantism scarcely a fourth returned, shattered and torn, and scantily filled with ghastly sufferers. The small fleet of England had scarcely suffered at all, and had lost comparatively few men, while it may be said of Spain that sorrow and mourning filled the land.

Thus was prayer turned to praise, all Protestant kingdoms felt that a great deliverance had been wrought, and all acknowledged the hand of God, and gave Him the glory. Once more we quote Dr. Wylie: "The tragedy of the Armada was a great sermon preached to the Popish and Protestant nations. The text of that sermon was that England had been saved by a Divine Hand. All acknowledged the skill and daring of the English admirals, and the patriotism and bravery of the English sailors and soldiers, but all at the same time confessed that these alone could not have saved the throne of Elizabeth. The Almighty Arm had been stretched out, and a work so stupendous had been wrought, as to be worthy of a place by the side of the wonders of old time. There were a consecutiveness and a progression in the acts, a unity in the drama, and a sublimity in the terrible but righteous catastrophe in which it issued, that told the least reflective that the Armada's overthrow was not fortuitous, but the result of arrangement and plan. Even the Spaniards themselves confessed that the Divine Hand was upon them; that One looked forth at times from the storm-cloud that pursued them and troubled them. Christendom at large was solemnized; the ordinary course of events had been interrupted; the heavens had been bowed, and the Great Judge had descended upon the scene. While dismay reigned within the Popish kingdoms, the Protestant States joined in a chorus of thanks-

giving. In England by the command of Her Majesty, and in the United Provinces by order of the States-General, a day of festival was appointed, whereon all were commanded to repair to appointed places of meeting, and 'render thanks unto God.' "

The great truths thus briefly noticed should teach us important lessons. They are above all calculated to remind us of the absolute supremacy of God—that it is no figure of speech, but a blessed reality, that "Jehovah reigneth"; that "He ruleth by His power for ever"; that "there is no wisdom, nor understanding, nor counsel against Jehovah"; and that He is mighty to succour and defend those who seek Him. They are also well fitted to lead us to lay to heart the danger of trifling with the terrible system of Romanism, and of acting towards it as though it were something different now from what it was in former days. Different in its appearance and mode of working it may be; but its aims are unchanged, and so, in principle, are its methods; and the only reason of the apparent difference is that its *temporal* power has greatly waned. Hence the Romish church cannot now practice the vile atrocities of other days to force submission to her will. But, as we are often reminded, the very fact that she is thus stripped of temporal power only stirs her to increased diligence and subtlety in putting forth all the spiritual energies at her command, with the hope of ultimately regaining her lost sway.

Three hundred years ago the contest was between fleets and armies, and historians could chronicle the battles upon which the liberties of men depended; whereas the spiritual conflict of the present day is one which the world cannot estimate. The enemy's forces are well ordered and subject to one will; and, while many of the emissaries of Rome openly avow their allegiance to the

Pope, there are vast numbers in disguise whose influence is everywhere felt, and who find their way into churches and families without being suspected. On the other hand, the Church of God, which should be banded together in love as one, is divided, weak, and ignorant for the most part of the enemy's devices; while the consciences of many of God's children are not exercised as to their responsibility to fulfill the exhortation, "Be ye not unwise, but understanding what the will of the Lord is." (Eph. iv. 17.) Moreover all false religion being, as we know, specially linked with the world, the children of God are in danger of being doubly ensnared.

Thus the difficulties of 1888 are far greater than those of 1588, and if three hundred years ago the conflict with flesh and blood greatly depended upon the prayers of God's people, this mighty power of prayer is more than ever needed now. We should earnestly seek from God heavenly eye-salve (Rev. iii. 18) for His children, that our eyes may be opened to discern the character of the warfare portrayed in Eph. vi., which especially shows how well *organised* our adversaries are. It is not a general, indiscriminate warfare; but there are, so to speak, different ranks against us—principalities, powers, rulers, and spiritual hosts; and while any system of error serves Satan's purpose, that of Romanism is the especial outcome of his subtlety and craft to accomplish his own designs. The recognition of this will lead us to pity the multitudes who are deceived by the arch-enemy under the character of an angel of light, and we shall only the more seek that they may know that truth which alone can make them free; but it will also put us on our guard against those who are especially Satan's tools in this evil system. (Eph. iv. 14.) The correct reading of the R.V. in Eph. vi. 12—"the world-rulers of this darkness"—

forcibly brings out the comprehensive character of the warfare which "all saints" are called collectively to wage; and if subjection is seen in Satan's hosts, and forms the strength of Rome's array, ought not *we* to seek to manifest and to inculcate subjection to our holy and gracious Lord?

Instead of fighting against one another, and being occupied with minute points, and "questions that gender strife," shall we not learn to contend together for the faith of the gospel, and seek to prove that God's love is mightier than all the zeal that false religion can supply? There are those, doubtless, even under the bondage of Rome, as in all corrupt systems of Christianity, who, being quickened by the Spirit of God, look to Christ for salvation; but such cannot be good Romanists, and we should pray that they may be delivered from their trammels, and may prove the blessed meaning of the word, "I will walk at liberty: for I seek Thy precepts."

May God enable us to give a clear testimony by our love one to another that we are Christ's *disciples*, and by our obedience and faithfulness to Him that we are His *soldiers*, and may we be enabled far more earnestly to witness for the truth of God, and against the wiles of the adversary, warning young and old of their danger, and entreating them to accept God's only salvation. For our strength and encouragement in pursuing the way of truth let us remember that the period of conflict is a brief one, and that the time is at hand when all that is false shall be put under the feet of Him who is the Holy One and the True, and then all who have been "with Him" in the conflict shall be "with Him" in the eternal triumph for ever to acknowledge that "His right-hand, and His holy arm, hath gotten Him the victory."

W. H. B.

## BOLDNESS.

To what shall we attribute the marked difference we see between Peter and John in Acts iv., and the same apostles at the time of the betrayal and crucifixion? In the one case they forsake and flee, and one even denies his Master; in the other, their "boldness" astonishes the council, including the high priest and other rulers of the Jews. Moreover, though commanded not to speak at all nor teach in the Name of Jesus, they, on returning to their brethren, united with them in prayer that they might speak the Word with *all* "boldness." That prayer was heard, for we immediately read, "They spake the Word of God with boldness."

The original, for which the translators give us the word "boldness," itself implies *boldness of speech*. It is found in other passages, some of which we will examine in the course of our search for an answer to the question with which this paper begins.

The answer is two-fold: subjective and objective. The subjective is found in Acts iv. 8, Peter was "filled with the Holy Ghost." He who had forsaken and denied his Lord, when trusting in himself and in his own affection and faithfulness, has now received power, by the coming upon him of the Holy Spirit, and has become a witness unto Jesus. (Chap. i. 8, ii. 4-32.) The Epistles have not yet been written, prophets have scarcely been heard in the Church, and doctrine is not yet expressed in formula, yet the twelve are yielding the fruit of the Spirit, one manifestation of which is faith, or fidelity. (Gal. v. 22.) They simply cannot help themselves: being filled with the Spirit, they have of necessity *boldness of speech*.

But the answer to our question has an objective side. This is discovered in the Epistles. Here the prominent thought is Christ on high, and we see that by considering Him and His work *boldness of speech* is gained. Three passages we will briefly examine. In 2 Cor. iii. 12 (margin) we find "boldness of speech." This Paul uses because he has such a hope. The subject of this chapter, and of the next, is the superiority of the new covenant over the old. The old killed, the new gives life; the old is done away, the new remains; the old necessitated a veil on Moses' face, the new enables us to behold with open (literally *unveiled*) face the glory of the Lord. The ministry of such a covenant provokes Paul to a right-minded enthusiasm. He does not faint, though he is but an earthen vessel (chap. iv. 1-7); and though he bears about in the body the dying of Jesus, yet is the life of Jesus made manifest in that same body (v. 10). The new covenant comes before him with all its results (comp. Heb. x. 16, 17, and xiii. 20, 21), and he uses great "boldness of speech."

A second passage we may look at is Heb. iv. 16, "Let us come therefore with *boldness of speech* to the throne of grace." Why? Because we have in Jesus a great High Priest, who is passed into the heavens (v. 14). This High Priest is "merciful and faithful" (chap. ii. 17); He has "suffered, being tempted" (v. 18); He has been "made like unto His brethren" (v. 17); He is the "Son of God" (iv. 14). These are only some of the truths concerning His priesthood which are taught in this Epistle; but they are indeed sufficient to give us "boldness of speech."

Finally, let us look at another passage in the same Epistle. In chap. x. 19, we read that we have "*boldness of speech* to enter into the holiest by the blood of Jesus."

This chapter and the preceding one give especial honour to the blood of Jesus. His blood is contrasted with that of bulls and goats. Their blood might be presented to God a thousand thousand times, yet it could never take away sins (chap. x. 4-11), whereas His one sacrifice purges the conscience, puts away sin (ix. 14-26), sanctifies the believer, and made him perfect for ever (x. 10-14). We then draw near to God (v. 22), we worship Him in the holiest of all with "*boldness of speech*"; and with the same boldness do we confess our hope, and provoke one another to love and good works (vv. 23, 24).

To sum up. We have seen that we owe "boldness of speech," firstly,\* to the working in us in power of the Holy Spirit; and secondly, to our learning doctrinally that we are in the liberty of the new covenant; that Jesus, the Son of God, raised from the dead, is our great High Priest; and that we have the purging of all our sins, and access to God through the blood of the Cross.

Do not these Scriptures also remind us of the proper use of "boldness of speech"? They speak of three occasions given us:—

- (1) Before man in confessing Christ;
- (2) Before God in making known our need;
- (3) Before one another in fellowship, worship, and ministry.

J. CH.

\* Though the writer puts the subjective first, we well know he will fully endorse the statement that in reality the objective *precedes* the subjective; the work of the Holy Ghost *in* us being the result of the work of Christ *for* us. It was as the result of the resurrection and ascension of the Lord Jesus that the Holy Ghost was given, and boldness of speech on the part of the apostles sprang from their assurance of the verities on which their actions and words were based. The fact that so many popular preachers are setting aside the great objective truths of Scripture makes it more than ever necessary that we should remember this.—Ed.

## REVISED VERSION OF THE OLD TESTAMENT.

## VII.

## NUMBERS.

Chap. i. 50—“*furniture*” is better than “*vessels*,” as describing what pertained to the tabernacle; though we must remember that all utensils, such as spoons, dishes, and bowls, are included in the word.

Chap. ii. 2—“*over against*” is better than “*far off about*,” for, while a certain distance is implied, it is intimated that it is not out of sight.

“*The tent of meeting.*” In addition to what has been said on Ex. xxv. (p. 116) it is well to remark that the word *meeting* always denotes *meeting by appointment*. God appointed the meeting place, and would own no other. Compare the frequently recurring phrase, “The place which the Lord your God shall choose.”

Chap. v. 7—“and he shall *make restitution for his guilt in full.*” “Restitution” is better than “recompense”; but we would retain the word “*principal*” as in A.V., and would read “*of*” instead of “*for*,” to show that the word “guilt” is used *objectively* of that about which the guilt was incurred. This objective character of the Hebrew word is less forcibly expressed by “guilt” than “trespass”; though in some respects the former is more suitable.

v. 18—See remarks on Exod. xxxii. 25, p. 137.

Chap. vi. 2—“*shall make a special vow, the vow of a Nazirite,* to separate himself unto the Lord,” is better than A.V.; but it is well to notice that the words “separate” and “separation” are from the same root as Nazirite, which means, “the separated one.” The word

is remarkably used of Joseph in Gen. xlix. 26 and Deut. xxxiii. 15, as the one *nazarited* to God, as if pointing on in Genesis to the law of the Nazarite afterwards to be unfolded. That law was fulfilled outwardly in John the Baptist, but absolutely in all its deep spiritual meaning in Christ, even though He lived outside its legal requirements.

Chap. viii. 7—"water of *expiation*" is far better than "water of *purifying*"; but we should prefer "water of *the sin-offering*"; as the heifer whose ashes were mixed with "living water" is called a "sin-offering" in chap. xix. 10, 17 (R.V.), the same word being used.

v. 11—It is well to give "*wave-offering*," and also to render "*wave*" for "*offer*" as R.V. marg., but it would be helpful to join the words with a hyphen to show that they form one word in the original. The same may be said of *sin-offering*, *peace-offering*, *offering-made-by-fire*, and other such words of frequent occurrence.

"*From*" (R.V. marg.) is better than "*on behalf of*" (R.V. text), or "*of*" (A.V.). God took the Levites *from* Israel instead of their firstborn.

v. 21—"And the Levites *purified-themselves-from-sin*." From sin is objectionable, as it implies making atonement for oneself. "Purified themselves" is correct, and is the rendering of the R.V. elsewhere. It is a form of the Hebrew verb *to sin* only used in reference to purification from sin by "the water of expiation." It is never used of the application of the blood of the sin-offering. It only occurs in Num. viii., xix, and xxxi, and is always rendered "purify" in A.V. There is a nicety in Hebrew phraseology in matters connected with sin and its remedy which no translation can fully bring out, but which well repays careful investigation.

Chap. ix. 21—We deem the A.V. to be preferable.

Chap. xi. 1—We prefer the A.V. margin.

Chap. xiii. 2—The word “*explore*” would be far better than “*spy out*” (R.V.), or “*search*” (A.V.), and the “*spies*” should rather be called “*explorers.*” The word is used of God in Num. x. 33; Deut. i. 33; Ezek. xx. 6.

v. 23—“*valley*” is perhaps better than “*brook*”; but the word is also used for the brook that runs through the valley.

v. 33—The word “*Nephilim*” rather vaguely rendered “*giants*” in A.V., occurs only here and in Gen. vi. 4.

Chap. xiv. 34—“*my alienation.*” The A.V. margin “*altering of my purpose*” better expresses the meaning. The verb is used for disallowing or frustrating a purpose. See chap. xxx. 5, 8, 11; Ps. xxxiii. 10. Here it is God’s purpose of taking them into the land at once that is frustrated. “*Breach of promise*” (A.V.) is not a happy rendering.

Chap. xv. 38—“*a cord of blue*” is perhaps better than “*ribband*”; but we are surprised that the connection with Exod. xxviii. 37 was not noticed, where both A.V. and R.V. render the same Hebrew expression “*a lace of blue.*” Thus the holiness required of Israel corresponds with the “*Holiness to the Lord*” of the high priest, the golden plate bearing those words being bound to the mitre by a cord of blue. We are reminded that the holiness of the walk of the saints of God should answer to the holiness of *our* High Priest.

Chap. xvi. 2—“*princes of the congregation, called to the assembly.*” This is better than A.V. (see chap. i. 16); but the word rendered “*assembly*” always contains the idea of *appointment*: it is the assembly looked at as under a divine direction. “*Called of*” would be more exact.

Chap. xix. 9—“*water of separation*” (A.V. and R.V.). This should rather be “*water for uncleanness,*” the

thought of the defilement that called for cleansing being more prominent than the cleansing effected.

“It is a *sin-offering*.” This change is important as connecting the ordinance with the sin-offering of Lev. iv. Also v. 17, “the ashes of the *burning of the sin-offering*.”

v. 17—“*running water*.” Both margins rightly give “*living water*,” with which compare John iv. and vii.

v. 19—“And on the seventh day he shall purify *him*; and *he shall wash his clothes*.” This alteration is the more called for as the word for “purify” is that used elsewhere for purification only by the sin-offering. It occurs 14 times. Compare Ps. li. 7, and see remarks on chap. viii. 21, where the word “purify” is the reflexive form of the word here used.

Chap. xxi. 14—“the Wars of the Lord, *Vaheb in Suphah*.” In A.V., “*What He did in the Red Sea*,” is inadmissible. We would read, “The book of the Lord’s battles, at Waheb in Suphah, and at the valley of Arnon,” as indicating where the battles had been; but whether Waheb is meant to signify a place is very uncertain. The LXX makes it the name of a place, but changes the “w” into “z.”

v. 17—The sentence “*Sing ye unto it*” (A.V. and R.V.) should have indicated the responsive singing intended. The word “*sing*” is not the same in Hebrew as the preceding “then *sang*,” and implies an answering song that responded to the water as it came. We surely need more of this.

v. 18—“*with the sceptre*” is not to be accepted. The word is always rendered “*lawgiver*” in A.V. except in Judges v. 14, and R.V. so renders it in Deut. xxxiii. 21; Isa. xxxiii. 22. See note on Gen. xlix. 10.

Chap. xxii. 20—“If the men *be* come to call thee.” The A.V. is better, as it appears that he arose and went

*uncalled*, hence God's anger (v. 22). The R.V. implies permission.

Chap. xxiii. 3—"And he went to a *bare height*," *i.e.*, a place where the view would be unimpeded. The Hebrew word is not that usually employed for "a high place."

v. 23—"with Jacob . . . with Israel." "*Against*" (A.V. and R.V. marg.) is decidedly to be preferred.

"*At the due season*" (R.V. marg.) is better than "*Now*" (R.V. text), and "*According to this time*" (A.V.). It points to the future time when all God's purposes concerning Israel shall be brought to pass.

Chap. xxiv. 3, 15—"whose eye *was closed*." We prefer to read, with Gesenius, "*unclosed*," *i.e.*, as A.V., "*open*." This corresponds with the utterances in vv. 4, 16, where the usual word for uncovering is used. We would render, "Falling down, and having his eyes uncovered." In both Hebrew words the thought is not simply an open eye, but an eye divinely opened and illuminated.

v. 17—"I see him." The future must be retained, as A.V., "*I shall see him . . . I shall behold him*," for the "*not now*" makes the present tense inapplicable. We again express our regret at the removal of capitals from *Star* and *Sceptre*, seeing the words are used here of the Messiah.

"*The sons of tumult*." This is a great improvement upon "*children of Sheth*." A nearly identical word is used in Lam. iii. 47 for the tumult of war. Compare also Jer. xlviii. 45, where, in the prophecy about Moab, there is an evident reference to this passage in the words, "the crown of the head of the tumultuous ones."

Chap. xxv. 8—"into the *pavilion*." The word occurs only here, and means rather a *private apartment*: it is so used in Arabic to this day.

Chap. xxxv. 31—"ransom" is better than "*satis*-

*faction*," though *expiation* might have been better still. The word is from the same root as that well rendered in v. 33—"no *expiation* can be made for the land"; which is preferable to the vague "*cannot be cleansed*" of the A.V. H. G.

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## A FEW WORDS ON ROMANS VI. AND VII.

INSTEAD of treading underfoot the justice of God in saving souls, Christ magnifies the law and makes it honourable. In vi. 11—"Likewise reckon ye also yourselves to be dead indeed unto sin"—we have a command, the neglect of which should affect our consciences as truly as if we had been guilty of stealing. In so far as we do not obey it we slip away from Christ, and put ourselves under the law. To be Surety He must be in Himself guiltless; but being Surety He must *by imputation* be guilty. As Aaron carried the sweet incense into the holiest (Lev. xvi. 12), so Christ carried into heaven the very fragrance that fills the heaven of heavens. We are to "reckon ourselves to have died" in our Surety, and to be alive unto God through and with Jesus Christ our Lord—in both states we are to reckon ourselves to be with Him—and we are to regard ourselves as worshippers with Christ enwrapped in that cloud of incense. All the seventh of Romans is so framed as to keep us where the sixth chapter has set us. The one intent of the whole chapter is to keep us on the ground of grace, and from going back to the law. (R. C. C.)

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"Thanks, O Father, for Thy abounding love, which did not spare the only Son of Thy bosom, but did deliver Him up to the death for us, that we might have with Thee an Advocate so mighty and so faithful."  
—*Anselm*, A.D. 1093.

## THE MIND OF CHRIST.

PHILIPPIANS ii. 1-11.

NOTES OF ADDRESSES BY DR. NEATBY.

*(Continued from page 153.)*

THE first man was placed in a garden of delights, with everything his heart could wish, and it would have been his wisdom to have taken everything from God, confiding in His love, and to have obeyed God in everything. But man (or woman—it is the same thing) desired the tree that God had said was not to be eaten of. It may appear a little thing; but it was rebellion against God; it was an act of complete, absolute independence of God. With everything in his favour he sought a place not his; he wished to be as God, knowing good and evil; he forsook his own place of happy dependence upon God, and stretched out for a place not his own. Now the second Man was forty days without anything to eat; it was a long time, and God did not come in to help. He was not in a paradise, but in a wilderness; not surrounded with every token of God's love, but by the wild beasts. The second Man with everything outwardly against Him, clung to God. When the devil came and put Him to the test, and said, Command these stones that they become bread, take yourself out of the hands of God, who evidently does not care for you, and do for yourself what you have perfect power to do—that was pain to the heart of the Lord. That is a blessed word, "He *suffered* being tempted." You and I sometimes do not suffer at all when we are tempted, we rather like it. Some proud thought is presented; if it is pain to me, it will have no power; it is because it looks attractive, and I find pleasure in the temptation, that I go astray.

Mark the Lord's reply, "Man"—our blessed Lord just takes the place of man, for the place of man is to depend upon God, to receive everything from God, to take the food that God provides—"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." He gets the victory at once, having the unwavering assurance that His Father loves Him supremely and perfectly. Let us, by God's grace, give the answer that our Lord Jesus Christ gave, whenever we are tempted, believing that God cares for us and loves us. I believe that this is a practical lesson that we have to learn in the wilderness, and that man has got to Beulah-land (as old John Bunyan puts it) who has learned that God's will is best for all His creatures—for the angels that excel in strength, and for the poor worms of the earth.

*"Who being in the form of God, thought it not robbery to be equal with God."* It was a stretching out to something not his own that characterized the first man; but in the Second it was no stretching out to something beyond Him to be equal with God. He was Jehovah's Fellow, God over all, blessed for evermore. Being in that form, thinking it no robbery, no stretching out to something not His to be equal with God, He made Himself nothing. Now that is the most difficult thing that could be proposed to man or woman in this world. Why, we would rather have something bad said of us than be nothing at all! If you and I are willing to be nothing—and I do not mean merely singing it in our hymns, but feeling it in our souls—we have learned it at the feet of Him who said in the hour of infinite sorrow, "I am a worm and no man." Was not that a depth of grace for the Lord Jesus to stoop to?

A babe is in a certain sense nothing, for its whole value is in the love placed upon it. Now, just to be that in the

hands of the Father—to be loved as a babe, and to leave all for His concern and care—is the happiest position that any one can take. Why have so many so little of the peace which passeth understanding? They have no question about the forgiveness of their sins perhaps, but they are always anxious about something, always expecting evil, and never confident of supreme good. This is not a wise thing; for if we look back we find that we feared trouble ten thousand times when it never came, and when we feared and it did come, we found it turned into blessing by the God of all grace—greater blessing, perhaps, than we ever before experienced. May we all so learn the love of God as to leave all in His good hands! Christ has been here and suffered for us, leaving us an example that we should follow in His steps; and the thing that most strikes us in His walk, is His entire trust in God.

“ We wonder at Thy lowly mind ;  
We fain would like Thee be,  
And all our rest and pleasure find  
In learning, Lord, of Thee.”

The passage we are considering brings before us two separate and distinct acts of humiliation on the part of the Lord Jesus Christ. He is, and ever was, the Son of God—God over all, blessed for evermore. But He humbled Himself and took the form of a servant, being made in the likeness of men; and then as a man in this world, He humbled Himself a second time. It was not natural for the Lord Jesus to die; but, by a great act of humiliation, He became obedient unto death, even the death of the Cross. Both these acts of His are of immense importance to us. Practically, for us Christians, their importance cannot be exaggerated. Christ is set before us as an example, and though we are not in the form of God, yet God works in our hearts that blessed grace of

lowliness of mind, and counts this real likeness to Christ. And though there is not the possibility, and there is not the necessity, for our humbling ourselves unto death, the death of the Cross; yet God works in our souls the mind of Him who did this.

We read of the Lord Jesus that "He learned obedience by the things which He suffered." (Heb. v. 8.) This does not mean that He learned to be obedient, but that He learned what obedience was. Up to the moment of His taking the place of a servant, it was His to command; angels did His bidding, and a look or a word was enough for those beings that excel in strength; but when He became a servant He learned what obedience was. He had known what it was to command, He then learned what it was to obey. Every act of the Lord Jesus Christ was an act of obedience; it was this that characterized the whole of His life. He was not merely obedient to something commanded in so many words; but the spirit of obedience was deep down in His heart. A child very often needs no command from a father, with regard to anything before him, a look is enough; and thus it ought to be with us, according to the word "Thou shalt guide me with Thine eye." A dutiful child knows instinctively what the Father means by a look. The Lord Jesus perfectly kept the law under which He was born (Gal. iv. 4); but His obedience was never a legal obedience; He could say, "Thy law is within My heart." His soul was moulded and fashioned by the spirit of obedience to the Father in everything. Now God looks for that to be the case with you and with me; and if we have known Him for years, He looks for us to have made great progress in this habit of obedience—this having His law within our hearts. But some of us might hide our faces indeed, after knowing the Lord for many years.

Now the Lord's obedience was seen in everything. Take one instance: "He wakeneth morning by morning, He wakeneth mine ear to hear as the *learned*" (Isa. l. 4). What blessed grace is this! Christ knew everything; yet He takes the place entirely of a servant, and listens for the word of command. Each morning He has His ear opened. He does not receive instruction once for all, but each moment hangs upon God. You might say that Christ did not need that; but *we* do, and Christ would be our example to the full. I never take a single step as a child of God that the blessed Saviour has not taken before me. "When He putteth forth His own sheep, He goeth before them." He never treats us, according to the Western way, by driving, but He goes first, "and the sheep follow Him; for they know His voice." Our safety is found in hearing His voice and following Him. When any voice is addressed to us, we should know whether it is the Shepherd's voice or not. We do not need to know all the voices in the world, but we do need to know One—that is Christ's. There are all sorts of new voices in the world; the devil adopts a great variety; but it is always the devil's voice if it is not the Shepherd's. We need not look into every thing; but we are responsible to look into the Word and learn to hear the Shepherd's own voice, and hearing it, to obey it. There is a voice which has been telling us lately that the apostle Paul made many mistakes in what he wrote; and that the Word of God is not the Word of God except as it speaks to any of us individually; but that is not the Shepherd's voice. "Get thee behind me Satan," is the only way to treat any voice that is not the Shepherd's in these evil days. The Lord had the ear opened every morning to hear as the learned; He did not go in His own knowledge, Son of God though He was; He hung upon God because it is the servant's

place to hang upon the will of the master. Now, in the life of the Lord, we see this most beautifully brought out. Once, when He was only twelve years old, His mother made two or three mistakes. In the first place, she went a day's journey without Christ; a bad thing for any of us to do. Then when she came back she began to scold the Lord Jesus, and said, "Thy father and I have sought Thee sorrowing." Now, what does the Lord Jesus do? The perfect Servant is perfectly obedient; He just walks out of the temple after that poor woman, the work of His hands, and submits Himself to her. Blessed Lord Jesus! we worship Thee, because of Thy perfect humility. Now, beloved, it should not be hard to me, when I think my father or my mother a little unreasonable, to submit myself, poor worm of the earth as I am, if the Lord Jesus so submitted Himself. His example is the practical guide of the Christian's life, and "He that saith he abideth in Him, ought himself also so to walk, even as He walked." If I have the mind of Christ, I shall love to do what Christ did, and not consider it a hardship; for it does not come as an iron rule, but as the rule of perfect love.

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#### NOTES AND REPLIES.

*How are we to reconcile the quotation in Acts viii. 33 with the original in Isa. liii. 7, 8?*

The difficulty arises from the fact that the quotation is made from the Septuagint or Greek Version of the Old Testament, which differs somewhat from the original Hebrew, as all translations do, more or less; but the difficulty is not greater here than in some other places in the New Testament in which quotations are made from the Septuagint. Both our Lord and His apostles have put honour upon the LXX., by frequently quoting from it, partly, perhaps, because it was the version of the Old Testament Scriptures generally in use among the large Greek-speaking portion of the Roman world; and also, we may believe, because further teachings are secured for us through the interpretations thus endorsed by the Holy Spirit. It was in all probability the Greek Version that this man, seated in his chariot,

was reading ; and it served Philip as a text from which to begin to preach Jesus.

But is there, after all, much essential difference between the passages as given in the Old Testament and in the New? The R.V. of Isa. liii. 7—"By oppression and judgment He was taken away"—if not quite satisfactory, is yet better than the A.V.—"He was taken from prison and from judgment"—and is in fact much the same as the A.V. margin, "He was taken away by distress and judgment." The Hebrew words rendered in R.V. "by oppression," occur also in Ps. cvii. 39, where they are rendered "through oppression" in both A.V. and R.V. "Through *oppression*" may perhaps refer to that which Christ experienced at the hands of men, and "through *judgment*" (the preposition should be repeated, as in the Hebrew) to His experience from the hand of God upon Him as the sin-offering. The Greek suggests that His judgment as the Holy One and the Just was taken away.

But whence comes the word humiliation in the LXX? May we not say that the One who was "oppressed" was at the same time *voluntarily taking* the low place? Instead of "He was oppressed and He was afflicted," as *v. 7* begins in A.V., the R.V. has, "He was oppressed, *yet He humbled Himself.*" Moreover, we would call attention to the interesting fact that the LXX. translators have used the same *Greek* word, though representing a different *Hebrew* one, in Gen. xxix. 32. In Leah's exclamation, "the Lord has looked upon *my affliction,*" the LXX. renders "has looked upon *my humiliation.*"

In both Isa. liii. and Acts vii. Jesus, whom Philip preached, is set forth as the rejected Lamb of God, oppressed, humiliated, and thought little of by the generation to whom He came; enduring the hiding of God's face, and suffering all, that He might be the sin-offering for His people.

I. G. H.

*Is "the son of perdition" in John xvii. 12 the same as the one named in 2 Thess. ii. 3?*

The two statements certainly do not denote the *same person*; for John xvii. has to do with Judas, and 2 Thess. with "the Man of sin"—"the Antichrist." But the one is typical of the other, and hence Ps. cix. doubtless refers to both; for it is a principle in all prophecy, that type and anti-type are blended together, and spiritual wisdom is needed to guide us aright in interpretation. In illustration of this, we may refer to what is said of the serpent and of Satan in Gen. iii., where some of the expressions that are used can only apply to the one, and some are equally limited to the other. The same is true of literal and mystical Babylon, where spiritual understanding is needed to see what is literal and what mystical.

## PRESENT ANSWERS TO PRAYER.

A FEW WORDS SPOKEN BY MR. R. C. CHAPMAN.

It is good for us to remember that we are to seek guidance for prayer in the revealed will of God, and not in His secret decrees. Our rule of prayer is His commandment, while we ever find encouragement in His promises; and looking at the commandments and the promises, we are sure that His decrees will be fulfilled to our joy and His glory. Yet we may not see the fulfilment of our prayers and our just and holy desires immediately. The blessed Lord uttered a prayer on the cross while the nails were being driven into His hands and feet. God the Father heard the Sufferer's petition, "Father, forgive them; for they know not what they do"; and we are sure that that prayer was recorded in the highest heaven, though the full answer to it has not yet been given. There was, indeed, a precious answer given at Pentecost, but we still wait for the day of which we read in Zechariah, "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications."

Now, the Lord on the cross prayed as He enjoins us to pray — "Pray for them which despitefully use you and persecute you." The prayer of John xvii. is perfectly according to God's decree, every jot and tittle of which must be fulfilled. It is not possible that there can be anything less than everlasting fruit resulting from any prayer that God's Holy Spirit has indited in the heart. We may call to mind the example of Paul, who could say, "My heart's desire and prayer to God for Israel is, that they might be saved." Paul knew that it was as much the duty of Israel to repent and receive Christ then as

when they nailed Him to the cross, and his prayer was according to God's commandment. Some few olive berreis were gathered after Pentecost, but the people as a nation were given up to hardness of heart. Rejecting Christ, and adding iniquity unto iniquity, they will be punished by receiving Antichrist. But the day of their blessedness is coming. Christ prayed, and Paul prayed, and we still pray to God for Israel. Let us continue to pray according to God's commandment, "Pray for the peace of Jerusalem; they shall prosper that love thee."

The full issue and fruit of our present dealing with God cannot be seen until the Lord shall come, when He will show us that He has not forgotten any supplications presented in uprightness of heart; but there is a blessing which He cannot fail to give us immediately, and we are always bound to obtain it. In offering our supplications we should ever have the Lord present, and the Spirit testifying that the Lord approves us. In Daniel ix. 19 the prophet records his petition, "O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for Thine own sake, O my God: for Thy city and Thy people are called by Thy name." And then he goes on to tell us how Gabriel came with the revelation of what should take place during the seventy weeks. Was that a rejection of Daniel's prayer "defer not"? No. Mark the words in v. 23, and consider that Gabriel is not only a holy angel, but his name signifies Mighty one of God. Remember, too, the services that are recorded as rendered by him to the Church of God. He was the messenger sent to Zacharias, and also to the mother of the Lord. To Daniel he says, "*Thou art greatly beloved.*" This does not merely mean, "Thou art God's child, or God's servant"; but, "*Thou art God's well-approved servant—* God's empty vessel; He not only delights in Thee as His

child and servant, but in thine affections towards Himself."

But the Lord is not content with that, for in chap. x. 19 we hear another voice saying, "O man greatly beloved, fear not." In the previous chapter it was Gabriel who said, "Thou art greatly beloved," but who speaks here? It was, we are quite sure, the Son of God appearing unto Daniel, just as He afterwards appeared to that other Daniel—John the apostle in the isle of Patmos.

Here, then, are samples of the immediate answers to prayer that we ought always to obtain—the conscious approval of God, the testimony of God's Spirit that He not only delights in us as His children, but that He also has pleasure in our affections towards Himself. It is Himself—the joy of His presence—that is the chief answer to prayer; and when He shall gather us in glory He Himself will be the great answer to all the prayers that we have ever been taught by the Spirit of God to put up.

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## REVISED VERSION OF THE OLD TESTAMENT.

### VIII.

#### NUMBERS.

In addition to what has already been said on the book of Numbers we would notice the following alterations, which we regard as improvements:—

Chap. i. 16—"they that were called," instead of "the renowned." The reference is to v. 5, "these are the names of the men that shall stand with you."

Chap. iii. 10—"Shall keep their priesthood," for "wait upon their priest's office." The word means *guard*. See 2 Chron. xxvi. 20.

Chap. iv. 7—"the cups to pour out," for "covers to cover."

v. 10, 12—"the frame" instead of "a bar." The word occurs in chap. xiii. 23, where it is rendered "staff."

v. 15—"they shall not touch the sanctuary, lest they die."

v. 20—"They shall not go in to see the sanctuary even for a moment, lest they die." The Hebrew expression rendered "for a moment" is "as I swallow" (my spittle); it is used in the same way as "the twinkling of an eye," and occurs in Job vii. 19.

Chap. ix. 17—"tent" instead of "tabernacle."

Chap. x. 2—"of beaten work" rather than "of a whole piece." The word is used of the cherubim and the lampstand.

Chap. xi. 5—"for nought," i.e., gratuitously, in place of "freely."

v. 20—"rejected" for "despised." So chap. xiv. 31. The same word occurs in Lev. xxvi. 43, 44; "They rejected My judgments"; "I will not reject them."

v. 25—"but they did so no more," for "and did not cease." The LXX and Syriac render as the R.V., while the A.V. follows the Vulgate.

v. 26—"tent" for "tabernacle."

v. 29—"Art thou jealous?" for "Enviest thou?"

Chap. xii. 14—"shut up without the camp," for "shut out from."

Chap. xiii. 19—"camps," for "tents." The word means entrenched encampments.

Chap. xv. 3—"set feasts" for "solemn feasts."

v. 24—"ordinance" for "manner"; "he-goat" for "kid of the goats."

v. 25—"for it was an error" instead of "ignorance"; so last clause "for their error," and v. 26—"for in respect

of all the people it was done *unwittingly*." The same in the following verses. See on Lev. iv. 2.

v. 30—"with an high hand" is the margin of A.V. for "*presumptuously*"; it means *defiantly*.

"*Blasphemeth*" for "*reproacheth*." The word is so rendered in the A.V. in the other seven places where it occurs.

Chap. xviii. 10—"as the most holy things shalt thou eat thereof"; nothing was ever eaten "*in the most holy place*."

v. 18—"thigh" not "shoulder."

Chap. xx. 3—"strove" for "*chode*."

v. 29—"wept" for "*mourned*," as also in Deut. xxxiv.

8. For general mourning for the dead another word is used.

Chap. xxi. 1—"of *Atharim*" for "*of the spies*."

v. 4—"by the way to the Red Sea," *i.e.*, they journeyed southward.

v. 8—"standard" for "*pole*"; it is the usual word for banner or ensign.

v. 29—"He hath given his sons *as fugitives*."

Chap. xxii. 24—"fence" instead of "*wall*"; for which a different word is used in v. 25.

v. 32—"I am come forth for (*i.e.*, to be) an adversary." So A.V. margin. The Hebrew for adversary is *Satan*.

v. 41—"in the morning" for "*on the morrow*."

v. 24—"lioness" and "lion." The "young lion" of A.V. is always a lion in its prime.

v. 28—"the desert" for "*Jeshimon*."

Chap. xxv. 11—"in that he was jealous with my jealousy among them."

Chap. xxviii. 2—"my oblation, my food for my offerings made by fire"; though it might be well to retain "*bread*." So v. 24.

v. 3—"he-lambs" for "*lambs*," and so generally.

v. 15—"he-goat" for "*kid of the goats*," and so always.

v. 26—"in your feast of weeks" for "*after your weeks be out*."

Chap. xxix. 6—"burnt offering of the *new moon*," though it is the word always used for months.

Chap. xxx. 6, 8—"the rash utterance of her lips." See note on Lev. v. 4.

Chap. xxxiii. 3—"journeyed" throughout this chapter for "*departed*" or "*removed*."

v. 4—"while the Egyptians were burying all their first-born."

v. 52—"figured stones" for "*pictures*"; so Lev. xxvi. 1, where A.V. has "*image of stone*."

Chap. xxxv. 16—"manslayer" for "*murderer*" (twice).

v. 19—"avenger." We should remember that the word is identical with "*redeemer*," Hebrew *goel*; he was the "*kinsman-avenger*."

Chap. xxxvi. 9—"shall cleave" for "*keep*." It is well to note the word often used in such blessed connections elsewhere.

#### DEUTERONOMY.

Chap. i. 1—"Beyond Jordan." This is used as a proper name for the land east of the Jordan, or as we might say, the Trans-Jordan. It is used of this eastern side in Gen. i. 11, 12, where the Egyptians are represented as coming to "Atad which is beyond Jordan," where they mourned for Jacob seven days before "they carried him into the land of Canaan." This would not have needed a remark but for the fact that the expression is laid hold of by sceptical writers who seek to prove that the book was written by someone living on the west of the Jordan in later days, and not by Moses. In v. 5 we read "beyond Jordan, in the land of Moab," but in chap. xi. 30 Moses describes Mount Ebal as beyond Jordan, because it was

locally to the west of the Jordan. If the one indicates the writer to have been on the west, the other indicates the opposite. The A.V. distinction "*on this side*" and "*on the other side*," prevents confusion, and might well have been retained. We should ever remember that the Mosaic authorship of this book is affirmed by Christ Himself and by the Holy Ghost. Compare Deut. xxiv. 1 with Matt. xix. 7; and Deut. xviii. 15-19 with Acts iii. 22.

"*The Arabah.*" This word, which first occurs in Num. xxii. 1, is usually translated "*plain*"; and denotes the sterile tract of country from the Jordan along the shore of the Dead Sea. It might have been better if, when it has this local reference, the Revisers had distinguished it by a capital—*Plain*—as they have done with some other words.

"*Against Suph.*" It is better thus to take *Suph* as the name of a place, for though the Red Sea is in Hebrew *Sea of Suph*, the word *sea* is always used when that is intended. See Num. xxi. 14.

v. 28—"made our heart melt." This is more literal, but the meaning is well given in the A.V. "*discouraged our heart.*"

v. 39—"which *this* day have no knowledge." The word "*day*," with the definite article before it, signifies either *this* day or *that* day, according to the context. Here the verb is in the *past tense*, and therefore A.V. is correct—"which in *that* day had no knowledge." Comp. Heb. v. 14.

Chap. ii. 11—"Rephaim" for "*giants.*" The word occurs first in Gen. xiv. 5 and xv. 20, and is used in the singular—*Rapha*—only in 1 Chron. xx. 4, 6, 8, of a giant in Gath.

v. 12—"Horites" may be better than "*Horim,*" though consistency would require *Emim* to be changed to *Emites*, and *Rephaim* to *Rephites*. The A.V. adds "s" to the Hebrew plural termination "*im.*"

v. 14—"consumed." "Come to an end" would be better than this, or the A.V. "wasted out."

v. 23—"which dwelt in *villages as far as Gaza*" is preferable, though *villages* might be *encampments*. See Gen. xxv. 16, where R.V. has "*encampments*" for A.V. "*castles*." *Gaza* is always so spelt in A.V. except here, 1 Kings iv. 24 and Jer. xxv. 20.

v. 34—The word rendered in both A.V. and R.V. "*utterly destroyed*," and in R.V. margin "*devoted*," should perhaps be "*placed under a ban*." It does not necessarily signify *destroy*, but is used for what is sacred to God. In Lev. xxvii. and Num. xviii. it is translated "*devoted*"; and it involves consecration to God's service, or to destruction to meet His claims. We need in these days a deeper apprehension of God's thoughts.

v. 36—"edge of the valley" and "in the valley" are better than "river." See on Num. xiii. 23, p. 182.

"high," for "strong," points to the high walls of the cities.

Chap. iii. 10—The R.V. margin "*table land*" is better than "*plain*." The word is used here; chap. iv. 43; Josh. xiii. 9-21; and Jer. xviii. 8, 21, of the high table land to the east of the Jordan, and seldom for any other part of the country.

v. 14—"region of Argob," as v. 13, is better.

"and called them, *even Bashan*, after his own name, *Havvoth-jair*." *Havvoth* only occurs in connection with *Jair* in Num. xxxii. 41; Deut. iii. 14; Josh. xiii. 30; Jud. x. 4; 1 Kings iv. 13; 1 Chron. ii. 23; in all which it would be better to read as here *Havvoth-jair*.

v. 17—"slopes (margin *springs*) of *Pisgah*." Perhaps "*Ashdoth-Pisgah*" (A.V.) is as good. The word only occurs in connection with *Pisgah*, except in Josh. x. 40; xii. 8, and signifies land lying at the foot of hills. H. G.

## GOD'S REMEDY FOR EVIL-SPEAKING AND TALE-BEARING.

LET us first call to mind the love wherewith we and all God's children are loved, and the claims which that love has upon us. Our Lord's words are—

“As the Father hath loved Me, so have I loved you : continue ye in My love.”

“A new commandment I give unto you, that ye love one another ; as I have loved you, that ye also love one another.”

The injunction of the Spirit of God by the apostle Paul is—

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

Let us remember the need of self-judgment, and our inability to judge rightly of others.

“Who can understand his errors ? Cleanse Thou me from secret faults.”

“Judge not according to the appearance, but judge righteous judgment.”

“Judge nothing before the time.”

That is, let us not judge the motives of the heart, which are beyond our discernment.

“*Speak not evil* one of another, brethren. He that speaketh evil of his brother and judgeth his brother, speaketh evil of the law, and judgeth the law. But if thou judge the law, thou art not a doer of the law, but a judge.”

“If we would judge ourselves we should not be judged.”

Love will lead us to tell our brother of his fault, and not to tell another.

“Thou shalt not go up and down as a tale-bearer among thy people.”

“Debate thy cause with thy neighbour himself, and discover not a secret to another, lest he that heareth thee put thee to shame, and thine infamy turn not away.”

“Tell him his fault *between thee and him alone* ; if he shall hear thee, thou hast gained thy brother.”

Let us not receive that which cannot be fully proved.

“In the mouth of two or three witnesses shall every word be *established*.”

“At the mouth of two witnesses, or at the mouth of three witnesses shall the matter be *established*.”

Though never so clear  
The matter appear,  
Ne'er will I believe  
Unless I receive  
Full proof—full as clear  
As matters *appear*.

From Heb. x. 19 we learn that we are brought by the Lord Jesus within the veil. It was by His own blood that He entered; and “by faith in His blood” we enter.

If, *there*, we judge ourselves according to the word of Christ, we shall discern the boundary that God has set to our judgment of others, and we shall not defile ourselves with evil-speaking and the like. When under obligation to judge, we shall do our duty so as to please God, and we ourselves shall certainly be profited and be blameless, even if those we judge be not profited.

If, on the contrary, we be not within the veil *self-judged*, we shall surely be defiled by evil-speaking, how true so ever be the thing spoken; and we shall often judge unjustly, and always unprofitably to ourselves and others, especially to ourselves.

It is written—

“Judge not, that ye be not judged; for with what judgment ye judge, ye shall be judged.”

And again—

“Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned.”

“He shall have judgment without mercy, that hath shewed no mercy.”

“Whatsoever a man soweth, that shall he also reap.”

Even in this life God makes manifest His retribution

## THE COMFORT OF THE SCRIPTURES.

## 2 CHRONICLES XXX.

IN Rom. xv. 4 we read, "Whatsoever things were written aforetime were written for our learning," and also for our "comfort," and I think this chapter is an illustration of the great truth there expressed. I have often thought of it in connection with *revivals*, as they are called. Many are disposed, when they hear of a remarkable season of blessing, to say, "Yes, it is all very well while it lasts; but go to the place presently and you will find everything as quiet as though nothing particular had happened." Well, suppose it to be the Lord's will, as it assuredly appears to be, that these special workings of the Spirit should only continue in one spot for a certain period—suppose that, like the pool of Bethesda (John v. 4), whose troubled waters settled down to their accustomed calm, the town, or village, or congregation should settle down to its ordinary routine—has the whole thing been useless? No; just as, in the one case, healed ones could look back and say, "On such a day I again knew what health was," so, in the other, souls can look back and say, "In that gracious work of God I first learned the blessing of salvation." The record of such a work is on high; Jesus has seen of the travail of His soul, and has been satisfied; and, whatever man may say, the blessing is a lasting one.

There are some reformers who, seeing something wrong, are prepared to use their energy and to do and suffer anything, if only they can be certain that the evil can be checked, and the desired good established for ever. They seem unable to understand that if, with God's

blessing, we can but succeed in doing good to our own generation, however imperfectly, and for however short a time—helping the right and repressing the wrong, it is worth while to throw ourselves into the task, and to give time, trouble, thought and care to it. The idols that were destroyed in Hezekiah's time came to light again in the next reign; but was it nothing that for years their worship was abolished? Was not even this some real fruit of his loving zeal?

Few have had less advantage in the matter of training than Hezekiah had. His father, Ahaz, was a thoroughly bad man; the difference between him and the notorious Ahab being as slight as between their names. Yet, with such an example before him, he began his reign well. Young as he was—only four and twenty—he set to work, as we see in the preceding chapters, to cleanse and sanctify the temple and restore the true worship. Then, in proceeding to keep the passover he manifested the largeness of his heart by overstepping his own kingdom of Judah, and sending special messengers to Israel, inviting all to appear at Jerusalem to keep the feast. We may call it a gratuitous gospel invitation spread over the whole land, no trouble or expense being spared to reach all the people; but, instead of receiving the messengers with respect and gratitude, the people “laughed them to scorn, and mocked them.” Perhaps they said the king was just trying to get them up to Jerusalem that he might regard them as his own subjects. They could understand going to Bethel; but what was this wonderful thing that was to be done at Jerusalem? With deaf ears and hardened hearts they refused the gracious message. How did Hezekiah bear this? Did he begin to regret having formed the plans and gone to such expense and trouble, and say that all had been

wasted? No, not in the least. His zeal and enthusiasm were not damped, and he had the joy of seeing that, while many scorned, not a few listened and obeyed.

Here let us seek to learn a lesson, and gather up the "comfort" designed for us in this portion of Scripture. Does it not often happen that, when we have undertaken some work for the Lord, for a time all goes well, as it did with Hezekiah (chap. xxix); then suddenly the wind changes, and we are tempted to utter the dismal cry, "My way is hid from the Lord, and my judgment is passed over from my God" (Isa. xl. 27), and well nigh to yield to despair? But let us consider that very often, when *we* can see no result from our labours, the very best, the very choicest part of our work is being done. God knows how to use both the rough wind and the east wind (Isa. xxvii. 8), and we may trust Him to care for His own matters. Perhaps in distributing tracts we may see our gifts carelessly thrown down, or possibly used to light a pipe, and we feel inclined to regret the trouble we have taken. Let us rather remember that, while we see those that are neglected, others of which we know nothing may have gone straight to the mark, and done the work God assigned to them.

Turning again to our narrative, we find the people gathered to Jerusalem, all eager to keep the feast. It could not, however, be held as appointed by law, for the cleansing of the temple had been a great work, and had taken considerable time. Therefore it was held "in the second month," according to the provision made in Num. ix. 10, 11. Even then "a multitude of the people . . . had not cleansed themselves." One would have thought there was abundance of time for them to do so; but many of them had only just separated themselves from their idols, and in their ignorance and debasement they

seem scarcely to have remembered or understood the rules in this matter. How did Hezekiah treat them? Did he in disgust and anger drive them away, and refuse to allow them to partake of the feast? "Hezekiah prayed for them, saying, The good Lord pardon every one that prepareth his heart to seek God, the Lord God of his fathers, though he be not cleansed according to the purification of the sanctuary. And the Lord hearkened to Hezekiah, and healed the people."

There are some who, without taking into account early training, or lack of training, will shrink from anything in worship that offends them, and are loud in their disapproval and condemnation. How unlike is this to the loving, gracious God, who looks through all external deformities to the heart, and seeing that it is truly prepared to seek him, pardons much that He cannot approve. From the margin we see that the expression "yield yourselves unto the Lord" (v. 8) is literally "*give the hand* unto the Lord." When a child, taking its own way, has fallen down, what has it to do? Just put up its hand. That hand is grasped with tender, fatherly care, and the little one is lifted up, and safely put on its feet. So these poor wandering ones were called just "to give the hand"—to be willing to be set right—and the Lord was ready to do His part. May He by His grace teach us to "give the hand" in childlike humility and trust, when we need His help.

It is very beautiful to note that in the time of trouble (chap. xxxii.) the people listened to the counsel of the one who had led them in worship. When assured of the might of the Lord, and of His presence with His people, "the people rested themselves upon the word of Hezekiah" as they had seldom been able to do on the words of other kings of Judah.

E. K. G.

## “A FAITHFUL MINISTER OF CHRIST.”

COLOSSIANS i. 3-8, iv. 12, 13.

IT is believed by thoughtful Christians that the days in which we live are indeed difficult, and that, in spite of the light and liberty of the gospel hitherto enjoyed, days of evil are come upon us, gross darkness surrounds us, and sharp conflict is before us. Even the most vital truths of the Word are mercilessly assailed, and that, not only by avowed foes of the truth, but by many who profess to be its friends. Corruptness, obscurity and uncertainty characterize much of the teaching of the present day, and, consequently, misconception and spiritual darkness fill the minds of multitudes. The locust and palmer-worm of *unbelief* and *misbelief* are fast devouring the fair vineyard of the Lord; the former—following in the wake of scientific pretensions—is setting aside the gospel of salvation, while the latter, with an ever increasing maze of form and ritual, is presenting “another gospel.”

On the other hand, thank God, it is equally clear that we are in the midst of reviving movements and remarkable awakenings. Thousands who have “another spirit” are ready to “follow the Lord fully,” and, eagerly yearning over those in darkness at home or in the vast fields of less guilty heathendom abroad, long to go forth and “preach the word,” and thus refresh the howling waste with the “water of life.” Such modern Calebs are unquestionably the men now wanted; men who will work in the old-fashioned way of *faithfulness to God*, and will not hesitate to stand alone if need be—defying unbelief, denouncing sin, and declaring “the testimony of God.”

To check the march of those who "stumble in their ways from the ancient paths," and to cheer the spirits of such as "ask for the old paths" to "walk therein," there is nothing like prayerfully tracing the character and ministry of the servants of God, as given in the inspired record. There is something peculiarly helpful and refreshing to the spiritual mind in the simple biographies of the less prominent, as well as of those more renowned. The brief notices of Epaphras in the above Scriptures give us a true picture of "a servant of Christ," and a grand model for all evangelists, pastors, and teachers, in faithfulness, fruitfulness, and fervency.

1. *Faithfulness*.—He is not described as a man of genius, an attractive speaker, or a popular preacher; nothing whatever is said of his natural abilities, nor even of his spiritual gifts; he is simply spoken of as "a faithful minister of Christ." But the brief record of his labours gives an invaluable testimony to the truth that *faithfulness to God is the supreme quality of all true ministry*. By its presence the smallest gifts become great, while in its absence the greatest are but small. There may, or may not be, much natural talent; a spiritual gift may be exercised in the most public or the most private sphere; but "it is required in *stewards*, that a man be found"—not brilliant, attractive, successful, but—"faithful."

"A faithful minister of Christ" presents the gospel in its purity and fulness, and will never pervert it. This title Epaphras had won for himself at Colosse; he had declared "the word of the truth of the gospel," and from him the saints had learned "the grace of God in truth," for, like Philip at Samaria, he had preached *Christ* unto them. (Acts viii.) There was no base metal here, but the glorious ring of the real coin current of the heavenly realm. Such teaching, while more transparent and simple, was

infinitely above the pretentious abstractions of the philosophers of those days, or the advocates of modern thought at the present time.

Great is the responsibility of the steward to be faithful when entrusted with his master's goods; faithfulness should characterize the ambassador who has the honour of a nation involved in his every word and deed; and every witness in an earthly court is required to "speak the truth, the whole truth, and nothing but the truth." But if in these cases *faithfulness*, above all things, is the great desideratum, how much more should those who are "stewards of the mysteries of God," "ambassadors for Christ," and "witnesses of God" be found faithful? And yet it is to be feared that saints do but feebly realize their privilege and responsibility to be workers together in the fulfilment of this ministry. Who can describe the solemn mischief that must follow a careless neglect or a faithless discharge of any God-given service, or tell a thousandth part of the blessed fruit resulting from the lowliest work of the faithful servant? We have need of true singleness of eye and soundness of heart, lest "the ministry be blamed," the testimony lost, and so the grace of God be received in vain. We should indeed prize every God-given talent, and "stir up" the gift that is in us, and among us; seeking grace that our motives may be pure, that self may be out of the question, and that the heart may be occupied with Christ and filled with His love. Then, as "faithful men," we should "hold fast the faithful word," ministering the same as of the ability which God giveth, and fruit will abound.

2. *Fruitfulness*.—A lack of faithfulness is at the root of nearly all fruitless work, for where the gospel is faithfully preached fruit will not be wanting. "The word of the truth of the gospel" brought forth fruit in the saints

at Colosse from the day they heard it; and this was no exceptional case, for Paul says it had the same result in "all the world." In this striking passage we have the secret of all success, and the strength of all true service for Christ, beautifully exemplified. As the tree is known by its fruits, so is the gospel by its results. "The end of the commandment is love out of a pure heart, a good conscience, and of faith unfeigned." This comes up, like the fir tree and the myrtle instead of the thorn and briar "for an everlasting sign." The sure and certain proof that they had received "the word of truth, the gospel of salvation" was seen by their "faith in Christ" and "love in the Spirit." Nothing but the true Gospel will lead to faith in Christ for eternal life, divine righteousness, and full salvation, through His death and resurrection, or produce that love which comes from a pure heart and a good conscience; but it is most encouraging to know that the Word of God "effectually worketh" and increaseth such fruit in all the world.

This surely is a positive proof that "the gospel of Christ is the power of God unto salvation to every one that believeth," and he who faithfully and fervently declares it, preaching words whereby men may be saved, will secure success that the most brilliant gifts cannot command; will find fruit that those who pervert the gospel cannot produce; and, above all, will have the constant supply of the Spirit, the comfort of the Word, and the approval of the Lord.

3. *Fervency.*—Our consideration of the ministry of Epaphras would be most incomplete without a reference to chap. iv. 12, where we see him "labouring fervently in prayers." This is most instructive. Hitherto we have seen the outward service and its manifest results, but here we discover the hidden secret, the mainspring within.

The faithful preaching in public was supplemented by fervent prayers in private, where none but God might see his agonizing zeal; and his Father, who seeth in secret, Himself rewarded him openly. Well might he be called "a bond-servant of Christ," and well would it be for us, and for the whole church in this evil day, if we were more like him. The closet has been called "the battlefield of faith," and rightly so; but it is also the place of victory, for those who have "moved the arm that moves the world" in all ages have done so by "the prayer of faith."

We have read of "Noah, Daniel, and Job"—God's intercessors—who rank according to the scope of their prayers, for the world, the nation, and the narrow circle of "three friends." With the many striking examples and encouragements relating to prayer in the lives and teaching of Christ and His disciples we are especially familiar, and of its power and value we have not a single doubt; but the question for us is, whether, knowing its pressing importance in the present crisis, we stir up ourselves to take hold of God. It is well, doubtless, to preach and teach; may the Lord multiply His messengers a thousandfold! But here is a service for every saint, without which the preaching will be barren, and the teaching nought. A dear old saint in humble life lately remarked, with reference to the preaching one evening, "The words were pretty right, but there didn't seem to be much sap in it." Here, we may rest assured, is the "missing link," the real root of the mischief; and if our sapless meetings, so full of sapless preaching and praying and singing, are to glow and flow with the unction and power of God's Spirit, we must give ourselves personally and privately to this heavenly business of striving in prayer. Much more might be said, but we will only

notice the burden of Epaphras's fervent prayers. He was not occupied with his own circumstances; though a prisoner in bonds, he sought not the removal of his chain; but his zeal was burning for the saints, that they might "stand perfect and complete in all the will of God." His love would have expressed itself like Paul's, "Now I live if ye stand fast in the Lord."

This is indeed a bright example, a precious pattern of faithful, fruitful, fervent ministry. He not only asked, but asked "according to God." How often we "have not because we ask not"! And again, how often we "ask and receive not," because we ask amiss! Little indeed do we "ask in faith, nothing doubting;" feeble are our requests, and faint our desires. Oh! that the Lord would indeed pour upon us "the spirit of grace and supplication," that with "all prayer and supplication," servants of Christ may pray for all saints, and all saints pray for the servants of Christ (Eph. vi. 10), being assured that "the effectual fervent prayer of a righteous man availeth much."

E. V.

## THE MIND OF CHRIST.

NOTES OF ADDRESSES BY DR. NEATBY.

(Concluded from page 191.)

WE are told that God sent "His own Son in the likeness of *sinful flesh*"; not *in* sinful flesh, for there was no sin in the Lord, and consequently He "did no sin." As to outward appearance, men could see no difference between Him and other men; the woman at the well of Sychar took Him for an ordinary Jew. His humiliation in this respect was perfect, and yet He went lower still, for He became obedient unto the death of the cross.

The mount of transfiguration shows us what would have been the *natural* end of the Lord's life as One who had perfectly glorified God. He had lived in the world more than thirty-three years, and was then wrapped in the excellent glory from which the voice came, "This is My beloved Son, in whom I am well pleased; hear ye Him." Moses and Elias were owned as servants, but they must disappear, and Jesus must be left alone as the beloved Son. Peter would make three tabernacles, and treat all alike, thus thinking to honour his Master; but Moses and Elias were glad to hide themselves in the glory of their Lord.

As soon as the Lord had been honoured on the mount He began to speak of the cross, which was the end to which His grace and obedience led. Our hearts bow before Him and own that by that obedience unto death many are made righteous; to it we owe everything. His endurance of the hiding of God's face secured for us the perfect enjoyment of His presence, for a time in this world, and then for evermore. He who merited nothing but God's favour took in grace the wages due to us, and died beneath the hand of God in the sinner's place. Thus we find the answer to our every need in the knowledge of that blessed One. As John Bunyan puts it, "He gave me rest by His sorrow, life by His death." Christian's burden was tied by a strong knot that could never be loosed by his own fingers, for the more he pulled the tighter it became. When, at length he saw Jesus upon the cross, he was freed from his burden and saw no more of it; but he saw the King in His beauty at the end of the journey.

This is the bright prospect we have, while all through the wilderness we are "more than conquerors." We may be afflicted, or may even be led as sheep to the slaughter,

yet nothing can overcome us, for we are "more than conquerors." We want hearts to praise our God every day and every hour, and grace to testify by our very faces that we have found something that makes us exceedingly happy. If we had seen the apostle Paul led into the august presence of the king and queen, chained to a Roman soldier, and had known that he had been a prisoner four years, we should have exclaimed, "Poor old man!" and should have felt it was enough to shake anybody's courage. Yet he had not been talking to them very long before he told them he wished they were all as happy as he was. "I would to God," he said to king Agrippa, "that not only thou, but also all that hear me this day, were both almost and altogether such as I am, except these bonds." When we consider that we are in Christ, and we have Christ in us the hope of glory, and that we are going to be with Christ, and like Christ, it is surely enough to make our hearts dance with joy.

Now we come to the exaltation of Christ. God has raised that Man who humbled Himself to death to the highest place in heaven. Never had such a thing been seen before as a man in the glory of God; but we see Him raised above all heights, in the excellent glory, seated upon the throne of God. Thus "out of the eater came forth meat, and out of the strong came forth sweetness." (Judges xiv. 14.) This is indeed a blessed thing for every one of us.

To that exalted One God has given "a name which is above every name." That is the name in which we boast, in which we find our joy before God, and unto which we gather for worship. That blessed name contains all our souls can need, both here and in eternity. As soon as we have learned the value of that name in any degree, we can come before God with petitions, with thanksgiving,

with worship, in perfect confidence. We need not fear to bring the greatest petition to God, for there is no honour too great for Him to put upon the name of Jesus. And to gather before our God and Father on the Lord's-day morning, or at any other time, simply in that name, is like heaven upon earth. It is a blessedness that can only be surpassed by the joy of gathering in the presence of God above, to go no more out, with the trials and temptations of the present time for ever behind us.

Great is the dignity of the name of Jesus; for God has decreed that at it every knee—in heaven, earth, and hell,—shall bow. It is no hardship to us to bow to that name, for it has brought a solace to our hearts, and rest to our souls. We read, "Thou shalt call His name Jesus, for He shall save His people from their sins"; and to His saved ones He is a "Friend that sticketh closer than a brother." When we know Him as a Saviour, we are in a position in which His mind can be wrought in us. This is accomplished mainly through our contemplation of Himself, and His pathway here below, which was in all things perfectly pleasing to His God and Father. It is only by looking at Him that we become truly humble. If we look at self it will beget pride in some form, even if it be in calling self by bad names. What we need is to forget ourselves, to be nothing at all, and so to fix our eyes upon Christ

"That with His beauty occupied,  
We elsewhere none may see."

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#### NOTES AND REPLIES.

*How are we to understand the perplexity indicated in 2 Thess ii. 2, and the effect of the announcement "that the day of Christ is at hand?"*

It is very needful here to read as in the R.V. "that *the day of the Lord is now present.*" As in the matter of the resurrection of the

dead, referred to in 1 Cor. xv. and 2 Tim. ii. 17, 18, so with reference to the second advent and the millennial glory of Christ, the anti-materialistic notions of Greek philosophy tended to spiritualize, or explain away, all that concerned the outward and visible. The mystery of the *spiritual* body of resurrection glory being unknown, it was supposed that the body must be an incumbrance; and in like manner the truths of the advent of the Lord to set up His kingdom, and the outward glory of that kingdom, were rejected as earthly and material. In the one case it was asserted that "the resurrection was past already," and in the other, apparently, that the kingdom was a present spiritual kingdom.

The Old Testament speaks of but one advent of the Lord to set up His kingdom—the whole of the present period being prophetically unknown—and therefore it might have seemed natural to infer that, as the Lord had come, the kingdom must have begun. We must remember that saints at Thessalonica had not a single portion of the New Testament Scriptures, except the First Epistle written to them. But this passage shows what a hold the doctrine of the future kingdom had on the ancient church, and that anything that tended to spiritualize it away was looked upon as equally calculated to shake the very foundation of their faith.

*How are we to understand the Lord's words in John xx. 17, "Touch Me not; for I am not yet ascended to My Father?"*

The difficulty here arises from the command to Thomas in *v. 27*; but we must remember the different conditions of mind in which Mary Magdalene and Thomas were. The one in her overwhelming joy had to be reminded that resurrection had placed the Lord on another platform; and that though she had known Him after the flesh, she could know Him thus no more. Thomas, in his unbelief, needed ocular demonstration that the One before him was the One that had been crucified, and therefore the Lord said, "Reach hither thy finger, and *see* My hands: and reach hither thy hand, and put it into My side: and be not faithless, but believing" (*v. 27, R.V.*).

Some have thought that our Lord had ascended to heaven and returned to earth between the morning and evening of that first day; but as Scripture is silent on the point, and there is no necessity for the conjecture, it is unwise to introduce a theory that has no distinct warrant. The type of the day of atonement (Lev. xvi.), with the entrance of the high priest into the holiest, would rather point to the *one* entrance of the Lord as spoken of in the Epistle to the Hebrews, followed by His ministry of intercession.

## THOUGHTS ON THE SONG OF SOLOMON.\*

BY THE LATE W. LINCOLN.

It will be helpful to treat this book as a whole, and to endeavour to give an outline of its teaching, for it is as little understood as any of the books of Scripture. There is certainly a connection between this song and the book of the Revelation, for the latter book alludes to the former many times. In the Old Testament there are sixteen prophetic books, and in the New Testament there is only one; but the book that immediately precedes the prophetic books in the Old Testament, and may be considered as linked with them, is the Song of songs; and in the Book of the Revelation we have many songs interspersed with its prophetic symbols. The songs of joy in heaven, and the cries of woe upon earth, are not unfrequently found side by side; for that book, far from being all blackness, contains many a bit of blue sky.

The Song of Solomon consists of eight dialogues, and two appendices; it is the former—extending to chap. viii. 4—that we will now consider. The first four dialogues, which are very short, and are especially doctrinal, extend from chap. i. 2 to ii. 7. They form the basis of the last four (from ii. 8 to viii. 4), which contain more experimental truth. There is one verse which occurs three times in the book, and is a divine mark of its divisions: “I charge you, O ye daughters of Jerusalem, by the roes

\* This paper is from notes of an address by our departed brother, Mr. William Lincoln, and, if God permit, it will be followed by others. The notes were taken, and are kindly communicated to us, by our brother Mr. J. Sidney Hooper. We trust that the words spoken by one now resting from his labours may help readers in their meditation on the Scriptures.—Ed.

and by the hinds of the field, that ye stir not up, nor awake my love, till she please." The A.V. reads "till *he* please," but the proper rendering is "till *she* please." This charge occurs at the end of the first four dialogues—the doctrinal portion (chap. ii. 7), at the end of the first of the longer four (chap. iii. 5), and at the end of all the eight (chap. viii. 4). We may find out the divisions of the book in this simple way: note where both the bride and the Bridegroom have spoken, and mark that as one dialogue.

Solomon, the writer of this song, was, like David, a type of Christ the King, but, as in so many other cases, it required a double type to fully set forth His glory, and the perfection of His work. Therefore we have David subjugating every foe, and then Solomon reigning in peace, and we must combine the two to get the perfect picture of the reign of Christ. The peaceful reign of Solomon sets forth the kingdom in its highest glory, and the thought of this may well suggest a song. When Christ is supreme, and His bride is with Him, she will surely be happy, and will delight to sing the new song. The song is prepared, the singers are being taught to sing, and, when they have all been thus instructed, they will be set at ease in the presence of God, with harps in their hands, and will fill heaven with melody.

In turning to the first dialogue we find that the bride speaks first. She prefers three requests: "Let Him kiss me with the kisses of His mouth"; "Draw me"; "Tell me, O Thou whom my soul loveth, where Thou feedest [Thy flock]." Observe how quickly He answers the first, enabling her to say, "Thy love is better than wine"; as if He were present at once. The Holy Ghost symbolised by the ointment, flows down to her, enabling

her to enjoy the presence of her Lord, and to perceive the value of His name. He has three answers (*vv.* 8-11) to her three requests; and as the prayer, "Tell me where thou feedest [Thy flock]," rather implied mistrust of Him, it is answered first: "If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents." In this song, as in all the New Testament, we see that it is the will of the Lord that His people should be together. He as the Shepherd would have all the sheep clustered around Him.

In verse 9 He speaks of her service, the readiness and instantaneousness of it, no whip being needed to urge her on: "I have compared thee, O My love, to a company of horses in Pharaoh's chariots." Verse 10 adds a word as to her beauty, which was all for Himself, being His own gift: "Thy cheeks are comely with rows of jewels, thy neck with chains of gold." And then He says He will consummate what yet remains to be consummated: "We will make thee borders of gold, with studs of silver." Silver sets forth redemption, and gold is the emblem of that which is divine; this therefore is an intimation of divine glory, with the abiding memorial of redemption.

In verses 12-15 we have the second dialogue, the bride speaking first. "While the King *sitteth at His table*," should rather be, "*in His circle*." Above He is spoken of as being with the shepherds and the sheep, but here we have a new figure. If we would enjoy His presence, and have our hearts begin to glow, we must be with Him "in His circle"—"not forsaking the assembling of ourselves together." We may come cold and numb, but if He is with us we shall not go away so. Being thus near to Him, she speaks of what He is to her: "A bundle of myrrh is my Beloved unto me"—"My Beloved

is unto me as a cluster of camphire." Myrrh speaks of death, and camphire denotes redemption, the latter word being allied with the word for atonement, the root-idea of which is *a covering*. All the blessings of redemption flow to us freely as the result of the death of Christ; and when we gather together at His table, to remember and show forth his death, we especially prove what it is to be "in His circle." As the bride thus makes much of her Beloved, His eye is upon her, and these words necessarily follow, "Behold, thou art fair, My love; behold, thou art fair; thou hast doves' eyes." The emphasis thrown upon the eyes shows how she gets her beauty; it is from Him, and by simply gazing upon Him, for "we all, with unveiled face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

The third dialogue commences in verse 16. The bride again speaks, taking up His own words, and applying them to Himself, "Behold, Thou art fair, my Beloved, yea, pleasant." As if to say, My beauty is all of Thee, I have none of my own, it is only Thine poured out upon me and reflected. She continues, "Our bed is green; the beams of our house are cedar, and our rafters of fir." This implies that she can rest in His love eternally, with an undisturbed rest. Cedar and fir are the most durable of all varieties of wood, and the greenness of the couch denotes eternal freshness. But the thought of this causes her to feel her own unworthiness, and she acknowledges, "I am a rose of the plain, a lily of the valleys." As we think of the Lord's love, and of all He has done for us, it will make us very humble. She abases herself as she thinks of an eternity with Him. Mark His reply. He will hear of no indefiniteness, but says, "As *the* lily among thorns, so is my love among the daughters." As

she loves to abase herself He loves to exalt her. What a difference there is between a lily and a thorn ! Yet there is an equal contrast between the church of God and the world—the children of God and the unconverted. What an awful thing then it is to mingle them in what is called divine worship ! The Lord drew a similar contrast when He said to His disciples, “Behold I send you forth as lambs among wolves.” What shepherd would ever think of joining lambs and wolves together ?

In chapter ii. 3 we reach the fourth dialogue. As the Bridegroom has contrasted the bride with all around her, so now *she* declares how different *He* is from all others : “As the apple tree among the trees of the wood, so is my Beloved among the sons.” How refreshing it is to come to an apple tree upon a hot, dry day ! She continues, “*I sat down* under His shadow.” We live in a day of steam and bustle, of telegraphs and railways, and are affected by the spirit of the age. We give ourselves too little time for communion with God and fellowship with His people, though God has so solemnly commanded us to keep together. We do not know as we ought what a blessed thing it is to sit before the Lord. “*I sat down* under His shadow with great delight,” is just the reverse of the hurry of this nineteenth century. We cannot have much communion with God, if we will not allow ourselves time for it.

We trace all our blessings to His hand : “He brought me into the banqueting house, and His banner over me was love.” It is all His doing. In this place of repose and enjoyment she presents her request : “Stay me with flagons, comfort me with apples.” Here are two of those apples : “As My Father hath loved Me, so have I loved you” ; and, “Thou hast loved them as thou hast loved Me.”

In the close of this portion of the Song we have the charge from the Bridegroom: "I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up nor awake My love till she please." The meaning is, that those who are enjoying the love of Christ may enjoy it as long as they please, and need not let Satan or any one deprive them of the enjoyment of it. Professing Christians, who know not the reality of being born again, are prone to interfere with our enjoyment of God's love more than we are aware of. We should be as sensitive as a roe, or as a hind of the field, about communion with Him. In the other four dialogues we find that these daughters of Jerusalem were not needlessly adjured.

In weighing over these first four dialogues we find three prominent things: Oh, that I might see Him! Oh, to be with Him—for ever with Him! Oh, to be like Him! We have not the ideas in full, but the germ of these desires. When Christ came in the flesh the germ developed into the bud, and in John xiv. we have these three things again; to see Him, to be like Him, to be with Him—Christ the Way, the Truth, and the Life.

*(To be continued.)*

## CONFORMITY TO THE LORD JESUS CHRIST.

BY THE LATE J. L. HARRIS.

GOD ever determined that we should be conformed to the Lord Jesus Christ, according to those memorable words, "Whom He did foreknow, He also did predestinate to be conformed to the image of His Son." That will be completely fulfilled when Jesus comes, "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." Therefore we are waiting for the Lord to change these bodies that they "may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself."

Now, suppose any of us should be called away by death, that would not be the same thing; we should depart, and "be with Christ, which is far better" than to be here, but we should not have the fulness of that for which we are waiting. It is the redemption of the body that is in prospect, and "we know that when He shall appear we shall be like Him, for we shall see Him as He is." If we could see Jesus *now*, in our present state, we should fall down at His feet as dead, just as John did, for we could not bear the sight. We can now only see through a glass darkly, even as all our knowledge is in part; then we shall see face to face.

But there is a present and growing conformity to Christ, for every one "that hath this hope in Him purifieth himself, even as He is pure"; and the way in which this is brought about is set forth in 2 Cor. iii. 18: "But we all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord." Now, that is not a momentary act, but a process going on in the midst of most unfavourable surroundings, the change not being effected by any effort of ours, or from any religious sense of duty, but by beholding the glory of the Lord. Our being changed into Christ's image may be quite imperceptible to ourselves, for people are generally unconscious of their spiritual growth. The more deeply they have drunk of the Spirit of their Master, and the more like Him they become, the more conscious they are of how far they come short of what they are yet to be.

In a previous verse we read that Moses put a "veil over his face, that the children of Israel could not stedfastly look to the end of that which is abolished; but their minds were blinded; for until this day remaineth the same veil untaken away, in the reading of the Old Testament; which veil is done away in Christ." The moment they believe in Christ the veil is done away.

Many people have thoughts about the law of God which tend to keep them in bondage. If they were asked if they had to keep the law in order to be saved, they would not allow that, nor would they say they could do without Christ, but they mix law and gospel in such a manner as to fetter the soul. Their reading of Moses brings a veil upon their hearts, because they do not see that "Christ is the end of the law for righteousness to every one that believeth," and it is only when they turn to Him as such that the veil is taken away. The law is indeed holy and just and good, but grace has now come, and we can say, "where the Spirit of the Lord is, there is liberty." We may well delight in that word, for liberty is a happy thing; and we have liberty to enter into the holy of holies, we have access with confidence by the faith of Christ. Moses pitched a tent outside the camp, and he had liberty to enter into God's immediate presence, but we have liberty of access even in a higher sense. What a blessed thing it is to be able to go to God as our heavenly Father and tell Him everything, even things which we could not tell our dearest friends on earth! It is good for us all to know what that liberty is, and to have close personal dealing with God at all times.

We shall always find that true holiness and divine liberty go together; man would try to separate them, and instead of holiness and liberty would turn liberty into licentiousness; but this is not God's way, for "where the

Spirit of the Lord—the *Holy Spirit*—is, there is liberty,” and there alone. It is as we, by the power of that Spirit, behold the glory of the Lord that we are changed into the same image and reflect it; and we are thus renewed in knowledge, and grow up into Christ. We read in Exodus xxxiv. 30 that “when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone”; but we are also told “that Moses wist not that the skin of his face shone.” We are told, too, the same thing of Stephen: “All that sat in the council saw His face as it had been the face of an angel.” Do we not sometimes hear it said of people who have been brought to Christ that their countenances are quite changed? The internal difference causes the external; and it should be especially so in behaviour; it ought to be manifest to all that we are Christians.

Moses in the presence of God had been learning grace, for he had heard the proclamation: “The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth.” We are also told that though he put a veil on his face, yet “when Moses went in before the Lord to speak with Him, He took the veil off, until he came out.” Now, this is our privilege; we go in without a veil to speak to the Lord, as Paul writes, “we all, with *open* (or properly *unveiled*) face.” And here we come to the great point of *communion with the Lord Jesus Himself*. Though we have to do with an unseen Christ, yet we love Him, not only for what He has done for us, but for what He is in Himself; and as we grow in the knowledge of Him our love to Him will increase, and so will our conformity to Him.

This transformation of which we have spoken is beautifully set forth in Rom. xii., “Be not conformed to this world, but be ye transformed by the renewing of your

mind." In an earlier chapter Paul says: "God be thanked that ye were the servants of sin: but ye have obeyed from the heart that form of doctrine which was delivered you." The doctrine of grace is here regarded as a kind of mould in which we are moulded more and more to the image of Christ. If we look back many years and think of what we used to do, could we not say, What fruit had we then in those things whereof we are now ashamed? But now we have fruit of the highest kind. Was there any fruit then? What does Peter say? "The time past of our lives may suffice us to have wrought the will of the Gentiles." We are brought now to learn another will, and to follow Him who could say, "In the volume of the Book it is written of Me, I delight to do Thy will, O my God." Behold the Lord with a poor sinner of the Gentiles, and, after His conversation with her, saying to His disciples, "My meat is to do the will of Him that sent Me, and to finish His work." He was always saying, "Lo I come to do Thy will." With us, naturally, it is, I *want* to do this or that, and it is a wonderful thing when we are really able to say to God, Thy will, not *mine*. We may know what it is to have God's will right athwart our feelings and our desires. But who ever did God's will at the expense of his own and was not the happier for it? How often we find that, when Jesus had performed His work, He retired into a solitary place. He shunned popularity, but was ever ready to do the will of God, and God could say of Him, "My servant whom I uphold; Mine elect in whom My soul delighteth."

One great hindrance to our displaying the glory of Christ is our "strife and vain glory." Oh, how full we are of strife! Even children soon begin to quarrel with each other, and this is true sometimes of children of God,

but where there is quarrelling there is very little holy retirement with God. Let us seek to study the glory of the Lord Jesus Christ; and if we would behold His glory we must consider the cross. It was *after* the supper, and *before* the cross that He said, "Now is the Son of man glorified." He was born to accomplish that one single act which never had its parallel before, and never will have its parallel again. He who studies the cross of Christ will be changed from glory to glory, and that cross will occupy our thoughts throughout eternity. We are exhorted thus: "Let this mind be in you which was also in Christ Jesus." What was His mind when he contemplated the cross? "If it be possible, let this cup pass from Me: nevertheless not My will, but Thine, be done." And what did God say of Him? "This is My beloved Son in whom I am well pleased." God's central point is the cross of Christ: "I, if I be lifted up from the earth, will draw all unto me." Is the cross *our* attraction? We shall behold the glory of Christ by-and-by, but are we able to face the doctrine of the cross in all its *moral* worth? God's estimate of it is that it surpasses all wonders. Do we discern its beauty—the beauty of Him who was despised and rejected of men, whose visage was marred more than any man, and yet of whom God could say, "Mine elect in whom My soul delighteth"?

We are called to "shew forth the Lord's death" in the breaking of bread, and also to shew it forth *practically* in our life, and not to be ashamed of Him before all the world. The cross leads to the crown, and the followers of Christ are called to bear the cross that they may wear the crown. We are to *live* Christ as well as to preach Christ, as Paul said, "To me to live is Christ." Those who are a living testimony and are most growing in the things of God wot not that their faces shine. Let not those who

are learning out themselves be discouraged with the thought that they are not growing in the knowledge of God. Perhaps one may say, "I seem to make no progress, I feel my own helplessness and vileness more and more." Such an one is in a healthful state. Some of us can look back many years, and think of the time when, though we were very respectable, other matters were occupying our minds, and Christ had no attraction for us, and we feel that the change is great indeed. We may also look back and think of things in which we delighted even after we were brought to God, but of which we should now be ashamed. This shows a gradual growth in God's ways; *we* may not mark the growth, but God does, and holy angels too are marking these things. This growth, as we have said, is not the result of mere effort, but is the fruit of beholding the glory of the Lord, even as Moses reflected what he had seen. Let us, then, seek *now* to ponder the glory of His humiliation, and in a little while we shall see His glory in heaven. The Lord grant that we all, with open face beholding as in a glass the glory of the Lord, may be changed into the same image, from glory to glory, even as by the Spirit of the Lord.

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### ON FINDING FAULT :

THE APOSTLE'S MODE WITH HIS BRETHREN AT CORINTH.

It has been too truly said that even among believers in Christ, there are many fault-finders, but few fault-menders.

Should anyone speak evil of his brother, bearing a tale against him in his absence, ask from him an answer to this question: "What good have you done your brother by bearing this tale against him?" and wait for his answer. Ask again: "What good have you done your-

self by this ?” The answer to each question will probably be, “No good at all.” Then solemnly address him thus : “What glory have you brought to God ?” Take him, if you may, to the person who is deemed to be in fault, and so seek to help the erring brother. If we find fault without endeavouring or intending to mend, we do Satan’s part. He is the accuser of the brethren.

The apostle Paul had to find many faults with his Corinthian brethren. Let us now consider how he dealt with them. In beginning his First Epistle Paul brings Sosthenes into fellowship with himself. “Paul, an apostle of Jesus Christ, and Sosthenes our brother, unto the church of God, which is at Corinth . . . . Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.” After this greeting of authority and love, he writes : “I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ ; that in every thing ye are enriched in Him (R.V.) in all utterance, and in all knowledge . . . so that ye come behind in no gift ; waiting for the revelation of our Lord Jesus Christ.”

Thus he makes his way into the *heart* of his children in the faith, before he appeals to their conscience. In general, you will find it a vain thing to attempt to get to the heart through the conscience ; the godly way is to get at the conscience through the heart. This was the manner of the apostle, and this is “according to Christ Jesus.”

He then proceeds thus : “God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ our Lord.” *God* was faithful who had *called* them unto that fellowship, but the Corinthians were *not* faithful to God or to themselves, for they were not enjoying that fellowship ; and they are thus solemnly exhorted : “Now

I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment."

Some had contended for Paul, that he should be their head, others for Apollos, others again for Cephas, and lastly, others for Christ.

To heal these divisions, the apostle asks the solemn question: "Is Christ divided?" He then reminds them indirectly of the sufferings of Christ: "Was Paul crucified for you?" He makes still further appeal to their conscience by showing that disputes and contentions spring from the *pride of wisdom* which God will destroy—"I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent." Unbelieving *Greeks* seek after wisdom, but "*we* preach Christ crucified"—Christ, the power of God, and the wisdom of God; Christ made unto us by God wisdom, righteousness, sanctification, and redemption.

Thus the apostle puts a blot upon their pride of wisdom, and shows them the sin of their divisions.

He pursues his purpose to heal these divisions, in gentleness and grace, reminding them of his first coming among them, "And I, *brethren*, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God; for I determined not to know anything among you, save Jesus Christ, and Him crucified." He brings to their remembrance the love of Christ, made manifest by the cross, to soften their hearts and so to mould them into conformity with Christ.

In this gracious manner he finds fault, making nothing of himself and everything of Jesus Christ and Him crucified. Thus it is that *he seeks to mend the fault* which he has found.

As he proceeds in the epistle, he complains of their being puffed up, when they ought rather to have mourned because of the incestuous man, and he gives directions to put away from among them that wicked person. Even here he must bring to remembrance Christ and His cross: "*Christ our passover is sacrificed for us, therefore let us keep the feast*"; and again, after speaking of things which they ought not to have dared to do, he adds, "Know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own? For ye are *bought with a price*: therefore glorify God in your body, and in your spirit, which are God's." Also in the next chapter: "Ye are *bought with a price*; be not ye the servants of men."

This is followed by reproof because of their conduct to brethren who are weak; saying, "When ye sin so against the brethren, and wound their weak conscience, ye sin against *Christ*"; ye sin against those "for whom *Christ died*."

When he exhorts them to flee from idolatry, and reminds them of their being one in Christ, he immediately adds, "The cup of blessing which we bless, is it not the communion of the *blood of Christ*? The bread which we break, is it not the communion of the *body of Christ*? For we being many are one bread, and one body: for we are all partakers of that one bread"; and again, "Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils."

In the 11th chapter he has to complain: "Ye come together not for the better, but for the worse for . . . . I hear that there be divisions among you"; and again, "When ye come together therefore into one place this is not to eat the Lord's supper, for . . . . one is hungry

and another is drunken." These evils which were so shameful the apostle seeks to mend by bringing to their mind the words of our Lord, who, "the same night in which He was betrayed, took bread: and when He had given thanks, He brake it, and said, Take, eat: this is *My body which is broken for you*; this do in remembrance of Me." Also He took the cup, saying, "This cup is the new testament in *My blood*."

Before he asks the question, "How say some among you that there is no resurrection of the dead?" and enters upon those truths which the Spirit of God inspires him to write on the subject, he thus addresses them, "I delivered unto you first of all that which I also received, how that *Christ died for our sins according to the Scriptures*; and that He was buried, and that He rose again the third day according to the Scriptures."

Thus we see that though the apostle, taught by the Spirit of God, finds many a fault with his Corinthian children, yet without "Jesus Christ and Him crucified" (and raised from the dead) he does not attempt to heal their divisions, or to make them ashamed of their pride of wisdom, or to set them right as to their modes of dealing with evil in themselves and others, or to deliver them from false doctrine.

As we pursue our journey homeward we shall find, both in ourselves and others around us, faults, infirmities, and sins. If we would grow in grace ourselves, and be helpers of those about us, it will be well for us to remember the means to which the apostle had recourse for the end which he had in view. He determined to set before them, in every case, Jesus Christ and Him crucified.

The glory of Christ springs out of the death of the cross, and those who remember Him most—His sufferings and His glory (and He loves to be remembered)—are they

who are best taught by the Holy Spirit to *amend their own ways* and *their own doings*, and to help their brethren who may stand in need of help. We should have clean hands if we would wash defiled feet. It has been well said, and often sung, "Let nothing in our hearts remain like this great truth—the Lamb was slain." Thoughts of the sufferings of the Lamb of God, springing from the communion of the Holy Spirit of God, greatly help our fellowship with the Father and with His Son Jesus Christ. (1 John i.) Walking in the light and having these things in the heart, we shall gain a ready ability to find fault with ourselves, and with others who are in fault; and we shall seek the glory of God, and the good of our brethren, while we say, after the manner of Christ Jesus,  
 Amend your ways and your doings." [XCIII.]

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## THE COMING OF THE LORD.

### I.

AH ! happy saints, who yield their breath,  
 And taste no "bitterness of death" ;  
 The Lord they trust, His charge doth keep,  
 And safe in Him, they fall asleep.

Yet happier they who here remain  
 Till their Redeemer comes again,  
 And crowns the hope to which they clave—  
 No hand for them prepares a grave !

They see Him glorious in the skies,  
 They see the dead in Him arise ;  
 Then, "changed" at once, His image bear :  
 "Caught up" to meet Him in the air.

Oh, joy untold—"in Him complete"—  
 To stand before His judgment seat,  
 Receive, "of grace," the great award,  
 And dwell for ever with the Lord !

## II.

Lord! whom we "look for," every tree  
 Recalls a lesson learnt of Thee;  
 The blossoms fall, the fruits appear;  
 Deed follows deed, the end is near.

And should a time of stronger heat  
 The ripening suddenly complete,  
 What joy to have no more between  
 Ourselves and Thee this earthly scene!

Come when Thou wilt, 'twill be the hour  
 "Put" by the Father "in His power";  
 To do His pleasure not too late—  
 And not too soon for us who wait.

For here, as in the realms above,  
 Thy people Thine appearing love;  
 And, through whatever they think they see  
 Of time to come, they look for Thee.

So, whether called from earth away,  
 Or tarrying here to see Thy day,  
 Thy "servant" will indeed be blest,  
 Found meekly "doing" Thy behest.

J. O.

## REVISED VERSION OF THE OLD TESTAMENT.

## IX.

DEUTERONOMY (*continued.*)

Chap. iv. 7—"whensoever" is very helpful, but the Hebrew seems to include both this and "*whatsoever*," or "*all things that*" (A.V.), in reference to prayer.

v. 12—"form." We prefer "*similitude*" (A.V.) for the Hebrew *temoonah*. It occurs only in Ex. xx. 4; Deut. iv. 12, 15, 16, 23, 25; v. 8, in connection with Sinai, and in Num. xii. 8; Job iv. 16; Ps. xvii. 15. "Form" is used in the A.V. as the translation of various words which would not be applied to God, and if *similitude* were used for the above it would preserve the distinction.

v. 18—The word for “*likeness*” is often rendered “*pattern*,” *i.e.*, something copied.

v. 19—“*drawn away*.” The A.V. “*driven*” is better. The word means to be impelled, to be forced by inclination.

v. 30—“in the latter days *thou shalt return* to the Lord thy God, and hearken.” This stands in beautiful connection with v. 31, “for the Lord thy God is a merciful God.”

v. 37—“brought thee out *with His presence*.” Compare Isa. lxiii. 9, “the angel of His presence saved them.”

v. 43—“*for* the Reubenites . . . . *for*.” This is certainly not the meaning. The cities of refuge are never represented as *for* the tribe in which they stand, but for all Israel. The A.V. “*of*,” *i.e.*, belonging to, is correct.

Chap. v. 10—“and shewing mercy unto thousands, (*even*) to them that love Me and to them that keep My commandments,” would be more exact, as also in Ex. xx. 6. The repetition of the preposition “*to*” is important.

v. 31—“*commandment*.” The singular is correct, as in chap. vi. 1. This word comprehends the whole, which contains statutes and judgments in particular. In chap. vi. 2 the plural occurs, but the singular is important as showing that he who breaks one statute really breaks the whole. (Jas. ii. 10.)

Chap. vi. 25—“righteousness *unto us*” is better.

Chap. vii. 6—“a *peculiar* people.” The A.V. “*special*” is less ambiguous. The Hebrew word occurs in the following passages, Ex. xix. 5; Deut. xiv. 2; xxxvi. 18; Ps. cxxxv. 4; Ecc. ii. 8 “*peculiar*”; Mal. iii. 17, “*jewels*”; and in 1 Chron. xxix. 3, where it is rendered “of my own proper good,” *i.e.*, from my personal property, which gives a view of the meaning of this precious word. It is used in the New Testament in Titus ii. 14 and in 1 Pet. ii. 9.

v. 8—"house of *bondage*." The Heb. reads as A.V. "*bondmen*."

v. 12—"shall keep *with* thee. A.V. "*unto*," or "*for*," is more in accordance with the Hebrew. God's covenant is *for* man rather than *with* him.

Chap. ix. 25—We would render this verse, "*So I cast myself down before the Lord the forty days and the forty nights that I had cast myself down (at the first).*" See the same form of the verb in Ezra x. 1, with reference to a similar act. It implies more than simply falling down, as in Gen. xviii. 3 and frequently.

Chap. x. 6—"Beeroth *Bene-juakan*." The latter word is in accordance with Num. xxxiii. 31; but we would prefer giving "*Beeroth*" its translation "*the wells of*," as it has no connection with the town of that name in Josh. ix. 17 and elsewhere.

Chap. xi. 3—"his *signs*." Another word is used for *miracles* which are *signs* of God's presence.

v. 6—"every living thing that followed them," is better, as margin of A.V.

v. 7—"work," in the singular, refers to the one act of destroying the rebels.

v. 21—"as the days of the heavens *above* the earth." This cannot be admitted when "*upon*" occurs immediately before. It means days of peace and sunshine *upon* earth.

Chap. xiii. 5—"spoken rebellion against the Lord." See Isa. i. 5; xxxi. 6; lix. 13, "*revolt*"; Jer. xxviii. 16; xxix. 32, "*rebellion*."

v. 13—"Certain base fellows." This expression, for "*sons of Belial*," is to be regretted as tending to support the frequent denial of the personality of Satan. The use of the word as a proper name in 2 Cor. vi. 15 is a sufficient reason for regarding it as such here, for it shows how the

word was understood by the inspired apostle Paul. Belial signifies that which is *worthless* or *profitless*; it expresses God's estimate of Satan and his works, and declares how futile are all his deeds. Compare the words Beelzebul and Beelzebub—the dung-god and the fly-god—as names of Satan.

Chap. xv.—The word “*release*” calls for a remark. It is only used of the seventh year—the year of *shemittah*—and only occurs here and in chap. xxxi. 10. The verb in this connection only occurs in verses 2 and 3 and Ex. xxiii. 2. It implies a temporary refraining from exacting a debt, rather than a cancelling of it. The latter was connected with the jubilee, after every seventh *shemittah*.

v. 2—“the Lord's release *hath been proclaimed*” is beautifully significant.

v. 4—“*Howbeit* there shall be no poor *with thee*,” is better, though we would rather render it, “*Nevertheless* there *should* be no poor,” *i.e.*, this should be their normal condition. See “*nevertheless*” in Num. xiii. 28 where the same Hebrew expression occurs.

v. 18—“for *to the double of the hire of an hireling hath he served thee*” beautifully sets forth the value of the heart service of the willing servant.

Chap. xvi. 7—“*seethe*” (margin). Consideration of the rite of the passover would have prevented this suggestion. The Hebrew word never means *seethe*, but always *cook* or *dress*, as in preparing food for use, without specifying whether it is by roasting, baking, or boiling. “*Cook*” would be more exact than “*roast*” here.”

Chap. xvii. 12—“that *doeth* presumptuously, *in not hearkening*” shows wherein the presumption lay.

v. 15—“*foreigner*” is better than “*stranger*.”

Chap. xviii. 10—“*one that practiseth augury*,” is better than “*an observer of times*.”

v. 11—"necromancer." The Hebrew for this is "one who seeks those who are dead." This should be plainly rendered as a warning against spiritualism.

v. 15, 18—We regret the removal of the capital letter from "Prophet." See remarks on Gen. i. 2. Acts iii. 22, 23 forbids any uncertainty as to who was specially intended here, though the application of the passage to all divinely commissioned prophets is beyond question. We would notice how remarkably the true Prophet stands in contrast to the false prophet with his spiritualistic helps and abettors. The whole passage, from v. 9 to v. 22, should be considered together to show the connection between the necromancy of the past, the present, and the future.

Chap. xix. 16—"an *unrighteous* witness" is better than "a *false* witness." The Hebrew is "a witness of violence," i.e., one who seeks to wrong another by violence.

Chap. xx. 19—This verse is very difficult in the Hebrew, but we prefer the A.V.

Chap. xxi. 4—"a valley *with running water.*" The A.V., "rough valley," follows the LXX., "rugged." This expression occurs again in Amos v. 24, and is there rendered, both in A.V. and R.V., "a mighty stream," meaning a stream that is perennial. The stream and the valley through which it flows are often interchanged.

v. 8—"Forgive" is better than "Be merciful," but it would be better still to render "Expiate on behalf of," for it speaks of atonement made by the blood of the heifer. So in last clause, "the blood shall be *expiated for on their behalf.*" Instead of "suffer not innocent blood to remain in the midst," we would render, "charge not innocent blood shed in the midst," very much as A.V.

v. 14—"thou shalt not deal with her as a slave." This is one word in Hebrew, and would be better rendered

“behave harshly, or despotically, towards her.” It occurs again only in chap. xxiv. 7. In both cases there is a distinction between what is meant and *selling*, which is the same as “*making merchandise of*” in the A.V.

v. 20—“*riotous liver*” is better than “*glutton*”; but “*profligate*” seems preferable.

Chap. xxii. 9—“with *two kinds of seed*, lest the *whole fruit be forfeited*.” The word “forfeited” is scarcely as correct as “defiled.” The Hebrew signifies *to be made holy*, and hence separated from ordinary use. This thought of separation comes in both in regard to what is good, and, sometimes, to what is bad. In the latter case it is separation to a bad use, and comes near to defile. In either case it becomes forfeited by the owner.

H. G.

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#### NOTES AND REPLIES.

*Are the Revisers right in taking the word Azazel in Lev. xvi. to denote a person?*

Some German teachers have long regarded the word *Azazel* as referring to Satan, and this may have influenced the Revisers, and led them to give the word as a proper name. Such an idea is very objectionable, for to say that one goat was for the Lord and the other for Satan is nothing less than putting God and Satan on the same platform in connection with the awful subject of atonement for sin. This teaching is entirely unscriptural, and even profane. The word may be difficult, but it is safer to regard it as the name of the second goat, and render it as *the goat for dismissal*, or as A.V. “*scape-goat*,” remembering that in verse 10 it is said that the goat that was slain atoned for it. (So R.V.; not *with* as A.V.). Therefore it was able to carry away sin to a place called “the land of cutting off” (v. 22), that is, a place where its burden of sin would be for ever cut off from God’s presence. Compare Psalm xxxi. 22.

It is especially interesting to notice that the same word is used in Isa. liii. 8, where Christ is spoken of as being “*cut off* out of the land of the living: for the transgression of My people was the stroke to Him.” See also Psalm lxxxviii. 5, that wonderful psalm of the cross,

in which there almost seems to be a reference to the scape-goat, "Free among the dead, like the slain that lie in the grave, whom Thou rememberest no more : and they are *cut off* from Thy hand." The one goat showed the sacrifice for sin ; the other the carrying away of sin after the sacrifice had been made. See notes on Lev. xvi. in *Golden Lamp*, current vol. p. 164.

*Is the R.V. right in Rev. i. 13, in giving "like unto a son of man," instead of "the Son of man"?*

It is of great importance to observe that the absence of the definite article in Greek does not necessarily make the word indefinite. The absence of the article makes the noun *characteristic*, yet not always indefinite ; but as there is an *indefinite* article in English, and the idiom of the language requires its use when the *definite* article is not used, the translators are obliged to insert either *the* or *a*. It would certainly be better to insert the definite article in italics, than to give an appearance of indefiniteness by using the indefinite article which the Greek does not warrant. In this case the Revisers have made the statement appear still more indefinite by removing the capital S, which the former translators had given, and by which they indicated that they well knew who was indicated in the title "Son of man."

*Does the parable of the Prodigal Son give any warrant for the doctrine of the universal fatherhood of God ?*

Certainly not. Parables must always be regarded as parables, and we can no more base upon this parable the doctrine that God is the father of the human race, than we can base upon the parable of the good Samaritan the idea that Christ was a Samaritan. In this parable the two sons represent the mind of man in two different conditions, which are both found in the church of God. The elder son represents that Pharisaic spirit which is too common amongst God's people, whereby so many are shut out from the joy of the heart of God ; but, however much he lacked the spirit of his father, he was not cast out.

God never speaks of Himself as man's father. He speaks of Israel as His son, but that is on the ground of covenant relationship with Abraham, and not on the ground of federal relationship to Adam. Christ has revealed the Father ; but those alone are brought into the relationship of children who are born again, and who receive the Spirit of sonship whereby they cry "Abba, Father." Such are "children of God by faith in Christ Jesus." The doctrine of a universal fatherhood of God is Satan's perversion of the truth, and it often underlies the false doctrine of the non-eternity of punishment. Christ said of those who rejected Him, "Ye are of your father the devil."

## THE BOOK OF THE REVELATION :

## SOME REASONS FOR READING IT.

OF all the books of the New Testament perhaps none has been so much neglected as that book on the reading of which a special blessing is pronounced by Him who gave it as His last gift to His church in her pilgrim and militant condition. At various periods in the history of the church, it has been somewhat brought to the front, and doubtless there have always been individual Christians who have valued it; but there is little evidence of a general effort to obtain the fulfilment of the words, "Blessed is he that keepeth the words of the prophecy of this book." (Rev. xxii. 7.) During the present century many of the servants of God have been stirred up to a closer study of Holy Scripture, and this book has received greater attention, its important teachings being prized by those who have considered them.

But the great foe of Christ and His church knows better than we do the strength that those whom He opposes derive from the "testimony of Jesus Christ," and, with a subtlety peculiarly his own, he has drawn the minds of the Lord's servants from the great realities unfolded therein to controversy concerning times and seasons. Thus this book has become the theme of contention, and it is to be feared that many, who would otherwise have found joy and profit in reading it, have been hindered by the feeling that, if the learned have so differed in their interpretation of it, it is impossible for simple souls to understand it. It may therefore help and encourage some if a few brief reasons are suggested for reading the book, and meditating upon its contents, apart

from the strict and definite interpretation of the *order* of events which it unfolds. Such reading will of course only strengthen the desire to *understand* what is read ; and let us never forget that God often reveals to the contrite and lowly spirit what He hides from those who fancy that by mere power of intellect they can reach heavenly things. If we only get a little of the spirit of him whose tears brought forth the assurance that One had proved Himself worthy to open the book, we too shall behold that wondrous sight—"a Lamb as it had been slain," and, it may be, shall also have much that appears sealed unfolded to us. We suggest, then, some of the reasons that lie upon the surface, to induce us to search the unfathomed depths of this Revelation.

1. *It is a special token of friendship from the Lord to His servants.* (Chap. i. 1.)—It was not necessary for our *salvation* that we should possess this book ; but it was necessary if we were to have intelligent fellowship with the Lord, as the One who is waiting for the day when He will receive to Himself the object of His love—the church for which He gave Himself ; and who is also "expecting till His enemies be made His footstool." He said to His disciples before He left them, "Henceforth I call you not *servants* ; for the servant knoweth not what his lord doeth : but I have called you friends ; for all things that I have heard of My Father I have made known unto you." (John xv. 15.) He had promised a special token of this friendship in the assurance that the Comforter should show them "things to come" ; and that this promise was fulfilled is seen in the Epistles, where we have the predictions of growing iniquity, and of the solemn end of that which bears the form of godliness, as well as the fuller unfolding of the grand truths of the coming of the Lord, and the resurrection and change of

His people. But He now more than fulfils His promise, for He descends and reveals Himself to His banished apostle, to communicate to him "through His angel" that revelation "which God gave unto Him, to show unto His servants things which must shortly come to pass." The more truly therefore we take our place as *servants of the Lord Jesus*, and prize our *fellowship* with Him as the rejected One, the more highly shall we value this further token of the friendship of that Friend who "loveth at all times."

2. *It is the revelation of the Lord in His present relation to the churches.*—The Epistle to the Hebrews keeps Him before us as our great High Priest, ever ministering above on our behalf. Here, too, we behold Him as the glorious High Priest; but walking as such in the midst of the churches, taking note of their state, passing His own judgment upon them, and giving them heavenly counsel. And, as in these seven churches, we find a perfect picture of the earthly course of the whole church, it is no light thing to have the clear expression of the Lord's judgment of her varying conditions. Is it not a wholesome thing to remember that the Lord still walks among the churches with "His eyes as a flame of fire"—though (blessed be His name!) "girt about the paps with a *golden girdle*"? It is in harmony with all His ways that, before we are told of His all-searching gaze, from which nothing can be hid, we are reminded that His tender affection for His people subsists in the strength of a divine bond which no discovery of evil He can make in us can ever break, though it leads Him to "rebuke and chasten." It is in the exercise of this love that He cheers onward those who are in the conflict with seven great promises "to him that overcometh," even when He has so much to reprove.

3. *It is the book of the Throne.*—When the door is opened in heaven, and John, “in the Spirit,” is transported thither, the first object he beholds is “a throne” and “One sitting on the throne” in majesty and glory. He has heard, both for himself and for us, of the confusion that would grow upon earth; he has yet to see in vision more of this, and of open rebellion against God and His Christ; but now, equally for himself and for us, he is raised to the sphere where all is calm and quiet, that he may behold the throne of the Eternal God. Whatever moves or passes away in the sphere of things that can be shaken, that throne *abides*, and however the waves of rebellion rise and surge He who sits thereon *still sits*, knowing that, when His foes have done all that consists with His purposes, He can subdue them for ever with a breath. He is almighty, and therefore undisturbed by any force of opposition, but He is never unmoved by the afflictions of His people. That throne tells us that “all things shall be subdued unto Him,” while the “rainbow round about the throne” assures us that His covenant shall never be forgotten or broken; and “*when* all things shall be subdued unto Him” that same throne becomes the pledge of eternal peace and unfailing joy in the Paradise of God, according to the word, “There shall be no more curse: but the throne of God and of the Lamb shall be in it.” (Chap. xxii. 3.)

4. *It is the book of the Lamb.*—It is fragrant with the sacrifice of Calvary, and no one can look through that open door which it sets before us without beholding everywhere the memorial of the atoning death of Christ, and discovering that it is *as the Lamb of God* that He is the theme of heaven’s song. It also everywhere shows us the link between “the sufferings of Christ and the glories that follow.” This fact alone may well make the book very pre-

scious to those for whom He died. Here we see Him who at His birth found His rest in a manger, and at the end of His lowly course "was numbered with transgressors," occupying the highest place in the universe of God. He who "being weary with his journey sat thus on the well" (John. iv), is seen, in the fulness of divine power and glory, sharing that throne upon which no *creature* could sit; and He who once gave His back to the smiters, and hid not His face from shame and spitting, receives the worship of all who can ever worship God.

When the strong angel, with a loud voice, sends forth the challenge, "Who is worthy to open the book?" One alone can respond. "The Lion of the tribe of Judah, the Root of David, prevailed (or overcame) to open the book;" but that Lion is the "Lamb as it had been slain," for the field of conflict where the victory was gained was Calvary. It is therefore *as the Lamb* that he takes the roll—whether that roll denotes the title-deeds of the inheritance, or the book of God's purposes—and as such His worthiness is acknowledged by all. It is *as the Lamb* that He executes judgment (chap. vi.); gains the victory over all His foes (xvii. 14); and sits upon the throne of the New Creation (xxii. 3). It is *as the Lamb* that He stands amongst His redeemed upon Mount Sion (xiv. 1); that He shepherds the flock for which He laid down His life, and leads them to living fountains of waters (vii. 17); and receives His bride and sits with her at the marriage supper. In that blessed moment—of *His* supreme joy and *ours*—we shall enter as we never could before into the meaning of that expression, "The marriage of THE LAMB"—of Him who "loved the church and *gave Himself* for it." Every feature of that bliss unspeakable will remind *Him* and *us* of Calvary's untold woe; and while *He* will see of the travail of His soul and be satisfied, *we*

shall trace all our satisfaction and joy to that which, *as the Lamb of God*, He endured for us. We further learn that the "Lord God Almighty and the Lamb are the temple" of the heavenly city, and, while the glory of God doth lighten it, "*the Lamb is the lamp thereof*"—He being the brightness (or outshining) of God's glory. (Heb. i. 3.) And we may well remember that, during our days of conflict, it is "by the blood of the Lamb" that we overcome him who accuseth us before our God day and night. (Rev. xii. 11.)

5. *It shows the issue of present conflicts.*—It keeps before us the fact that, however *long*, and however *severe* the conflict may be, all foes must in the end be subdued, and Jehovah and His Christ must stand supreme. The early chapters of the book show us the subtle working of the enemy in that which by profession bears the name of Christ; other chapters show the growth of the conflict; then in chapter xix. we get the solemn statement, "I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against His army." It is for our profit to consider what will be the outcome of the forces that are at work around us. In subjection to Christ in that which, while bearing His name, boasts of the right of private judgment; the growth of iniquity in the terrible Romish and other allied systems; the increasing tendency to throw off law and order in social circles and national spheres—these are the buds which are surely, and even rapidly, unfolding, and will develop into that condition of things of which even the picture may well make us tremble. But, however mighty those forces, "the Lamb shall overcome them; for He is Lord of lords and King of kings; and they that are with Him are called, and chosen, and faithful" (xvii. 14).

6. *It is a book of consummations.*—It keeps before us the *eternal* issues of the things of time. On the one hand, it shows us the end of man in His natural state, and what “the course of this world” leads to, even the “great white throne”—the awful sentence of the righteous Judge; “the lake which burneth with fire and brimstone, which is the second death”; and the fixed, unchangeable condition of those who having rejected God and His gospel, must reap in eternity what they have sown in time. This consideration is well calculated to lead us into, and sustain us in, that narrow pathway which is the only position worthy of those who, are called into the fellowship of the rejected Son of God, and are sent into the world to be His witnesses. Who that sees what the end of this age will be can ally himself with it and its pursuits, whether social, religious, or political? And who can consider the doom of the unsaved, and remember that he has been saved from it by the gospel, without being in earnest in the matter of carrying that gospel to others?

This book, on the other hand, everywhere brings before us the end of the redeemed—their union with Christ; their blessedness in the city God has prepared for them; their joy in the paradise of God; their eternal portion in the new heavens and the new earth, according to the word, “He that overcometh shall inherit these things, and I will be his God, and he shall be My son” (xxi. 7). God has set these things before us that our spirits may be sustained, and we may be encouraged to press forward in spite of all difficulties and opposition, by the prospect of the glories of that “perfect day” when “God shall be all in all,” and we shall find our all in Him.

7. *It ever keeps before us the nearness of the Lord's coming.*—Whatever things must come to pass, the fact that *He* cometh is ever in the foreground. The great

truth, "Behold I come quickly," rings out in the epistles to the churches; and in what has been called the "closing chimes" of the book it is reiterated in such a manner as to show that the love of the heavenly Bridegroom is ever reaching forth unto the fulfilment of His promise, "I will come again and receive you unto Myself"; and that His heart's desire still finds expression in the words, "Father, I will that they also, whom Thou hast given Me, be with Me where I am." Three times in the last chapter we have the promise "I come quickly," and each time for a special purpose. The last word that has come from heaven to earth—the last message of the risen and glorified Christ to His suffering and struggling church—is "Surely I come quickly." And all who are seeking to cultivate fellowship with Him as the rejected One, and know in any measure what it is to tread the pilgrim pathway marked out in Scripture for His church, will joyfully respond, "Amen. Come, Lord Jesus."

Much more might be said, but we will only add that meditation on this book is well calculated to help us to "worship God acceptably with reverence and godly fear." (Heb. xii. 28.) This is an age of lightness, and the growing tendency to deal lightly with holy things is very manifest, while true spiritual worship is comparatively little known. But no one can listen to the new song of heaven, and behold the Lamb of God whose appearance calls it forth, without being stirred to join in it; and no one can move in spirit amid these heavenly scenes without feeling that "God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about Him." It is those who have such freedom in the holy presence of God that they can be seated there (Rev. iv. 4), who fall down and worship (v. 8, 14).

W. H. B.

## THE UNCHANGEABLE PRIESTHOOD OF THE LORD JESUS.

AN ADDRESS BY MR. R. C. CHAPMAN.

“Jesus Christ the same yesterday, and to-day, and for ever.”

“Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect to do His will, working in you that which is well pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen.” HEB. xiii. 8, 20, 21.

IT is well for us to call to mind the place in this epistle of the words, “Jesus Christ the same yesterday, and to-day, and for ever”; they occur in the *last* chapter, after the offering of Himself and His present priestly ministry have been dwelt upon.

We remember that when some boasted that they had Abraham to their father the Lord replied, “Ye are of your father the devil”; and concerning Himself He added, “Before Abraham was, I AM.” He had not then offered Himself on the cross, and though He had been anointed by the Spirit for Himself, He had not received that Spirit for us. But when He had, “through the Eternal Spirit, offered Himself without spot to God,” and had been raised up as “Head over all things to the church,” He was anointed as the great Melchizedek—the great High Priest of our profession, and through that anointing we receive the Spirit who now dwelleth in us. That Spirit bears witness to Him as the One who has been manifested and tested, declaring that He is “the same yesterday, and to-day, and for ever.”

When we consider that these words are spoken of our Priest at God’s right hand, what manner of persons ought we to be in point of trusting Him! Though we cannot

see Him with the bodily eye till He shall come in His glory, yet we do see Him by faith; and though we may be called to walk through darkness—even thick darkness—we walk in the light of His priesthood, His intercessory power, His sympathy with us in every heartache, in every sigh of our souls, as well as in our joys and rejoicings—“Jesus Christ the same yesterday, and to-day, and for ever.”

We are called to reckon time as God reckons it, and to redeem and use it according to His estimate of it. We might surely say that when Aaron went into the holiest on the day of atonement, the tenth day of the seventh month, no one thought of going to his dwelling until the high priest came out again. We know that Christ is Aaron as well as Melchizedek, and that as Aaron He has entered into heaven itself, and the blessed word in this epistle, quoted from Habakkuk, is this: “Yet a little while, and He that shall come will come, and will not tarry.” The prophet thought the vision tarried; the Spirit by Paul omits the words “though it tarry,” for He tarries not, He has not lost a moment. We speak as if it were a long course of time; but through all this time He is preparing for coming glory. In the ninth chapter we learn that as He once appeared to put away sin by the sacrifice of Himself (*v.* 26), so He now appears in the presence of God for us (*v.* 24) while we have the assurance that “unto them that look for Him shall He appear the second time without sin unto salvation” (*v.* 28).

Beloved, how unspeakably precious is this waiting season, if we but turn it to good account! We sing, and it is good to sing,

Hence through all the changing seasons,  
 Trouble, sickness, sorrow, woe,  
 Nothing changeth God's affection,  
 Abba's love shall bring us through.

Let us remember that Christ is an eternal gainer by His present rule as Head over all things to the church. We are very apt to think that the future joy only consists in two things—Christ Himself as seen by us, and our being with Him and like Him, according to the words in John's 1st epistle. Now, without these we know there could be no eternal joy. But, when we are brought into this glorious condition, Christ will be revealing Himself, unfolding the story of His love, unfolding to us all His steps in the days of His flesh, and expounding to us His grace in His dealings with us, as He cannot do now. We see now through a glass darkly, but then we shall see face to face, and know even as we are known. The wisdom of God is as necessary to us as the love of God. Our love indeed will be perfect, but our reverence will be perfect also. And how? He will unfold to us the equity of His ways. And what is the equity of God, but the wisdom of His justice and the wisdom of His love? He will unfold the equity of these, and not only shall *we* confess, but foes as well shall confess that He who died on the cross is not only Lord in power, but Lord in the equity of the wisdom of God. And the foes under His feet, from the depths of hell, shall confess that He is the rightful Lord of all. The wicked prophet Balaam said, "How goodly are thy tents, O Israel!" and, "I shall see Him, but not now." He confessed the beauty of the Lord then, but he will more perfectly confess it in that day of final reckoning.

Let us now turn to the prayer of the apostle: "The God of peace . . . make you perfect." We know that, according to chapter x., we have the perfection to which nothing can be added, and from which nothing can be taken away. In verse 14 we read, "By one offering He hath perfected for ever them that are sanctified." In this

epistle we have no mention of *justification*, but we have *sanctification* by the blood of Christ. The reason is, that in Romans and other Scriptures the great matter of *guilt* is dealt with—the need of being justified is set forth, with God's way of justifying the sinner by faith in the blood of Christ. But here we are taught by the Spirit what the world never knows, even our natural *unfitness for worship*. Those who are not taught of God never consider the guilt of sin, still less does it enter their thoughts to consider the unholiness that unfits them to worship God. It is because of this that people gather together and offer unto God Cain-like worship which can only be a provocation to Him. But a child of God walking in any measure of obedience, and examining himself in God's presence, will chiefly lament the fact that there are in him checks and drawbacks to communion with God. It is God's Holy Spirit who gives us any sense of the uncleanness of sin, as well as of the holiness of God. But we are sanctified to God as His priests, and this sanctification is accomplished once for all. To it nothing can be added, and from it nothing can be taken away. All who are born of God are His priests, not one less and not one more; and such draw near to God in the name of Jesus, and by the blood of Jesus.

The Lord Jesus is a *Saviour* for the world, but He is the *High Priest* for those who are sanctified by faith in His blood. Only such can truly worship God; but they should ever remember what they are called unto. Their office is everlastingly theirs, and their fitness for the worship pertaining to their office is according to God Himself. We are told that God sought worshippers (John iv. 23), and He has found them through the work of His beloved Son. By the blood of Christ they are cleansed from sin, and as a result they are indwelt by the

Holy Spirit, and now God looks for constant worship from all His royal priesthood. Not that our thoughts can be always immediately directed upwards, but whatever our hands find to do we should do as worshippers. We should ever be acting and walking in a spirit worthy of the royal priesthood.

The word in Heb. x.—“By one offering He hath perfected for ever them that are sanctified”—has nothing to do with attainment; but denotes a perfection that belongs to every new-born child of God. The prayer in the last chapter, that God will make them perfect has a somewhat different meaning. In Philippians iii. Paul tells us he himself sought that he “might attain to the resurrection from among the dead,” adding, “not as though I had already attained.” He sought to be a man perfectly one with the risen Saviour, and perfectly one with the mind of the suffering Saviour—a mirror of the mind of Christ. He always looked onward to the goal in the race, and never measured the distance between the starting point and any point he had reached. He looked back for godly purposes, to beget thankfulness, and to confirm his apostleship; but never to rest with satisfaction upon any attainment. He forgot the distance already traversed, and thought only of what lay before him. He could say to Timothy, “Thou hast known my . . . purpose”; even as Barnabas, having the mind of Christ, exhorted the saints to cleave to the Lord with *purpose of heart*. Let it be our *aim*—our settled aim—thus to cleave to God and His Word.

Oh, how much God makes of the new creation in every child of His love! He can look upon the hosts of angels and behold the creation of His power and will; but He looks not on one of them as having life springing from the blood of Christ. Every child of God, whatever age

or time he may have lived in, has spiritual, eternal life from Christ and the blood of His atonement. He Himself was raised from the dead through the power of His death, and now He gives us to know that the life is in the blood. *Our* eyes do not see all the features of Christ in the new-born child of God; but the eye of God does not fail to discern every feature of His beloved Son in every new-born soul. And what delight the purpose to please God gives to Him! I should regard as *perfect* the believer whose aim—the business of whose life—is to please God according to His Word, and according to the obligations that lie upon us because of Christ within the veil.

It is very important that we never divorce the Word of God and the Spirit of God. If we neglect the Scriptures we are sure to go wrong; but if we deal aright with God's Word, remembering that the Spirit of God is the continual Reviver of thought and purpose and desire through the Word, we shall perfectly please our Father, and shall have His testimony that we do so. To this end we must take heed to the whole of the Scriptures, seeking to put every truth in its own place and to use it truthfully, according to the design for which God has given it. We cannot speak of attainment, for Paul said, "Not as though I had already attained." The one attainment he had reached was to count himself "less than the least of all saints," and we may well seek the same mind.

If we be worshippers within the veil we shall always find reason for both thanksgiving and praise. Speaking to God, and admiring Him in Christ, we shall offer this sacrifice continually. People of the world know nothing of the reality of worship, and many Christians little consider the blessedness of worshipping within the veil.

Let us remember that God delights to be praised by His children.

There are two sides to the mournful state of the church of God ; on the one hand, the sin of the church, and on the other, God's fatherly judgment. We are as much bound to be one in heart and spirit and speech as were saints at Pentecost. Indeed our larger knowledge of Scripture lays us under stronger obligations ; and yet not only is the church of God divided, but these divisions are even gloried in. It behoves us to lay this to heart, and to take the part of God and justify Him in His judgment because of our grievous ways, for the state of schism and division in the church is one of the heaviest judgments that is to be seen. But, in spite of this, Christ has all the church in His heart, and cares for us according to our present condition.

We long to see the fulfilment of Psalms cxxxii. and cxxxiii., and behold all the countless multitude of Israel as if they were but one : " Behold, how good and how pleasant it is for brethren to dwell together in unity ! " With such a happy prospect let us " pray for the peace of Jerusalem : they shall prosper that love thee. " And let us indeed seek to have the bowels of Christ towards all the children of God. Let us beware lest we be ensnared into any habit of harshly judging others, remembering the word concerning all who are Christ's, " Thou hast loved them as Thou hast loved Me. "

If we humbled ourselves aright before God nothing would interrupt that song of thanksgiving and praise which God should have from us every moment, not only for what He is, but also for what He does. Then, even though He might lead us in a path of darkness, we should walk in the light shed on us by our High Priest within the veil, and in our personal matters nothing would

discourage us. We should be joyful according to Christ, we should be sorrowful according to Christ, and we should always have a heart of tender sympathy for all the family of God.

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## THOUGHTS ON THE SONG OF SOLOMON.

BY THE LATE W. LINCOLN.

*(Concluded from page 222.)*

HAVING dwelt upon the first four dialogues of this book, we proceed to look at the second four, which are much longer, and much more experimental. One characteristic of the fifth, sixth, and seventh is that in each of them there is an invitation by Christ to the bride, which she is rather slow to accept.

The fifth dialogue extends from chap. ii. 8 to iii. 5. She hears the voice of her Beloved, who, having reached and saved her, says, "Rise up, My love, My fair one, and come away (or come out)." He gives reasons for this invitation and then repeats it (*v.* 13). He also calls upon her as His dove, with the encouraging words, "Let Me see thy countenance, let Me hear thy voice; for sweet is thy voice, and thy countenance is comely" (*v.* 14). She fails to respond to this invitation, contenting herself with the assurance, "My Beloved is mine and I am His." Then she seeks Him and finds Him not, but, being stirred to greater energy, she is ultimately successful. If any be not full of the enjoyment of the Lord's love it is because of something that comes between the soul and Him. We then get the charge of the Bridegroom repeated (iii. 5), showing that He will not allow the soul that is resting in His love to be disturbed.

The sixth dialogue is from chap. iii. 6 to v. 1. Here she is seen beginning to come out. He cannot retract

one word He has uttered; and as though He had seen that she was slow to obey, He had repeated His call. Many Christians, when God is calling them to come out and take a stand in separation from the world and worldly Christianity, are kept back by flimsy excuses and ignorance. The question is raised by others, "Who is this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?" The allusion is to Israel coming up from the Red Sea to the Holy Land, and to the services of the tabernacle. The bride really represents Israel; but what is true of Israel in an earthly manner is true also of us in a heavenly sense. The word "bed" in *v.* 7 should be "palanquin"—a travelling bed; and in *v.* 9 "chariot" should be "bed"—a resting place. The reference seems to be to the tabernacle and the temple. God would not leave His people, but was with them in the tabernacle in the wilderness, and in the temple in the land. The statement, "He made the pillars thereof of silver, the bottom thereof of gold," points to *redemption* which rests upon the *divinity* of Him who accomplishes it.

In chap. iv. 1-7 the Bridegroom commends the beauty of the bride in seven particulars, and let us observe that it is when she begins to obey and to come out that He does so. The first particular mentioned is, "Thou hast doves' eyes within thy locks;" for there is no way of getting beauty but by gazing upon a risen Christ. Having thus dwelt upon her beauty, and finished with the assurance, "Thou art all fair, My love; there is no spot in thee," He adds, "Come with Me from Lebanon." Before it was simply "come out"; now it is "Come with Me," the emphasis being on the words "*with Me.*" Lebanon was upon the outskirts of the land, and the Lord does not

delight to see us standing on the borders, but would have us decidedly with Himself. And, though this may bring persecution, yet the thought of being *with Him* will surely make the endurance of it easy. Verse 9 indicates the beginning of obedience, for "one *chain* of thy neck" is properly "one *crease* of thy neck," formed by the turning of the head. It is as though he had said, "In turning toward the path of obedience you have ravished my heart." Bend your neck to Christ and you will never repent it. Here also for the first time we get the word "*spouse*," which occurs six times in these few verses, as if to imply that the more we identify ourselves with Him the more will He own the identification. In the book of the Revelation the church is not called the bride of the Lord, or of the Son of God, but the bride of *the Lamb*—the rejected, murdered One.

Verse 12 declares how entirely and exclusively she belongs to Him: "A garden *inclosed* is My sister, My spouse: a spring *shut up*, a fountain *sealed*." Then verse 15 shows that the one who is thus devoted to Him becomes a blessing to others: "a fountain of gardens, a well of living waters and streams from Lebanon." But while we seek to be channels of blessing to others, we should ever be ready to give the Lord His portion: "Let my Beloved come into His garden and eat His pleasant fruits." That He delights to do this is evident from His ready response: "I am come into My garden, My sister, My spouse." How this ready response of His contrasts with the reluctant obedience on her part!

We come now to the seventh dialogue, which seems to extend from chap. v. to vi. 9. It opens with the bride's repetition of the invitation of the Bridegroom: "Open to Me, My sister, My love, My dove, My undefiled; for My head is filled with dew, and My locks with the drops of

the night." He appeals either to His Gethsemane sufferings, when He consented to take the cup for her sake, or to His rejection by the religious world. But her only response is subterfuge and excuse, for the command involves suffering to the flesh. And here we get the lesson of chapter iii. repeated: if we fail to act up to our light we shall not have rest and peace. The way to enjoy His smile and His presence is to do as He bids us. He will then fulfil His promise: "If a man love Me, he will keep My word: and My Father will love Him, and We will come unto Him, and make Our abode with Him." (John xiv. 23.) Being occupied with herself, and yielding to self-indulgence—"I have put off my coat, how shall I put it on: I have washed my feet; how shall I defile them?"—she loses His presence; and, when she awakes to the reality of this, she seeks Him but does not find Him.

In the course of her search she addresses the daughters of Jerusalem, who, in reply, ask her, "What is thy Beloved more than another beloved, O thou fairest among women? What is thy Beloved more than another beloved, that thou dost so charge us?" It is like mere professors asking, What is there in Christ more than we know? Their question touches a secret chord of her heart, and she bursts out about the glories of her Beloved in twelve particulars, summing all up with the words, "His mouth is most sweet: yea, He is altogether lovely." As with us the *eye* is prominent, so with Him it is the *mouth*, because it is by the word of His lips that He communicates to us all His love and blessing. The calling to mind *what* He is leads to the remembrance of *where* He would be found, and enables her to answer their question, "Where is thy Beloved gone?" She knows He would be caring for and feeding His flock; "He feedeth [His flock] among the lilies." There she finds Him, and instead of upbraiding

her His first word is, "Thou art beautiful, O My love, as Tirzah, comely as Jerusalem, terrible as an army with banners." Touching are the words, "Turn away thine eyes from Me, for they have overcome Me", His heart is moved by the look of faith and love, which, taught by the Spirit of God, we fix upon Him.

In the last dialogue—vi. 10 to viii. 4—He is the first to speak. He declares the beauty of the bride, and asks, "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" He speaks of the morning as nigh. It is so near because she has complied with the three invitations, "*Come away,*" or "*Come out,*" "*Come with Me,*" and "*Open to Me.*" Open your heart and let there be no reserves. She has responded to the whole of the three, and now He speaks of the morning as nigh. He looks to see if she is quite ready: "I went down into the garden of nuts, to see the fruits of the valley, and to see whether the vine flourished, and the pomegranates budded" (v. 11). It is a solemn thing when He thus comes down and looks at us. His people are divided into three classes—fathers, young men and babes (1 John ii.)—and those who have made greatest progress will be in the valley; though in the present day people are fond of advanced truth, and of being on the hills.

The next verse is a very important one, "Or ever I was aware, My soul was transported on the chariots of My willing people." It expresses the suddenness of His coming, whether to His people Israel, or to His Church. Now the union is consummated; she is married and receives His name; for "Shulamite," or "Shulamith," is the feminine form of Solomon. We may regard the following verses (vii. 1-9) as the Lord's survey of His bride in the clouds of heaven, where He finds her all fair

and complete. After the words, in *v.* 9, "And the roof of thy mouth like the best wine," it is the bride who speaks. She, as it were, finishing the sentence, adds, "*for my Beloved,*" thus expressing the consciousness that she is entirely for Him, to the satisfying of His affections, and the praise of His glory.

Being able to say "I am my Beloved's, and His desire is toward me," she shows her true response to that desire by a readiness to enter into all that interests Him, and speaks with delight of the "pleasant fruits, new and old," which she has laid up for Him. She knows well that He will not despise these fruits, which are indeed precious to Him as the fruit of His own indwelling Spirit. He once more gives the charge that she be not disturbed: "I charge you, O daughters of Jerusalem, that ye stir not up, nor awake My love, until she please." Thus she rests in His embrace.

## REVISED VERSION OF THE OLD TESTAMENT.

## X.

DEUTERONOMY (*concluded.*)

Chap. xxii. 11—"a *mingled stuff*" is better than "a *garment of divers sorts.*" The word occurs in Lev. xix. 19; it was evidently a foreign word introduced into the Hebrew.

*v.* 12—"fringes upon the four borders of thy vesture." The word for "fringe" is *gedeel*; in Num. xv. 38 it is *tzetzeeth*, which we would render "tassel," being connected with the word for blossom. *Tzeetz* is also used for the "plate" on the high priest's mitre.

Chap. xxvi. 2—"to cause his name to dwell there" is more exact, and shows the connection with the word used for God's dwelling place.

*v.* 14—"neither have I *put away* thereof, *being unclean.*" We would read "*partaken* thereof, *being unclean.*"

Chap. xxviii. 68—"ye shall *sell yourselves*" is more accurate than "*be sold.*"

Chap. xxix. 10—"your *heads*, your tribes." So Hebrew. v. 19—"the *stubbornness* of mine heart, to *destroy the moist with the dry.*" "*Stubbornness*" as elsewhere is the correct rendering; but in the last clause the A.V. is nearer the meaning. "To add drunkenness to thirst" means to add the gratification of sin to the thirst for it. The word rendered drunkenness is, literally, well-watered.

Chap. xxx. 11—"it is not *too hard for thee*," *i.e.*, *wonderful* (as margin) or *difficult*. This is interesting in connection with the question, "Is anything too hard for the Lord?" Gen. xviii. 14; Jer. xxxii. 17, 27; Zec. viii. 6.

v. 19—"the *blessing* and the *curse.*" This is better than A.V., and it might have been well further to mark the definite article by reading "*the life* and *the death*," "therefore choose *the life.*"

v. 20—"to *love*," "to *obey*," "to *cleave.*" This is more exact, as shewing what "the life" consists in.

Chap. xxxii. 4—"a God of *faithfulness*" is better.

v. 5—"They have *dealt corruptly with him*, (they are) *not his children*, (it is) [*or this is*] *their blemish*" is more accurate.

v. 6—"He *hath* made thee, and established thee." A statement, not a question.

v. 10—"He *compassed* him about, he *cared for him.*" So Gesenius, or, "*was mindful of him.*"

v. 11—We prefer the A.V.; the whole verse refers to the eagle as illustrating God's care. The Revisers are not warranted in inserting "*that*" in the first clause, and the tenses are the same all through the verse.

v. 17—"they sacrificed unto *demons*, (*which were*) no God." The word for *demons* here, *chadeem*, occurs again only in Ps. cvi. 37, and signifies *mighty ones, tyrants*

Compare the word *Shaddai*, one of the titles of God. The false is contrasted with the true.

v. 22—"Sheol" (margin) is the Hebrew word which describes the *under-world*; the verb should be in the future as the A.V.

v. 24—"wasted with hunger," or "exhausted."

"crawling things of the dust." Compare margin of Micah vii. 17 where the same word occurs.

v. 25—"Without shall the sword bereave, and in the chambers terror; (it shall destroy) both." This is better.

v. 42—"from the head of the leaders of the enemy." The word rendered "leaders" occurs only here and in Judges v. 2, where it is rendered in the A.V. "avenging."

v. 43—"will make expiation for his land, for his people," i.e., atone for.

Chap. xxxiii. 2—"And he came from the ten thousands of holy ones." Comparing this with Psalm lxxviii. 17 we would render "from the ten thousands of (*his*) holy place," and take it as referring to Sinai, whence God caused His voice to be heard as one coming forth from the ten thousands of angels. The LXX. has a strange reading, "He came with the ten thousands of Kadesh," which rather favours the proposed rendering.

v. 3—"peoples." The word is plural.

v. 6—"Yet let his men be few" seems to be the meaning.

v. 7—"With his hands he contended for himself." Gesenius renders as R.V., but we think A.V. better, as marking the contrast between Reuben and Judah.

v. 8—"thy godly one." Hebrew, *chaseed*. It is very important to distinguish between this word and that rendered *saints* or *holy ones* in v. 3, and frequently. The word of v. 3 refers to a holy separate standing; the word of this verse to personal godliness as described in v. 9. *Chaseed* is used here for the first time; it occurs twenty-

five times in the Psalms, and only six times elsewhere. It is used in Ps. xvi. 10 and lxxxix. 19.

v. 10—"whole burnt *offering*." This represents one Hebrew word, and we would prefer "*whole-offering*."

v. 17—"The firstling of his bullock, *majesty is his*." Perhaps it would be better to render, "Majesty is his, as the firstling bullock." The verse alludes to the birthright privileges of Joseph, and his double inheritance is illustrated by the two horns.

"*wild-ox*" is better than "unicorn."

v. 19—"the hidden treasures of the sand."

v. 21—"for there was the lawgiver's portion reserved."

Both these are better.

v. 25—"bars." This word only occurs here, but a very similar one is used frequently, and in Neh. iii. 2; Can. v. 5 is rendered "*lock*."

v. 27—"dwelling-place" for "*refuge*." The same word is rendered "*dwelling-place*" in Ps. xc. 1, and "*habitation*" in Ps. xci. 9.

"*thrust*" and "*said*." The past tense is not admissible. The verbs must be rendered by the present tense, or the future, and must be the same all through.

v. 29—"shall submit themselves unto thee." The verb here is passive; the intransitive form occurs in Ps. xviii. 44; lxvi. 3; lxxxi. 15, and the reflexive form in 2 Sam. xxii. 45. The root meaning is to *lie*, and these passages point to feigned obedience, outward and not real, and it is from those who are thus kept in subjection by mere outward restraint that the final enemies of Israel—the Gog and Magog of Rev. xx.—will come.

Chap. xxxiv. 6—"And he buried him." There is no warrant for the R.V. margin, "*he was buried*," whereby the miraculous burial of Moses is sought to be set aside.

## THE TEMPTATION OF THE LORD JESUS AND HIS USE OF THE WORD OF GOD.

LUKE IV. 1-13,

A CONSIDERATION of the temptation of our Lord by Satan, and of His appeals to the written Word, may be especially helpful to us as children of God, both as showing the dangers that beset us from Satan's misuse of that Word, and the only way in which those dangers can be met. If, when the great enemy sought to turn the Lord aside from the path of faith and obedience, He met and foiled him, not by argument, but by the assertion "It is written," He surely has left us an example of the way in which alone we can meet the temptations that surround us. The questioning and sophistries which are continually presenting themselves, from within or from without, are the fiery darts of the adversary; but we have an infallible protection against them in the shield of faith, which is able to quench them all—faith in God, and faith in "the Word of His grace," "the Scriptures of truth."

"All Scripture is divinely inspired," and therefore capable of making the "man of God perfect, thoroughly furnished unto all good works," and "wise unto salvation" from every form of error. But he must be a "*man* of God"—one of "those who by reason of use have their senses exercised to discern both good and evil." (Heb. v. 14.) Therefore in writing to the Corinthians who, with all their learning and all their gifts, were but babes by reason of the carnality of their minds, Paul says, "Quit you like men (*i.e.*, be men, and act as such); be strong." This exhortation is given in connection with another, "Watch ye, stand fast in the faith." (1Cor. xvi. 13.)

Satan's first temptation in Eden was in the form of a question, "Hath God said?" and in the present day an appeal to the Bible is often met with the retort, But how do we know that it is the Word of God? We are not writing to prove the inspiration of the Scriptures, but to help those who take that for granted, even as inspired writers take for granted that what "Scripture saith," "the Holy Ghost saith," "God saith." If "Moses saith," or "Isaiah saith," they are but the mouthpiece of the living God Himself. The Lord of glory simply says, "It is written"; He does not say *where*, for it was not necessary to tell Satan that. It was written by the God of truth, in the only book He ever wrote, even "the Scriptures of truth"; written by "the Spirit of truth" concerning Him who is emphatically "the Truth."

In the three temptations of our Lord we see the three dangers to which we are exposed with reference to the Word of God: (1) Distrust in, and unbelief of it; (2) Rejection of, and departure from it; (3) Presumption and self-will in the use of it. Each of these finds its significant localization: (1) in the wilderness; (2) in the high mountain; and (3) on the pinnacle of the temple. Thus we may learn our danger in the wilderness; our danger in the high mountain; and, perhaps our greatest danger, on the pinnacle of the temple. We will consider them in the order in which we find them in Luke.

*The first temptation.*—Sin has made this world a wilderness. The contrast between the *garden*, in which our first parents were tempted, where they had all that eye could delight in, or heart desire, or nature need; and the *desert*, where all was wanting and God alone remained, has to be specially noticed, that the glory of the triumph of Christ may be realized. As the Son of God was in the wilderness, so are they who follow Him,

being drawn to Him by the attraction of the cross and the love of their espousals, and are content to say "anywhere with Jesus." But how is it when days roll on in the desert and no supplies come down—no messengers bring the needed bread as the ravens to Elijah? How is it when hunger comes and yet no help from God no fulfilment of the promise of His Word that bread shall be given, and water shall be sure?

Satan has an immediate remedy: "If thou be the Son of God, command this stone that it be made bread." It would have been easy for the Son of God to do this; but as Son of man He might not do it, and Satan got the answer, "It is written, that man shall not live by bread alone, but by every word of God"; that is, by whatever God appoints. Man, as the subject of the promises of God, is raised above all his surrounding circumstances; and this is the position taken by the man of faith—the man who believes that "God is, and that He becomes a rewarder of them that diligently seek Him." (Heb. xi. 6.) This was ever Christ's place; but distrust of God's Word (arising from distrust of God) in the face of difficulties leads man to turn to his own devices. This is the simplest and easiest form of departure from God and His Word, and alas! is but too common; therefore it stands first. It is here a question of bread to satisfy actual need, and not as in Gen. iii. of something "good for food" when no need existed. It is the temptation that arises in time of dire necessity, and therein is unlike those that follow.

*The second temptation.*—This temptation is deeper and darker than the last, involving rejection of the Word of God, and denial of God Himself as the fountain head of power. The high mountain is a figure often used for this world's power and glory. Thus Babylon is called a "destroying mountain" in its political greatness; and

we read of the symbolical Babylon with its seven mountains. Also the kingdom of the future in its figurative description is called "the mountain of the Lord's house" that "shall be established in the top of the mountains." Satan offered nothing less than to lay at the feet of the Lord the kingdoms of the millennial age with all their glory, if only He would worship him, and receive earth's glory without the cross. He thus sought to undermine the loyalty of Christ to the God of heaven and earth, who gives to each *what* He sees fit, and *as* He sees fit, and whose command is, "Thou shalt worship the Lord Thy God, and Him only shalt thou serve." In quoting this the Lord again says, "It is written," and also says, "Get thee behind Me, Satan." He ever kept God before His eye, but the enemy sought to obtrude himself between the holy Servant and His God.

Thus we see again that the Word is the safeguard of the heart of faith; the written Word—the Bible, in this case the Pentateuch written by Moses. It was to this our Lord appealed—to the Book we hold in our hands; and this, when used in faith, is the sword of the Spirit, which He would set us the example of using. What giants this Word makes of believing souls! It turns a stripling into more than a match for Goliath, and ensures the victory. It is, as John tells us, those who have *the Word of God* abiding in them who are strong, and overcome the wicked one. We are reminded too of His exhortation, "Love not the world"; and the solemn statement, "If any man love the world, the love of the Father is not in him." He in whom the love of the Father ever dwelt secured to Himself the victory over Satan and the world by a child-like uncompromising appeal to the sacred Scriptures. In the present day many, alas! yielding to the deceitful flattery of the world and its snares are rejecting the

simple Word of God, little dreaming that in so far as they do so, they are bowing the knee to Satan, as truly as ever apostate Israel bowed the knee to Baal. The man of God can say, "By the word of Thy lips I have kept me from the paths of the destroyer." Eve saw in the forbidden fruit that which was "pleasant to the eyes"; but Christ stedfastly carried out His purpose to please God. Thus He made the cross a triumph, and obtained what was infinitely better than all Satan had to give.

*The third temptation.*—This was neither in the sphere of wants and necessities, nor in the sphere of worldly aggrandisement and glory; but in Jerusalem the holy city, and on the very pinnacle of the temple. Its subtlety lies in the *perversion* of the Word of God, which is the special danger of these days, when that Word is either added to or taken from to suit the inclination of man. As the Son of God would use nothing but Scripture in His conflict, the enemy meets Him on his own ground, and quotes Scripture too: "If thou be the Son of God, cast Thyself down from hence: for it is written, He shall give His angels charge over Thee to keep Thee." He omits the words "*in all Thy ways,*" that is, in all the ways God has marked out for Thee. It is not in paths of our own choosing, or in plans of our own making, that God has promised His guidance and protection, but in the pathway of obedience to Him. To claim God's promise in our self-pleasings is presumption; hence the Lord's reply, "It is said, Thou shalt not tempt the Lord thy God." A leap from the pinnacle of the temple would have been to the Jews—what they were ever seeking—a sign from heaven, and would have gained the homage of the nation; but this was not God's way and He would await both God's way and God's time. When that time does come He will, as the Stone from heaven, smite the

image (Dan. vii.), and, as the King of kings, bow Israel to His sceptre.

Satan appeared to invite the Lord to a supreme display of trust in the living God, involving no worship of an enemy. It seemed a ready way to a great success, and the accomplishment of that for which the Son of God had come into the world, even to bring it back to God. It *seemed* all this, but it was not God's way, and Christ would not make it His. This is the way of Christendom to-day; the way of Korah—the path of presumption that assumes to place itself on the basis of a divine covenant, and of eternal mercies; and that makes the Word of God and His promises the scaffolding of its own glorification. It is this that has developed into the mystery—Babylon the great, even as the principle of the second temptation will develop into the King of Babylon—the “man of sin.” This is the growing characteristic of Christendom: for it is not to the dark ages that we have to turn for the deepest departures from God and His Word; but to the grosser darkness of this “enlightened” period in which we live. It is the victory of Satan over the professing church in the past and in the present, leading to *disbelief* in, *rejection* of, and *presumption* with regard to, the Word of God, that is preparing Christendom for the mighty and delusive energy of the dragon, the beast, and the false prophet, of which the Lord has foretold us in His holy Book of the Revelation.

It may be asked why the order of the second and third temptations is different in Matthew and in Luke. The answer seems to be that in Matthew, as the gospel of the kingdom, we have that last which is most in accord with the character of the gospel; whereas Luke, who wrote more for man *as man*, put that last which is most terrible in its consequences, that is religious apostacy. Man is all

the harder and more obdurate in this apostacy because he is still proud of his city and his temple, of his religious polity and privileges, as Israel in its apostacy was. (Zeph. iii.) They were content to cry, "The Temple of the Lord, The temple of the Lord, The temple of the Lord, are these" (Jer. vii. 4), even within an appreciable distance of the time when temple and city were to be burned with fire. These were "lying words," like those of the church in Laodicea, which said, "I am rich, and increased with goods," and knew not that she was the miserable and the wretched one, that was *poor* and *blind* and *naked*, and only fit to be spued out of the mouth of Him who is the Amen, and the Beginning of the creation of God.

May God enable us to take heed to His Word, and so to make it the man of our counsel that we may be able at all times to quench the fiery darts of the wicked one, and stand in the conflict more than conquerors, through Him who loved us, and gave Himself for us! H. G.

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## PAUL'S DEFINITION OF A CHRISTIAN.

AN ADDRESS BY DR. NEATBY.

WE may regard the third verse of the third chapter of the Epistle to the Philippians as Paul's definition of a Christian: "We are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." Israel had a mark in the flesh which distinguished them from other people, and marked them out as the people of God. We bear no mark in our bodies, to separate us from others, and yet the separation is a greater reality. The work of God is wrought in our souls, and by that work *within*, as the

result of what Christ has done *for* us, we are entirely separated unto God.

Thus are we His entirely, and He can never accept *part* of our being. He does not leave it to us to define what we shall render to Him; He will not have the right hand without the left, nor can we yield to Him the heart without the purse. The Lord claims *us*, for He has purchased us with His own blood; and surely we cannot wish to keep back anything. The fact that we are His purely of His grace from first to last, and the better we understand this the more shall we delight to present ourselves to Him.

The first thing said of "the circumcision" is, "who worship God in the Spirit." The Lord said to the woman at the well of Sychar, "God is a Spirit: and they that worship Him, must worship Him in Spirit and in truth." It is the Holy Ghost Himself who is the power for worship in the believer. Let us observe that God puts worship first. There is much service to be rendered to the Lord Jesus; but the first business of a Christian is to worship God in the power of the Holy Ghost. The Spirit of God takes possession of every believer—of the one just brought to God, as well as of the one who has known Christ for fifty years, and He takes possession of us wholly. Scripture does not say the *soul* is the temple of the Holy Ghost; but "Know ye not that your *body* is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" How solemn are these words, and how important it is that our bodies should be kept wholly for the Lord! We should be ever ready to carry out His will, while our hearts should continually be filled with the songs of His praise, and that wherever we may be—in the workshop, in the kitchen, or by the wayside. We should ever be full of

praise to Him "who loved us, and gave Himself for us," as well as full of messages of grace to him that is weary. Such was our Master when He was on earth, and, if we are Christians, Christ lives in us, according to the word, "I live; yet not I, but Christ liveth in me." The old "I" was nailed to the cross, and God saw its end in the death of His Son, and a fit end too; and now "Christ liveth in me." Oh, that the world may see this in our ways, and hear it in our words—that we may be going about as Christ went about, not to seek the wealth of the world; but to serve God!

The further description of the circumcision is, that they "rejoice in Christ Jesus, and have no confidence in the flesh." The light of God has now come to a focus, and shines from the face of Jesus Christ. There is something very peculiar about Christianity: not Christianity as a system of doctrine, recognised by the world, but Christianity as expounded in this verse, and seen in Saul of Tarsus when he had become Paul the Apostle. This is *Christianity*, in which the living Person of the Lord Jesus Christ is everything.

Saul of Tarsus had not been a bad man according to the world's estimation; but his chief characteristic was that he *had confidence in the flesh*. The things he says of himself are just those things that would make a man respected, for he could say, "Touching the righteousness which is in the law, blameless." Yet he was the enemy of Christ, and his religion made him such. He believed Jesus had been stolen out of the tomb, and any word of a *risen Christ* was to him all a myth. We see too that his belief was not an inoperative belief; it formed his life; he put it into practice and sought to blot out the Name of Jesus from under heaven. He was a religious man, not only well-meaning, but doing well according to the flesh.

This was his condition when, as he was going to Damascus, that same Jesus—whose name he sought to blot out—appeared to him and spoke to him, and he fell blind and helpless to the ground.

Thus the Lord found His enemy “breathing out threatenings and slaughter” against His disciples. He needed no further evidence against him, for the letters in his pocket gave sufficient evidence as to the object of his journey. And how does the Lord deal with him? He speaks words of grace and tenderness, though words of penetrating power: “Saul, Saul, why persecutest thou Me?” It is as though the Lord had said, It is not those poor men and women thou art persecuting; but *Me*—“I am Jesus whom thou persecutest.” The effect upon Saul was such that, if that blessed One had not raised him up, it would have been his last day in this world. But He added the gracious words, “Rise and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me.”

Now in this third of Philippians we learn the result of his beholding Christ, and hearing His voice: “What things were gain to me”—my being of the stock of Israel, a Hebrew of the Hebrews, touching the righteousness which is in the law, blameless—“those I counted loss for Christ.” He no longer regarded them as things to be prized; but as things he was glad to get rid of. We are glad to part with anything that is a loss to

us ; and Paul felt that he was getting rid of a loss to find heavenly gain : " Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." These words—"Christ Jesus *my Lord*"—show us the secret of Paul's devotedness. Christ had won his heart, and led him captive in the chains of infinite love. He had found him in the very expression of his enmity, and yet had not said, "Depart from Me, thou cursed, into everlasting fire"; but had revealed Himself as a Saviour and a Friend, and had thus from that moment become everything to Paul, whose heart responded with the question, "Lord, what wilt Thou have me to do?"

A man once came to the Lord and said, "What good thing shall I do, that I may have eternal life?" The Lord said, "Keep the commandments." He replied, "All these things have I kept from my youth up : what lack I yet?" The answer was, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven ; and come and follow Me." He was not prepared for this, and his reply virtually was, I would rather not have eternal life at such a price. No such proposition was made to Saul. He beheld Christ in glory, and knew Christ as his portion, and his ready response was, Lord, I am Thine, entirely Thine, what wilt Thou have me to do? We have received unsearchable riches in Christ, the extent of which our hearts cannot conceive, and now He looks to us to give ourselves and all we have to Him. He loved us, and gave Himself for us, and He would delight to see us consecrated entirely to Him without the least reserve. May He be the sole possessor of each heart, and may we be ready to do His will, even if it should be to go to the ends of the earth with His gospel!

## THE INCARNATION, AND ITS OBJECT.

LET us consider, from Scripture, the fact of the incarnation, and its object. The meaning of the term is expressed clearly in the following Scriptures: "The Word was made flesh"; "God was manifest in the flesh."

The fact of the Lord Jesus Christ, the Son of God, becoming man, is clearly stated in the first and second chapters of Matthew and in the first and second chapters of Luke; and with equal clearness in Gal. iv. 4-7. "When the fulness of the time was come, God sent forth His Son, made of a woman"; for He had said by Isaiah, "Behold the virgin shall conceive and bear a son, and shall call His name Immanuel," which being interpreted is "God with us." So, by His angel, when the time was come He announced to Mary—the Virgin, "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." And unto Joseph was it said "That which is conceived in her is of the Holy Ghost: and she shall bring forth a Son, and thou shalt call His name Jesus: for He shall save His people from their sins." Thus "the Word was *made* flesh and dwelt among us, and we beheld His glory, the glory as of the only Begotten of the Father, full of grace and truth." For no man had seen God at any time but "the only begotten Son, which is in the bosom of the Father, He hath *declared* Him"—or told out in His own person what God is. The glory of God shines out from the person of the Lord Jesus Christ—He unfoldeth God.

In Jesus Christ—the incarnate Word—we see God manifested in the flesh; and thus the fact of the incar-

nation comes before us in such simplicity, and with such reality, that the simplest mind can grasp it. God is shewing Himself to us in the person of His beloved Son. Surely this is a fundamental truth, for if God has not been manifested in the flesh, where is our faith? In the Christ of God—we see God!

Moreover He comes as the Prophet of God, to tell us the words and the thoughts of God. So He saith “The words that I speak unto you I speak not of Myself; but the Father which dwelleth in Me, He doeth the works.” And in the Gospel of John we find He again and again affirms that the Father speaketh by Him and worketh by Him. In the teachings of the Lord Jesus we get the thoughts of the heart of God made known unto man; and in His acts we see God’s acts—His words put into practice.

The fact of the incarnation having been proved, let us now examine from Scripture the object thereof in detail. It may be looked at in a threefold aspect: (1) that the incarnate One might reveal God; (2) that He might be a fitting sacrifice for sin; (3) that He might be the High Priest, after the order of Melchisedec, for His people.

1.—He came that He might, in His own person, reveal God; as He saith, “He that hath seen *Me* hath seen the Father.” His life on earth was one constant unfolding of the glory of God; and we may trace almost a tone of sadness as He says to Philip, “Have I been so long time with you, and yet hast thou not known Me, Philip? he that hath seen Me hath seen the Father, and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in Me? the words that I speak unto you, I speak not of Myself: but the Father that dwelleth in Me, He doeth the works. Believe Me that I am in the Father, and the Father in Me: or else believe Me for the very works’ sake.” So then, “The

Word was made flesh, and dwelt among us," full of grace and truth, and declared—or told fully out in His own person—what God was, showing in Himself, to man, the unknown God—declaring "I and My Father are one."

2.—It is written that He was "made of a woman, made under the law, *to redeem*"; sent "in the likeness of sinful flesh," yet without sin; taking part of "flesh and blood," that is partaking of human nature—yet sinless in its essence—"that through death He might destroy him that had the power of death, that is the devil: and *deliver us*." It thus behoved Him to become incarnate, that as the chosen Lamb of God—"without blemish and without spot"—He might be a fitting sacrifice on account of man's sin. His life on earth for those thirty-three years proved Him to be without sin Himself, and thus fitted to die for others; and God's approval in raising Him up from the dead seals the truth that He "knew no sin, neither was guile found in His mouth." As the spotless Son of man He dies, the God-chosen sin-bearer. Being Son of man He dies for *men*; and being Son of God He maketh infinite atonement. Who can separate the natures of "the Man Christ Jesus"?

It may be that the keeping of the passover lamb in the house from the tenth to the fourteenth day was, amongst other things, to enable all in the house to know that it answered to God's requirements. So the dwelling of the Lord Jesus among men was, amongst other things, that all might know He was *perfectly fitted* to lay down His life as a sacrifice for the guilty, "the Just for the unjust." If a doubt is cast on the fitness of the sacrifice, what comfort can there be to the one who stakes his soul on that sacrifice? But God raised Him from the dead, declaring Him to be His own Son, with power, "*according to the spirit of holiness*."

3.—“In all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people.” He is called of God a High Priest for ever, after the order of Melchisedec, and is able to make intercession for His people. Fore-ordained of God (Ps. cx.) so to be, and “made perfect through sufferings,” He is hailed as “Captain of our salvation,” able to succour them that are tried, in that He Himself has suffered, being tried. He ever liveth in human form—the same Jesus, who showed what He was that men might learn to trust Him. He has a priesthood which cannot cease, nor be transferred. He lives, and is our life; His own sacrifice, once offered, is that which ever answereth for us, and His ever powerful intercession secureth our safety and our perpetual acceptance.

A. O. M.

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### THE WATCH BY NIGHT.

“The ark of God is in the field,  
 Like clouds around the alien armies sweep;  
 Each by his spear beneath his shield,  
 In cold and dew the anointed warriors sleep.

“And can it be, thou liest awake,  
 Sworn watchman, tossing on thy couch of down?  
 And doth thy recreant heart not ache  
 To hear the sentries round the leaguered town?

“Oh! dream no more of quiet life;  
 Cares find the careless out; more wise to vow  
 Thine heart entire to faith's pure strife;  
 So peace will come, thou knowest not where or how.”

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## THE VISIT OF JETHRO TO MOSES.

EXODUS XVIII. 1-12.

BY THE LATE J. L. HARRIS.

IN Ex. ii. 18 Moses is said to have married the daughter of Reuel, or Raguel, "the priest of Midian"; in this passage he is called Jethro, by which name he is better known. Jethro had "heard of all that God had done for Moses, and for Israel His people, and that the Lord had brought Israel out of Egypt"; and when he came to Moses he heard of all this more fully, and also of "all the travail that had come upon them by the way, and how the Lord delivered them." This was *before* the giving of the law, but *after* God had answered the murmurings of the people by the manifestations of His grace. He had delivered them from the hand of Pharaoh at the Red Sea, He had sweetened the bitter waters of Marah for them, He had given them bread from heaven and water from the rock, and had caused Israel to prevail over Amalek through the intercession of Moses, expressed by the holding up of his hands.

Moses found pleasure in telling Jethro all these things, and in this he is an example to us. We, too, should ever be ready to declare the great things that God has done for us—how Jesus was wounded for our transgressions, and bruised for our iniquities, and that by His stripes we are healed. This should be our *constant* theme, and if it were we should have little time for the common news of the day, which never edifies. Moses acted in the spirit of the exhortation: "Praise the Lord, call upon His name, declare His doings among the people, make mention that His name is exalted." (Isa. xii. 4.) It is our great

business to tell *strangers* what God has done—how He delivered up Christ for our offences, and raised Him again for our justification, and that as a consequence of this we know the blessedness of the deliverance from sin and the power of Satan, of which Israel's deliverance from Egypt was a type.

But, as Moses could also tell of "all the travail that had come upon them by the way, and how the Lord delivered them," so we can speak of the trials and difficulties we have in our wilderness pathway—trials of which strangers know nothing—in which we prove the sustaining grace and the delivering power of our God. It is by what God *does* that we learn out what God *is*; and then we can speak what we know, and testify what we have seen. God has shown us our sins and led us to the shelter of the precious blood; He has shown us our need and answered us in grace; He teaches us also the *deceitfulness* of sin, but makes us "more than conquerors through Him that loved us"—through Him alone. The moment we are left to our own resources we are as weak as water, but we have "God for us," and His resources are infinite. When we reach the end of our course and trace the way by which we have been led we shall find it has been a conflict between sin and grace, but where *sin abounded grace hath superabounded*, and God has gained the victory. In our difficulties we get help from God, our hearts are lifted up, and we go on our way with holy confidence.

"Jethro rejoiced for all the goodness which the Lord had done to Israel"; and Jethro said, "Blessed be the Lord, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians. Now I know that the Lord is greater than all gods." He had in measure known this before; but now his confidence

in the supremacy of Jehovah was confirmed. We too can say *we know*, for the Lord came "to give *knowledge* of salvation to His people by the remission of their sins"; and He Himself says, "This is eternal life, that they might *know* Thee the only true God, and Jesus Christ, whom Thou hast sent." The aged John spoke much of what he *knew*; "*we know* that we are of God"; "*we know* that the Son of God is come"; "*we know* Him that is true." We know something of ourselves, but we also know something better than ourselves; we know a little of the world, but we know what is above the world; we know our enemies are mighty, we know sin is mighty, but we know that the Lord is "greater than all."

The most remarkable thing was that Jethro was a *priest*. Aaron was not a priest yet; the Levitical law was not given, but "Jethro, Moses' father-in-law, took a burnt offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses' father-in-law before God." After the law was given this would not have been right, but it is a beautiful picture of a feast before God. We too have a feast, a feast of fat things, a feast of wines on the lees, and as we feast we can say, "His banner over me is love." Jesus Himself calls it a marriage-feast, and we desire that others may have fellowship with us, being able to say, "Truly our fellowship is with the Father, and with His Son Jesus Christ." Let us make it manifest that our God has taken care of us, that He has given us manna to eat, and water from the rock, that He has overcome our foes, and that He is greater than all gods. He is "the God and Father of our Lord Jesus Christ"; He is "the blessed God," and that He might make us blessed He has sent us the gospel of His grace. It is our privilege to know the joy which that gospel brings, and to seek to impart it to others.

## NOTES AND REPLIES.

*How are we to understand* Heb. ii. 14, "He also Himself likewise took part of the same"?

In contemplating the humanity of Christ we have to be on our guard against two opposite errors—on the one hand virtually denying the true humanity by making it something different from real flesh and blood; and on the other hand making it identical with sinful humanity. The Holy Ghost here discriminates in the use of words. To express *our* common participation of flesh and blood He uses a word which implies a common standing for all the children of fallen Adam (*κοινωνεω*); but when He speaks of Christ's participation of it He uses a different word, though one that has a very similar meaning (*μετεχω*), as if to make a distinction never to be lost sight of.

It is also of importance to notice that Scripture does not say He partook of our "*flesh*," for that word, when standing alone, often has a moral significance implying what is sinful, which is not the case with the expression "flesh and blood," that expression always referring to physical being. The Greek word rendered "the same" is plural, and simply means "took part of them," any idea of *sameness* being altogether wanting.

Adam before the fall was "flesh and blood," and such was the body of Christ—pure as begotten by the Holy Ghost. In Romans viii. 3, Paul says God sent His Son "*in the likeness* of the flesh of sin"; the very assertion of the *likeness* denying the *identity*, which is the point that has to be guarded, for He came into the world essentially "that holy thing." (Luke i. 35.)

Christ comes as the true kinsman of the book of Ruth. There was a nearer kinsman than He, but he was unable to perform the kinsman's part; and so it is with man—"none of them can by any means redeem his brother." (Ps. xlix. 7.) Therefore we need a Redeemer and High Priest who is not like the priests of Israel, "compassed with infirmity." (Heb. v. 2.) Such an One Scripture presents to us in Him who is very God and very man. Truly this mystery of godliness is very great; but the unshod foot and the lowly mind will accept it and worship.

*In what sense is God* "the Saviour of all men, specially of those that believe"? 1 Tim. iv. 10.

God is the Saviour of all in that He supplies all men's temporal needs (see Acts xiv. 17), and also because in His heart of love He gave His Son

for all, whether they receive Him or reject Him. Thus Christ is "the Saviour of the world," though all the world be not actually saved. But He is specially the Saviour of those who believe, because they are actually partakers of His salvation, in spirit, soul and body; the word *salvation* embracing the past, present and future of our history. On the same ground of universal provision for the need of every man the Apostle writes: "God our Saviour, who wishes (*θελει*) all men to be saved"; and of Christ he says, "who gave Himself a ransom for all." (1 Tim. ii. 3, 6.) While man frustrates God's desires in reference to himself, God's word is ever, as Christ said in reference to His gathering the Jews, "I would," "but ye would not." Salvation is God's act, while man's doom is brought upon himself solely by his own sin. See Rom. ix. 22, 23; also page 95 of present volume.

*Is there anything in Lev. xvi. that makes it impossible to refer Azazel to Satan?* (See R.V.)

This question has reference to the remarks on pages 165 and 239 of the present volume of the *Golden Lamp*.

We judge the following reasons abundantly sufficient to preclude the idea that Azazel denotes Satan. (1) The *two* kids of the goats are called "*a sin offering*"—both are included in the *one* offering. (2) The goat that was slain atoned for the one that was sent into the wilderness. See v. 10 (R.V.), "to make atonement *for* (not *with*) him."

It is further to be noticed that the expiation effected by the first goat is for "the holy place, and the tabernacle of the congregation, and the altar," on account of Israel's sinfulness; and in connection with it no explicit mention is made of atonement for the sins of the people. It is only when the live goat is brought forward that the sins of the people are confessed over it; but the atonement for this goat, spoken of in v. 10, involves atonement for all the sins that were laid upon it. That Azazel means "*for the sending away*" is implied in the words in v. 21, "*shall send him away.*"

The two goats taken together present to us the double aspect of the death of Christ: first, as God-ward, the expiation effected by the shedding of blood, as in the case of the slain goat; and secondly, as man-ward, the actual bearing away of the sin thus atoned for. In the type the one was effected in the secret presence of God, and the other openly before all the people.

The Samaritan Version and the Targums retain the word *Azazel* unchanged; the Vulgate renders it by "*scape-goat*"; and the LXX has in v. 8, the "*sent-away-one*," in v. 10, "*for the sending away*," and in v. 26, "*the goat that has been set apart to be let go.*"