

THE
BIBLE STUDENT

FOR INTER-COMMUNICATION
ON BIBLICAL SUBJECTS AMONGST YOUNG
CHRISTIANS.

(Conducted by the Editor of "The Young Believer.")

VOL. I.

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The Bible Student

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No. 1.

"ORDER MY STEPS IN THY WORD."

July, 1881.

To our Readers.

THIS magazine has been commenced, partly to relieve the pages of the "Young Believer" from an overweight of matter, and partly to record the results of the monthly researches of the Bible Students' Class. It has been increasingly felt and practically proved, that the work most blessed of God amongst Young Believers is that of leading them to read and study the Bible for themselves. Abundant testimony to this has been afforded in numerous letters from those who have persevered in searching out the Bible questions given in the "Young Believer." This magazine therefore is devoted exclusively to aiding the study of the Word of God, and that in two ways:—first, by the Bible Students' Class, which necessitates constant personal Bible research; and secondly, by papers purely Biblical, explanatory and otherwise.

We shall be most glad to receive any fruits of Bible study at all times, especially when original, also any articles which will help in the object set before us. At present we hope to include in the contents of the magazine, a series of papers comparing the Authorized and the Revised Versions in a simple way so as to point out the leading changes and where they are of value; also articles on Bible words, tracing their use throughout Scripture; and some papers on the History and Contents of the Bible. Any Bible queries (hitherto answered in the "Young Believer") sent before the 10th will be answered if possible in the following month. In addition to this, the result of the month's research of the Class will take

up several pages, and it is hoped will prove of permanent value for study and reference. At present the magazine is only 16 pages, but as soon as the efforts of our friends in distributing and making it known, secure for it a good circulation, it will be enlarged. We sincerely trust therefore that all who believe in the special value of the Word of God to keep young believers in the narrow path, will seek earnestly to make this little magazine widely known, and will also look to God that He may greatly use it for His glory. We would especially ask any engaged in the Lord's work to seek to make the Bible Students' Class in connection with this magazine, known amongst young Christians, for we believe that it will most profitably employ many a spare hour over the Word of God that would otherwise be wasted. A leaflet setting forth the objects of the Bible Class and of the magazine, (partly reprinted from the "Young Believer"), can be had *free* in required quantities for distribution amongst young Christians, on application to the publisher.

Copies of the first number only for distribution can be had on application to the Publisher at the rate of Five Shillings per 100, carriage paid.

The Bible Students' Class.

THE following is a list of those from whom we have received papers, and to whom therefore we have now given numbers by which (instead of initials) they will in future be known ; it being particularly requested that all future communications be *accompanied by the reference number of the sender*. The neglect of this will cause much unnecessary trouble and confusion. Those in the following list with an asterisk (*) have received full sets of Concordances, those with a dagger (†) have received the Greek Concordance only, and those with the double dagger (‡) the Hebrew (2 vols.) it being thought better to distribute the money received since the original donation, in this manner, as the Greek is so much more used than the Hebrew, and we are enabled thus to make

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the money go three times as far. *Any to whom we have not sent sets can have them during this month only, for 42s. the full set, or 14s. 3d. for the Greek Concordance only.* We strongly recommend every Bible student to accept the latter offer, at any rate.

With regard to the Class, any Bible students can join it at any time, by sending their full names and addresses, together with their first papers on the subject proposed for the month. In the next number of the "BIBLE STUDENT," their letters will be acknowledged, and their reference numbers given. It is *earnestly requested* that members of the Class will be regular in their papers, as often in important subjects, if two or three fail to whom a part is entrusted, or do it carelessly, it lessens the value of the whole work. While therefore fully recognizing the blessing and importance of the work for themselves, it is well to remember that it is also of great value to others, and for every reason therefore it ought to be well and regularly done. We do not wish for casual contributions in this class, much as we value them elsewhere, and we sincerely trust that all to whom we have now allotted a number, will regularly, month by month, send us the results of their careful research on the subject.

M. A. ... 42	J. C. D. † ... 81	C. K. ... 12	H. R. ... 26
W. A. † .. 87	J. R. D. * ... 85	B. McK. ... 17	E. R. ... 27
E. B. ... 1	J. E. * ... 94	E. M. L. † ... 34	L. R. F. R. † 79
Miss B. ... 11	A. H. F. ... 3	S. A. L. * ... 91	A. E. S. ... 8
Gs. B. ... 22	K. A. F. ... 24	H. M. M. * ... 37	M. M. S. † 43
E. B., Balham 35	E. H. F. ... 45	J. M. M. ... 41	S. S. ... 53
S. B. ... 39	T. F. † ... 80	J. M. * ... 61	G. le S. ... 54
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A. W. B. ... 50	T. G. * ... 31	A. M. ... 99	W. S. * ... 58
E. M. B. ... 51	A. G. ... 60	W. H. M. * 103	M. M. le S. 72
A. H. B. ... 63	A. M. G. † ... 64	M. L. M. ... 38	C. H. S. ... 76
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G. K. B. * ... 67	E. G. † ... 100	H. N. * ... 52	G. S., jnr. 106
A. B. † ... 75	M. H. † ... 86	A. M. N. † ... 96	M. S. Jersey † 89
H. B. Windsor † 77	H. A. H. ... 2	J. N. ... 104	E. T. T. ... 44
W. J. B. † ... 78	J. H. * ... 10	E. A. P. ... 30	S. R. T. ... 48
L. B. ... 57	E. H. ... 14	J. P. * ... 16	S. E. T. ... 71
T. B. † ... 83	M. J. H. † ... 19	H. F. P. † ... 55	E. M. T. † 93
H. B. † ... 90	W. H. H. ... 20	C. N. v P. ... 62	T. V. † ... 84
M. L. B. ... 97	A. M. H. ... 59	M. E. P. ... 70	H. W. ... 29
C. G. C. † ... 7	J. H. H'ld † 13	M. P. * ... 88	J. W. ... 9
A. E. C. ... 18	T. H. ... 102	E. P. † ... 95	J & M. A. S. W. * 4
E. B. C. * ... 25	J. W. I. ... 36	F. J. P. † ... 28	A. W. ... 15
M. C. ... 33	M. A. K. ... 5	W. W. P. ... 105	R. D. & K. W. 23
L. C. * ... 46	C. & E. K. ... 73	B. R. ... 6	W. H. W. 69
B. F. C. ... 74		M. & S. R. † 21	H. Y. ... 47
J. S. C. ... 98		J. R. R. † ... 49	M. Y. ... 68

With regard to the subjects selected it must be remembered that this class is not the place for the discussion of practical questions, which rather belong to the "Young Believer," but is more expressly for Bible research, with a view to deepening our knowledge of, and our love for the Scriptures. We trust that each of our friends will pray that God may thus bless our labours.

We now give the result of the first month's research, which we think will repay a careful consideration, and next month we hope to point out one or two interesting points, sufficient to indicate the value of such a list. We may add that most of the papers sent show most encouraging evidence of great care and accuracy, and have in many cases been accompanied by letters testifying to the personal benefit derived from this research. The following list has been carefully compiled from the papers received. Should any oversights be detected, arising from the short space of time available for arranging the list, we shall be glad to be informed of them by our readers. We may add that several of the papers contained much valuable detail which it was not found possible to embody in the list now printed, but of which we hope to avail ourselves on a future occasion.

The subject selected for this month is—

The types (of all descriptions, including persons, things, &c.) of Christ in the Old Testament, arranged in two divisions; first:—Those that can be proved to be such from Scripture, with the proof annexed; secondly:—Those that are only presumed to be types.

The subdivision of this subject is arranged as follows, and it is hoped that each one will carefully search out the part given, though at the same time no restriction is placed on any further search that time may allow.

Genesis by 2, 3, 4, 5, 6, 7, 8.	Ezra to S of Solomon } 62, 63, 64,
Exodus by 9, 10, 11, 12, 13, 14, 15.	excluding the Psalms } 65, 66, 67.
Leviticus by 16, 17, 18, 19, 20, 21,	Psalms i. to lxxii., by 1.
22.	Psalms lxxiii. to end, by 103.
Numbers by 23, 24, 25, 26, 27, 28,	Isaiah by 68, 69, 70, 71, 72, 73.
29.	Jeremiah and } by 74, 75, 76, 77,
Deut. by 30, 31, 32, 33, 34, 35, 36.	Lamentations } 78, 79.
Joshua by 37, 38, 39, 40, 41, 42, 43.	Ezekiel by 80, 81, 82, 83, 84, 85.
Judges and Ruth by 44, 45, 46, 47,	Daniel and Hosea by 86, 87, 88,
48, 49.	89, 90, 91.
1 & 2 Samuel by 50, 51, 52, 53, 54,	Joel to Micah by 92, 93, 94, 95,
55.	96, 97, 98, 99, .
1 & 2 Kings } by 56, 57, 58, 59,	Nahum to Malachi by 100, 101,
1 & 2 Chron. } 60, 61.	102, 103, 104, 105, 106.

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THE NAMES AND TITLES OF CHRIST USED IN
THE GOSPELS AND THE ACTS.

<i>Names used in the Narrative.</i>	Number of times repeated				
	Matthew	Mark	Luke	John	Acts
Jesus	160	90	94	242	17
Jesus Christ.....	2	2	—	1	1
Christ	3	—	1	1	1
Mary's First-born Son ..	1	—	1	—	—
Son of God	—	1	—	1	1
The Lord	—	2	11	6	38
The Lord Jesus	—	—	1	—	6
The Christ	—	—	—	1	6
<i>Used in quotations.</i>					
My Son	1	—	—	—	1
The Lord	1	1	1	2	—
Thy King (of Sion)	1	—	—	1	—
The Stone which the builders rejected be- come the head of the corner	1	1	1	—	1
The Shepherd	1	1	—	—	—
My Lord	—	—	1	—	1
<i>Used by the Lord of Him- self in direct teaching and in parables.</i>					
Son of Man.....	32	15	23	9	—
The Bridegroom.....	5	2	2	—	—
The Master of the House	1	1	—	—	—
The Son	2	1	3	12	—
The Lord	4	2	1	—	—
The Lord of the Sabbath	1	1	1	—	—
Sower	3	2	1	—	—
The Master	1	1	1	—	—
The King of the Jews ..	1	1	1	—	—
Christ	3	1	2	—	—
<i>Used by God.</i>					
Jesus	1	—	1	—	—
My Beloved Son.....	2	3	2	—	—

<i>Used by others.</i>	Number of times repeated.				
	Matthew	Mark	Luke	John	Acts
Lord	21	3	25	26	23
King of the Jews	3	5	1	6	—
Master	10	14	18	10	—
Jesus	3	2	—	5	13
Son of God	3	2	—	4	—
This man or fellow	6	—	7	3	—
Son of David	7	2	2	—	—
The Christ, the Son of } the living God	1	—	—	1	—
Christ	1	1	—	5	3
Jesus of Nazareth	1	4	2	4	3
Holy One of God	—	1	1	—	—
Son of the Most High God	—	1	1	—	—
Son of Joseph	—	—	1	2	—
My Lord	—	—	1	2	—
Jesus Christ	—	—	—	1	5
The Christ	—	—	—	5	2
Son of Man	—	—	—	2	1
<i>Names the Lord said others gave Him.</i>					
Lord	5	—	4	—	—
Gluttonous man	1	—	1	—	—
Wine bibber	1	—	1	—	—
Friend of Publicans and } Sinners	1	—	1	—	—
Beelzebub	1	—	—	—	—

NUMBER OF TIMES REPEATED IN ONE BOOK ONLY.

MATTHEW.—*Used in the narrative.* The Young Child (4) Son of David (1).

Used in quotations. Emmanuel (1) A Governor (1) A Nazarene (1) My Servant (1) My beloved (1) Him that was valued (1).

Used by the Lord of Himself. King's Son (2) This Stone (1) Jesus the Christ (1) A Man (4) A Merchantman (1) A certain King (3) Householder (1) The Christ the Son of God (1).

Used by God. The Young Child (2).

Used by others. The Young Child (1) Your Master (2) Carpenter's Son (1) The Prophet of Nazareth of Galilee (1) Jesus of Galilee (1) Jesus which is called Christ (2) That just man or person (2) Jesus the King of the Jews (1) That deceiver (1).

MARK.—*Used by the Lord of Himself.* A man's Son (1) The Christ the Son of the Blessed (1).

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Used by others. The Carpenter (1) Son of Mary (1) Christ the King of Israel (1).

LUKE.—*Used in the narrative.* The babe (1) Child (2) The Consolation of Israel (1) The Lord's Christ (1) The Child Jesus (2).

Used by the Lord of Himself. The stronger Man (1) A certain Nobleman (1) The Son of God (1)

Used by God. The Son of the Highest (1) That Holy Thing (1) Son of God (1).

Used by others. An Horn of Salvation (1) Prophet of the Highest (1) Dayspring from on High (1) A Saviour (1) Christ the Lord (1) The babe (1) Thy Salvation (1) A Light to lighten the Gentiles (1) The glory of Thy people Israel (1) One mightier than John the Baptist (1) A great Prophet (1) The Christ of God (1) Good Master (1) The King that cometh in the name of the Lord (1) A Prophet, mighty in deed and word (1).

JOHN.—*Used in the narrative.* The Word (4) God (1) Light (5) Only begotten of the Father (1) The Son (3).

Used by the Lord of Himself. Only begotten Son (1) His (God's) Son (1) Son of God (5) Light (7) Messiah (1) The true bread (1) The bread of God (1) The bread of life (2) The bread which came down from heaven (1) He which is of God (1) The living bread (1) The light of the world (2) I am (7) A man that hath told you the truth (1) The Door of the sheep (2) The good Shepherd (3) The Resurrection and the Life (1) The Way (1) The Truth (1) The Life (1) The true Vine (1) The Vine (2) Thy Son (2) Jesus Christ (1) A King (1).

Used by others. The Lamb of God (2) Messias (2) King of Israel (2) Bridegroom (1) A Prophet (2) Saviour of the world (1) That Prophet (1) A Teacher from God (1) A good Man (1) The very Christ (1) The Prophet (1) The Master (1) A malefactor (1) The Man (1) Your (the Jews') King (2) The Lord (3) My God (1).

ACTS.—*Used in the narrative.* The Lord Jesus Christ (1).

Used in quotations. Thy Holy One (2) A Prophet (2) His Christ (1)

Used by the Lord of Himself. Jesus (3).

Used by others. Lord or the Lord Jesus (7) A Man (3) Jesus Christ of Nazareth (2) God's Holy Servant Jesus (2) The Just One (2) Our Lord Jesus Christ (2) God's Servant Jesus (2) The Holy One and the Just (1) Prince of Life (1) A Prince and a Saviour (1) A Saviour Jesus (1) Lord of all (1).

NAMES AND TITLES OF CHRIST USED IN THE EPISTLES.

NAMES AND TITLES	Romans	1 Cor.	2 Cor.	Gal.	Eph.	Phil.	Col.	1 Thess.	2 Thess.	1 Tim.	2 Tim.
Christ	35	43	37	25	27	18	18	3	2	2	1
Jesus Christ	13	4	5	8	5	7	2	—	—	3	3
Jesus Christ our Lord	5	3	—	—	—	—	—	—	—	1	—
The Lord Jesus Christ	3	3	3	—	1	1	1	1	3	1	2
Christ Jesus	6	4	—	5	6	8	2	2	—	1	7
The Lord	17	47	18	2	15	9	8	13	8	4	12
Our Lord Jesus Christ	6	8	3	3	5	1	1	7	—	—	—
The Lord Jesus	2	3	3	1	1	1	2	3	1	2	—
Christ Jesus our Lord	1	1	—	—	1	—	—	—	—	—	1
Jesus	2	1	5	—	1	1	—	—	—	—	—
Son of God	7	—	1	4	1	—	—	3	—	—	—
Stumbling stone and rock of offence..	1	—	—	—	—	—	—	1	—	—	—
His Son Jesus Christ our Lord	—	—	—	—	—	—	—	—	—	—	—
The Lord of Glory	—	1	—	—	—	—	—	—	—	—	—
The Head	—	1	—	—	—	—	—	—	—	—	—
Master	—	—	—	—	1	—	1	—	—	—	—
Our Lord	—	—	—	—	1	—	1	—	—	—	—
God	—	—	—	—	—	—	—	—	—	1	1
Our Saviour Jesus Christ	—	—	—	—	—	—	—	—	—	1	—
Chief Corner Stone	—	—	—	—	—	—	—	—	—	—	—
King of kings	—	—	—	—	1	—	—	—	—	—	—
Lord of lords	—	—	—	—	—	—	—	—	—	1	—

NAMES AND TITLES OF CHRIST USED IN THE EPISTLES.

NAMES AND TITLES.	Titus	Philemon	Hebrews	James	1 Peter	2 Peter	1 John	2 John	3 John	Jude	Rev.
Christ	—	1	9	—	9	—	—	2	—	—	2
Jesus Christ	1	2	3	—	8	1	4	1	—	2	6
Jesus Christ our Lord	—	—	—	—	—	—	—	—	—	—	—
The Lord Jesus Christ	—	1	—	1	—	—	—	—	—	—	—
Christ Jesus	—	2	1	11	2	—	—	—	—	—	—
The Lord	—	3	1	—	4	7	—	—	—	1	2
Our Lord Jesus Christ	—	1	—	1	1	3	—	—	—	3	1
The Lord Jesus	—	1	—	—	—	—	—	—	—	—	—
Christ Jesus our Lord	—	—	—	—	—	—	—	—	—	—	—
Jesus	—	—	7	—	—	—	4	—	—	—	6
Son of God	—	—	11	—	—	—	20*	1*	—	—	—
Stumbling stone and rock of offence ...	—	—	—	—	1	—	—	—	—	—	—
The Lord of Glory	—	—	—	1	—	—	—	—	—	—	—
Our Lord	—	—	1	—	—	—	—	—	—	—	1
God	—	—	1	—	—	—	—	—	—	—	—
Our Saviour Jesus Christ	1	—	—	—	—	1	—	—	—	—	—
Chief Corner Stone	—	—	—	—	1	—	—	—	—	—	—
King of kings	—	—	—	—	—	—	—	—	—	—	2
Lord of lords	—	—	—	—	—	—	—	—	—	—	2

* Including *the* Son.

NUMBER OF TIMES REPEATED IN ONE BOOK ONLY.

ROMANS.—Jesus our Lord (1) Propitiation (or Mercy Seat) (1) Firstborn among many brethren (1) Over all God blessed for ever (1) Deliverer (1) Minister of the Circumcision (1) Root of Jesse (1) He that shall rise to reign over the Gentiles (1).

1 CORINTHIANS.—The Power of God and The Wisdom of God (1) The Foundation (1) Our Passover (1) Rock (2) Head of every man (1) First fruits of them that slept (1) The last Adam—a quickening Spirit (1) The second Man—the Lord from heaven (1) The Son (1).

2 CORINTHIANS.—Christ Jesus the Lord (1) The Image of God (1) GALATIANS.—Seed of Abraham (2)

EPHESIANS.—The beloved (1) Head over all things to the Church (1) Our Peace (1) The Head of the Church (1) The Saviour of the body (1).

PHILIPPIANS.—The Saviour (1) “Christ Jesus my Lord” (1).

COLOSSIANS.—Christ Jesus the Lord (1) The Son of God’s love (1) Image of the invisible God (1) First born of every creature (1) Head of the body (1) The beginning (1) First born from the dead (1) Head of all principality and power (1) Our Life (1) The Lord Christ (1).

2 THESSALONIANS.—The Lord of Peace (1).

1 TIMOTHY.—Mediator (1) Blessed and only Potentate (1) Our Hope (1).

2 TIMOTHY.—Of the Seed of David (1) The righteous Judge (1).

TITUS.—God our Saviour (3) The Lord Jesus Christ our Saviour (1) Jesus Christ our Saviour (1).

HEBREWS.—Heir of all things (1) The Brightness of God’s glory (1) Express Image of His person (1) First begotten (1) Son of man (1) Captain of our Salvation (1) A merciful and faithful High Priest (1) Apostle and High Priest of our profession (1) A great High Priest (1) A High Priest (3) A Priest for ever after the order of Melchisedek (3) Author of eternal salvation (1) A High Priest after the order of Melchisedek (2) A High Priest for ever after the order of Melchisedek (1) A minister of the Sanctuary and of the true Tabernacle (1) Mediator of a better covenant (1) A High Priest of good things to come (1) Mediator of the new covenant (2) A High Priest over the house of God (1) The Author and Finisher of faith (1) Great Shepherd of the sheep (1).

1 PETER.—A Lamb without blemish and without spot (1) A living Stone (1) The Stone which the builders disallowed (1) Head of the corner (1) Shepherd and Bishop of your souls (1) The Just (1) The Chief Shepherd (1).

2 PETER.—Our Lord and Saviour Jesus Christ (3) Jesus our Lord (1) God’s beloved Son (1) The Lord and Saviour (1).

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I I

1 JOHN.—The Word of Life (1) The Life (1) Eternal Life (2) God's Son Jesus Christ (3) Jesus Christ God's Son (1) Advocate (1) The Righteous (1) The Propitiation for our sins (1) Him that is from the beginning (2) The Christ (2) God's only begotten Son (1) The Saviour of the world (1) Him that is true (2) The True God (1)

2 JOHN.—The Son of the Father (1).

REVELATION.—The faithful Witness (1) The first begotten of the dead (1) The Prince of the kings of the earth (1) Alpha and Omega (4) The beginning and the ending (1) The first and the last (3) One like unto the Son of man (2) He that liveth and was dead and is alive for evermore (1) He that hath the keys of hell and of death (1) He that holdeth the seven stars in his right hand and that walketh in the midst of the seven golden candlesticks (1) He which hath a sharp sword with two edges (1) The Son of God who hath his eyes like unto a flame of fire and his feet like fine brass (1) He which searcheth the reins and hearts (1) The Morning Star (1) He that hath the seven Spirits of God and the seven stars (1) He that is holy, He that is true, He that hath the key of David, He that openeth and no man shutteth, and shutteth and no man openeth (1) The Amen, the faithful and true Witness, the beginning of the Creation of God (1) The Lion of the tribe of Judah (1) The root of David (1) A or the Lamb (28) God's Christ (2) Faithful and True (1) Word of God (1) King of nations (1) Root and offspring of David (1) The bright and morning Star (1) Lord Jesus (1).

N.B.—So many of the Class had used the Authorized Version that we have adhered to it, especially as we have at present no Revised Version of the Old Testament, which is the subject of the companion paper next month.

The Holy Bible.

ITS CONTENTS AND HISTORY.—No. I.

WE hope with the Lord's gracious help to contribute a few brief and simple papers upon the Holy Scriptures,—their external form and internal character. The verbal inspiration and consequent divine authority of the Word of God; where, when, by whom, and the languages in which it was written; the subjects and character of its various books; its divisions, titles, headings, and various addenda; its manuscripts, notice of English translations and their translators, specimens of

printed Bibles—these and other points may come before us from time to time. While engaged together however on these interesting subjects we shall do well to remember, that apart from Christ Himself, the living Word, all such knowledge is valueless. It is only as we reverently study the Bible in communion with Him that our souls are blessed.

The special object of this general sketch of the Bible is that by having an intelligent understanding of its history we may be able rightly to answer any questions upon it, and that we may learn to value the Scriptures increasingly for ourselves, holding fast every word, as infidelity and scepticism increase around us. We will begin with

THE TITLES OF THE BIBLE.

In the ecclesiastical writings of the four first Christian centuries we have the Bible frequently referred to as "THE SCRIPTURES," or "THE SACRED SCRIPTURES"; another common enough title by Jewish and Christian writers was, "THE BOOKS." St. Jerome who flourished during the latter half of the fourth century beautifully styled the whole collection of 66 Sacred books, "THE DIVINE LIBRARY." A few particulars about St. Jerome, one of the most distinguished and learned fathers of the Latin Church, may not be uninteresting. He was born about A.D. 340 on the borders of the ancient country of Pannonia, one of the provinces subject to the Roman sway. Jerome's father was named Eusebius, *not* the celebrated ecclesiastical historian of that name. Being a Christian and in affluent circumstances, he provided his son with a liberal secular and theological education. Jerome was early sent to Rome where he studied for several years under various masters, the most noted of whom was Donatus, perhaps the most accomplished grammarian of his age. Jerome seems to have been brought to the Lord when a young man, probably when prosecuting his studies in Rome. He soon gave himself up almost wholly to the study of the Sacred Scriptures and produced a number of commentaries on separate books of the

Bible, besides numerous other works. Having gone to Palestine to make himself personally acquainted with the localities mentioned in Holy Writ, he resolved to become master of the Hebrew language, so as not to be dependent upon translations in the study of the earlier oracles of God—the Old Testament. In a few years he acquired an intimate knowledge of the language which he soon turned to good account. From the second century till the days of Jerome, the Bible in use in Western Christendom was a translation from the ecclesiastical tongue—the Greek. The Septuagint or Greek version of the Old Testament executed about three centuries before Christ, was in common use even in Palestine in the days of our Lord and of His Apostles. From the fact of this old and venerable document being frequently cited by the Lord and writers of the New Testament, it would have been regarded almost as a sacriligious act to have questioned its exactness; besides which Hebrew was only known comparatively to the few. The Greek New Testament and the Greek version of the Old, formed the basis of all Latin and other versions of the Bible till the days of Jerome, who was the first Christian scholar who attempted a translation direct from the original tongues. This valuable work styled the Vulgate was bitterly opposed at the time, and it was only after a lapse of 200 years that it was accorded general favour. Jerome's version was commonly spoken of as "*The New Translation*" to distinguish it from the Septuagint, the *Old Translation*. Pope Gregory—the best of the Roman Pontiffs—officially sanctioned the Vulgate of Jerome, who was certainly one of the most pious, and probably the most learned of the Latin Fathers.

We will bring this digression to a close by a brief notice of another Christian and ardent lover of the Scriptures. We refer to John Chrysostom, Bishop of Constantinople. This Greek father was for many years contemporary with the learned Jerome of the Latin Church. John was surnamed Chrysostom, meaning the *golden-mouthed* because of his match-

less eloquence. He was not only an indefatigable preacher—daily attracting thousands by his burning words, but he was a most fearless one, regardless alike of the frown or smile of the Emperor Arcadius, or his godless Consort, Eudoxia. The Bishop in the course of his familiar discourses styled “Homilies”—of which there are about a 1000 extant, spoke of the Bible as “THE DIVINE BOOKS.” Chrysostom was much beloved by the people of Constantinople, but hated by many of the clergy, and ladies and nobles of the court, whose ways and lives he unsparingly condemned. He died after much suffering, repeating his favourite words, “Glory be to God for all events.” It is somewhat singular that both these distinguished fathers—Jerome and John—voluntarily secluded themselves for several years, the former in the deserts of Syria, the latter in a mountain-cave near Antioch. The study of the “Divine Library” and of the Hebrew language were the objects of the former, while the latter made such good use of the “Divine Books” that he committed them entirely to memory. Both fathers were truly eminent men, both loved the Lord Jesus, and both were renowned for their devotion to the Word of God. If Jerome was the more learned, Chrysostom was the more eloquent of the two.

From about the beginning of the fifth century the whole of the sacred writings as in our English version were spoken of as THE BIBLE, from the Greek word *biblos*, meaning *book*, previously they were spoken of as “The books.” The pre-eminent dignity of the Word of God as the book of books is thus signified in the title, “*The Bible.*” But there was yet wanting a word to denote its *divine* character, hence “The Holy Bible,” which is the chosen title of the Sacred Scriptures throughout the known world; in England the title has been in general use for about 600 years. Under the pontificate of Julius II.—the military and profligate head of the Romish Church—the title “The Holy Bible” first received papal sanction. It is interesting to trace also how the term Old

and New Testament arose. The expression, "the old testament" applied in 2 Cor. iii. 14 to the law, and the prominence given in Hebrews to the contrast between "the old" and "the new," (vii. 22; viii. 6; ix. 15), led gradually to the extension of the former to include the other books of the Jewish Scriptures and to the application of "the new" to the other Sacred writings. The old Greek writers enumerate "the books of the Old and New Testament." "The Oracles of God," (Rom. iii. 2); "The Holy Scriptures," or, "The Sacred Letters," (2 Tim. iii. 15); and "The Word of God," are scriptural and beautifully expressive titles of the Bible as a whole. The first intimates its *authoritative* character; the second is the expression of its *divine* origin; while the third refers to its object—which is God's *revelation* of Himself to the race—His voice to the soul of man.

Do not hesitate, beloved Christian reader, to speak of your English Bible as "The Word of God" on the absurd plea that it is merely a *translation*. Our Lord, His Apostles, and writers of the New Testament frequently referred to, cited from, and reverently turned over the pages of the *Greek* version of the Old Testament, repeatedly terming it "The Word of God." What is the difference in principle between an English and Greek translation? The question is: Have we got the very words and thoughts of God, whether expressed in Greek, or English? No doubt it was the Septuagint or Greek version of the Hebrew Scriptures already referred to, which Timothy was acquainted with from childhood, and yet Paul, or rather the Holy Ghost through him, terms it "The Holy Scriptures," declaring their full inspiration, besides coupling them with those *then* unwritten, "*All* Scripture given by inspiration of God." (2 Tim. iii. 15, 16).

(*To be continued.*)

Bible Queries.

Transferred and Continued from "The Young Believer."

All Queries for this Class received before the 10th, will be answered, if possible, on the 1st of the following month, i.e., in three weeks.

Q. 234. (1) Kindly explain the difference between Matt. xxvii. 3—10, and Acts i. 18. (2) Kindly explain Mark ix. 29. W. H. A.

A. (1) See answer to Query 164 "Y. B." vol. ii. (2) Prayer and Fasting: this is the expression of absolute dependence on and communion with God on the one hand, and complete separation from all natural power or earthly things generally on the other.

Q. 235. Will you kindly explain Ezek. xviii. 24, and John xv. 2, and v. 24? S.

A. Ezek. speaks of human righteousness (which indeed was all that was then revealed) any failure in which it is evident forfeits all *right* to life. John xv. speaks of outward attachment to Christ as a branch, the proof of the hidden and real link in this case being fruit-bearing. John v. speaks solely of this vital hidden link, which is always eternal, *showing itself* in both righteousness and fruit-bearing.

Q. 236. (1) Is there any difference between a priest and a worshipper? (2) When was Peter converted? In John i. 42, or Luke v. 8? C.

A. Worshipper in Acts xix. 35, means temple keeper; in John iv. 23, one who pays homage; in Heb. x. 2, one who serves. A high priest is ordained to offer gifts and sacrifices, Heb. viii. 3, priests offer gifts according to the law, viii. 4, and we as priests offer spiritual sacrifices, 1 Pet. ii. 5, of three sorts, our praises, Heb. xiii. 15 (herein being worshippers) our goods (ver. 16) and ourselves (Rom. xii. 1). (2). Peter was converted (or turned to) Christ, *as Messiah* in John i. 42, *as Son of God*, and *the one object to follow* in Luke v. 8, and again after failure, according to Luke xxii. 32. See CONVERSION (Biblical Words, Y. B.) also Story of a Second Conversion, (Y. B. Vol. i.)

Q. 237. What does salted with fire mean, Mark ix. 49? S. B.

A. That every one, good and bad, should be tested by the perfect holiness of God. Where there was divine life, the fire would only consume the flesh; for when we are judged we are chastened of the Lord *that we*

BIBLE QUERIES.

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should not be condemned with the world; with the wicked it is final condemnation. The good will also be salted with salt, i.e., the energy and preserving power of the holy grace of God, keeping us practically from the corrupting power of evil around.

Q. 238. Will you please explain 1 Pet. iv. 17, 18?

E. P.

A. Holiness becomes God's house (now His professing people on earth) for ever. See Ps. xciii. 5, Ez. xliii, 12. Judgment begins with those who are nearest to God. He does not spare those who name the name of Christ, and do not depart from iniquity. Here, however, the judgment is on the whole mass of profession. Individual salvation is nowhere in question here. Ver. 18 is quoted from Prov. xi. 31, and goes on to shew that if God begins with those who outwardly at least are near Him, what possible hope can those have who all their life have defied Him?

Q. 239. Kindly explain Acts xxvii. 33. Was nothing eaten, or only no proper meal taken?

R. S. H.

A. Probably the latter, otherwise the men would have died without a miracle, and of this there is no hint. No doubt they had laboured incessantly without any visible means of support, no regular meal being taken during the whole of the period.

Q. 240. How were the words of the Lord in Matt. xii. 40 verified?

M. S.

A. See answer to Q. 84, Y. B., Vol. ii. The difficulty is solely occasioned by our not understanding the Jewish mode of reckoning the smallest portion of a day as a whole day, or day and night, according as 24 hours or 12 hours each are meant.

Q. 241. (1) Please explain why "the nail" in Isa. xxii. 23, is Christ, and in verse 25, "Antichrist" as stated in answer to Q. 112. (2) Also please say what the first part of the parable in Luke xv. 13—21, refers to.

C. M. B.

A. (1) The Lord here takes Shebna (ver. 15) as a picture of Antichrist to be displaced by Eliakim (ver. 20) type of Christ (ver. 22, 23) who displaces in like manner the nail that was in a sure place, viz., Antichrist (ver. 25). (2) The departure of the human race in Adam from God and the practical love of "the far country," and one's own way in each human heart (Isa. liii. 6), and the work of the Spirit bringing home the miserable condition to the soul, and leading it to turn to God (conversion). The work of Christ is not *brought out* here, but in ver. 1—7.

Q. 242. Are "vessels to dishonour" 2 Tim. ii. 20, unsaved persons, or Christians mixed up with evil, religious or otherwise?
R. S. H.

A. If "a great house" be taken to mean the whole mass of religious profession, it is evident that the vessels to dishonour will mainly include those who take the place of vessels without any reality, i.e., mere professors.

Q. 243. Heb. x. 29. Who are those who "have trodden under foot the Son of God," and how were they *sanctified* by the blood of the covenant, and who are the people in Heb. xiii. 12, said to be sanctified by the blood of Jesus? E. M.

A. Refer to Y. B., vol. 1, p. 219, also *Q.* 146, Y. B., vol. ii. These apostate Jews in embracing Christianity, took the place of being separated to Jesus the Nazarene by His blood. Jesus suffered without the gate for this purpose, that a company might be separated to Himself. We must ever, however, distinguish between taking up a profession or position, and being really saved by living faith in Christ.

Q. 244. Kindly explain "prophesying" and "prophecy," in 1 Cor. xiv. 22, 24, and if the first has reference to believers and the second to unbelievers.
C. M. LE P.

A. Believers only prophesied in the New Testament. Tongues were for a sign of Divine power in the early Church. Prophesying was directly for edification. Hence a meeting wholly taken up with tongues would be most unprofitable, whereas if taken up wholly with prophecy, the power of the word would reach consciences, though there might be no "tongues" to show the Divine power.

Q. 245. Kindly say if Isa. lviii. 13, 14, refers to the Lord's day?
J. M. M.

A. This refers to the Sabbath. The principle, however, is good for the Christian, not on the Lord's day only, but every day of the week.

Q. 246. Please say why the words of the inscription on the cross vary in the different Gospels?
H. N.

A. The only answer we can give is that the full title on the cross was, "This is Jesus of Nazareth, the King of the Jews," of which, as is frequently the case in other facts, each Evangelist states a part, none alone giving the whole. Thus Matthew omits "of Nazareth;" Mark, the whole first clause, "This is Jesus of Nazareth;" Luke, "Jesus of Nazareth;" and John the words, "This is."

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Q. 247. What does Luke xiv. 26 mean? W.

A. See answer to Q. 223, Y. B., July. If more is wanted write again.

Q. 248. Will you kindly explain John xvi. 8.

A. It means with regard to righteousness. The new version reads, "he will convict the world in respect of sin and of righteousness, and of judgment." The sin was the world's in crucifying Christ; the righteousness, that of God in putting Him at His right hand, to save now, or to judge hereafter, and both in righteousness; of all this the Holy Ghost is witness.

Q. 249. Please explain 1 Cor. ix. 4, 5. D. E.

A. "Power," in these verses is better translated "a right to." The apostle was shewing (verse 11) that he had a right to claim temporal support for himself, and if necessary, for a wife, as an apostle and teacher.

Q. 250. Kindly say what kind of life the unbeliever will have throughout eternity, and what body he will have.

J. C.

A. We do not know anything more than that he will have a perpetuity of existence in unutterable misery, and that the body will be immortal. *Eternal life* properly speaking, belongs to the Christian alone, and means much more than existing for ever, which is equally true of the unbeliever, only those who are in Christ have eternal life, the others, although existing for ever, shall not see life. (John iii. 36.)

Q. 251. Will you kindly explain the passage "In his humiliation his judgment was taken away." S. B.

A. The quotation is by the Evangelist from the Septuagint or common Greek version of the Old Testament. The marginal reading in our Bible (Isa. liii. 8) makes all clear.

Q. 252. Do the servants in Matt. xxv. include mere professors? M.

A. Certainly, all who take the place of servants of God, whether true Christians or not.

Q. 253. Was it Philip the Apostle or the Evangelist (one of the seven) who preached at Samaria and to the eunuch?

A. B.

A. The Evangelist; who disappears at Caesarea in viii. 40, not to be seen again till many years after (xxi. 8) when we find him spoken of with four daughters that prophesied.

Q. 254. In Genesis xv. we read, "Lord God, (Adonai Jehovah), and in verse 4, "the word of the Lord," (Jehovah). In what sense then is Exodus vi. 3 true? J. B. S.

A. The passage expressly says that God's name in relationship to the patriarchs was El Shaddai, (God Almighty), just as now His name to us is "Father." We may use the other, as Abraham did, but Jehovah was not the special name of God to him as it was here for Israel, whereas God Almighty was.

Q. 255. Please explain what 1 Tim. vi. 13 refers to.

M. W.

A. The whole bearing and testimony of Christ before Pilate.

Q. 256. Why was sailing dangerous when the fast was past (Acts xxvii. 9). A. A. R.

A. The fast was the great day of atonement in the seventh month, answering to the middle of our September. Hence the autumnal gales and wintry weather were now to be expected.

Q. 257. (1.) Does the "redemption of the purchased possession" (Eph. i. 14) mean the gathering in of sinners, or refer to our heavenly possession of which the Spirit is the pledge? (2.) Does "making peace" (Eph. ii. 15) mean between God and man, or Jew and Gentile? (3.) What does "in the Lord" mean? (Eph. vi. 1), also "as is fitting in the Lord?" (Col. iii. 18.) * *

A. (1.) To the latter. (2.) Between Jew and Gentile. (3.) It means both in a godly way, and in consistence with God's claims. These words give the manner and the limit.

Q. 258. If one is born again is he not indwelt by the Spirit according to Rom. viii. 9? C. K.

A. Rom. viii. 9 refers to the new life in us by the Spirit. We get the Spirit dwelling in us as a person, lower down in verse 16. The indwelling of the Spirit as a person is an additional privilege to the new life. The disciples had the former before the Lord died, but not the latter till after He was risen. The Spirit dwells in all those who, according to Eph. i. 13, have believed the gospel of their salvation, i.e., have peace with God.

Fragmentary Bible Notes.

SEVEN SEVENS.

Seven "Better Things" in Hebrews.—Testament (vii. 22); Promises (viii. 6); Substance (x. 34); Hope (vii. 19); Sacrifices (ix. 23); Country (xi. 16); Resurrection (xi. 35).

Seven "Looks" in Mark.—iii. 5; iii. 34; v. 32; vi. 41; vii. 34; viii. 33; xi. 11.

Seven "Gifts" in John.—His flesh (vi. 51); His life (x. 11); His example (xiii. 15); A Comforter (xiv. 16); His peace (xiv. 27); His words (xvii. 8); His glory (xvii. 22).

Christ's sevenfold perfection in death.—As the 'dumb sheep' (Luke xxiii. 9); As Messiah (Luke xxiii. 28); As Son of God (Luke xxiii. 34, 46); As Saviour (Luke xxiii. 43); As the Lamb of God (Matt. xxvii. 46); As Son of Man (John xix. 26, 27); As Servant (John xix. 30).

Seven Miracles in John.—Water into wine (ii. 9); Nobleman's son (iv. 50); Impotent man (v. 8); 5000 fed (vi. 11); Walking on sea (vi. 19); Blind man (ix. 1); Lazarus (xi.).

Seven Conversions in John.—Andrew; Simon; Philip; Nathanael; Woman of Samaria; Nicodemus; Blind man.

Seven "Fear Not's" in Luke.—i. 13; i. 30; ii. 10; v. 10; viii. 50; xii. 7; xii. 32.

FROM, TO AND FOR CHRIST.

OUR	FOOD WORSHIP SERVICE	IS	FROM TO FOR	CHRIST.
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OCCUPIED WITH JESUS.

OUR	$\left\{ \begin{array}{l} \text{HEART yielded to (Proverbs xxiii. 26)} \\ \text{ARM leaning on (S. Solomon viii. 5)} \\ \text{HANDS working for (Ephesians iv. 28)} \\ \text{EYES looking to (Hebrews xii. 2)} \\ \text{FEET following after (1 Peter ii. 21)} \\ \text{VOICE speaking to (S. Solomon ii. 14} \\ \text{Psalm lxxi. 24)} \\ \text{EAR listening to (Luke x. 39)} \end{array} \right.$	$\left. \begin{array}{l} \text{OUR LORD} \\ \text{AND} \\ \text{SAVIOUR} \\ \text{JESUS} \\ \text{CHRIST.} \end{array} \right\}$
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PILLARS.

Have you ever noticed that just as there were FIVE PILLARS guarding the entrance to the Holy Place, so we have FIVE APOSTLES, Paul, Peter, John, Jude and James, stationed as it were at the threshold of the Christian faith, through whose teaching alone we can understand what is within; while just as the Holy of Holies was guarded by FOUR PILLARS, so the FOUR EVANGELISTS guard, while at the same time they give us access to the sacred mysteries of the life of our Lord.

The Revised Version of the New Testament.

MATTHEW i. 1—ii. 23.

AS the Revisers of the New Testament have lately given to the world the result of their labours, we think that it may be profitable, and, it is to be hoped, not altogether uninteresting, to pass rapidly in review the principal changes which have been introduced into the text of our English New Testament. In doing so we shall necessarily be as brief as possible, and in general confine our remarks to those alterations which have more or less influence on the substantial sense of each passage. We must first observe that the alterations made are of two kinds, namely, various *renderings* into English of the Greek Text, and various *readings* in the Greek Text itself. The latter are, of course, more important than the former, as we all know that the Greek Text alone is inspired by God, and that the best translation must of necessity bear the traces of human weakness.

MATTHEW.

Chapter I.—In the first seventeen verses of this chapter we need observe only, that the Revisors have given us, as far as possible, the Hebrew forms of proper names instead of the Greek forms, which we find in the Authorized Version. This is an unquestionable improvement, for the imperfections of the Greek Alphabet often render Hebrew names unrecognizable, and many persons would no doubt fail to identify “Abia” and “Ozias” with the Abijah and Uzziah of the Old Testament.

i. 21.—“It is he that shall save his people from their sins.” This alteration makes the passage far clearer and more forcible. It is evident these words of the angel were equivalent to saying that Jesus was to be *the* Saviour of Israel, so often promised in the Prophets and in the Psalms.

i. 22.—“Through the Prophet.” This translation is here

substituted for "by the prophet." It shows more distinctly that the Prophets were merely instruments employed by God to utter His words. (2 Peter i. 21.)

i. 23.—"*The* virgin;" as the definite article is present both in the Greek Text, and in the Hebrew, (Isaiah vii. 14), it is somewhat strange that it should be omitted in the Authorized Version.

i. 25.—In this verse the Revisers substitute "a son" for "her first-born son," following the Vatican manuscript, and the Codex Dublinensis.* Both the Codex Ephraemi* and Beza* have "her first-born son."

ii. 4.—"*The* Christ." It is to be regretted that in the Authorized Version the definite article should be so seldom before the word "Christ," when it is present in the Greek. The expression "the Christ" calls our attention to the fact that "Christ" is, properly speaking, not a personal name, but a title or official designation, meaning, "the Anointed One."

ii. 6.—"Which shall be shepherd of my people Israel." This is the literal translation of the passage as it stands in Greek. In Micah v. 2, from which the words are quoted, the image of a shepherd is not introduced.

ii. 16.—"Male children;" the fact that only male children were slain does not appear in the Authorized Version. In this connection the word "borders" is more intelligible than "coasts," and we accordingly find that it has been generally adopted in the Revised Version. "Coast" in modern English always means the shore of the sea, and would never be used in speaking of an inland place, such as Bethlehem.

ii. 18.—"Weeping and great mourning." This is the

*Note on the Manuscripts referred to.—*Codex Vaticanus*. A most valuable Manuscript of the fourth century of the whole of the New Testament, that has been in the Vatican Library at Rome for four hundred years. *Codex Bezae*. A Manuscript of the sixth century of the Gospels and Acts preserved at Cambridge since 1581. *Codex Ephraemi*. A Manuscript of the fifth century of parts of all the New Testament, preserved at Paris. *Codex Dublinensis*. A valuable manuscript of the sixth century of Matthew only, at Dublin.

reading of the Vatican manuscript. Beza and the Codex Ephraemi agree with the authorized Version. In Jeremiah xxxi. 15, we read "lamentation and bitter weeping," (literally, weeping of bitterness.)

ii. 22.—"*And* being warned of God." The Authorized Version has "notwithstanding," which mars the effect of the passage; as it was not into Galilee, but into Judea, that Joseph feared to go.

ii. 23.—"That it might be fulfilled which was spoken by the prophets, that he should be called a Nazarene." This translation is somewhat more satisfactory than that of the Authorized Version, which says simply, "that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene." It is well known that these words are nowhere to be found in the Old Testament. We may also remark that, in the New Testament, quotations are not generally introduced, as in this case, by the word "that." If we read the verse as the Revisers render it, we may explain the difficulty as to the quotation, by supposing that the words are not a direct citation from any preceeding writing, but that "the prophets" (in this verse the plural is used) taken as a whole, show the Messiah to be "despised and rejected of men," or, as another passage says, one "whom the nation abhorreth." (Isaiah xlix. 7.)

(*To be continued.*)

Note.—Owing to the great press of matter, we have been compelled to make the first number 24 pages.

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The Bible Student

FOR INTER-COMMUNICATION ON BIBLICAL SUBJECTS AMONGST
YOUNG CHRISTIANS.

Conducted by the Editor of "The Young Believer."

No. 2.

"GIVE ATTENDANCE TO READING."

August, 1881.

The Holy Bible.

THE BOOKS OF THE BIBLE.—No. II.

THE 39 books comprising the "Old Testament,"—so called from the borrowed application of the title in 2 Cor. iii. 14, were written at different *times*, by various *persons*, and in distant *places*.

We entertain but faint hope of convincing the sceptic or silencing the caviller, but we submit the following statements, of *facts* as demonstrating that the Bible is indeed the voice of God to man, that He has imprinted on it divine unity; that God only could have secured such remarkable agreement, such precision of statement, such oneness of mind and plan as is revealed in the Scriptures. Here are 66 books, the work of about 40 writers, and their composition occupying a period of about 1500 years, written in the continents of Asia, Africa, and Europe.

Of the *writers* we number the most illustrious monarchs of Israel, as David and Solomon; two distinguished prime ministers at the court of the Gentiles, Mordecai and Daniel; a cup-bearer—a highly honourable position—in personal attendance on the Persian monarch, as Nehemiah; the adopted Hebrew, Moses, brought up amidst the splendours of the Egyptian court and educated in the wisdom and learning of that truly remarkable people; the learned and pious scribe, Ezra, whose name and deeds are engraven on the memories of the past and present Jewish people; a farm servant, Amos, whose charming simplicity (chap. vii. 14—17) accords so fitly

with his humble occupation; the prophet and judge Samuel; many prophets, grand as Isaiah, touching as Jeremiah, vigorous as Ezekiel, powerfully descriptive as Joel; illiterate Galilean fishermen (Acts iv. 13); a despised and degraded tax collector in the employment of the Romans, Matthew; the tent maker of mighty intellect, Paul; and the highly educated Gentile physician, Luke.

Of the *writings*, the first was the Pentateuch, completed 15 centuries before Christ, that is 700 years before Rome was founded, and about 1000 years before the work of Herodotus the first authentic history, was published. Centuries too, before the prince of Greek poets, Homer, flourished, or Hesiod, more ancient still perhaps, sang his verses. The Pentateuch and the book of Job are by far the oldest writings in existence. The historical and chronological records of China and Egypt are unworthy of consideration. It has been shewn that even were the annals of the Hindoos—which exceed in absurdity those of China and Egypt—reliable, the arbitrary mode of computation (*months* of 15 days, and *years* of 60 days), would reduce the chronologies of these peoples to a near agreement with the Biblical chronology. There is neither book nor monument within several centuries of the time when Moses wrote the first portion of the Bible. Then after a quarter of a century, Joshua, the second inspired penman, wrote the book to which his name is attached. Then comes another interval, a lengthy and sorrowful one, of more than 300 years, covering the times of the Judges, and well termed “the dark ages” of Israelitish history, when Samuel, the third inspired writer, brought up the Jewish annals to the times of David—the sweet Psalmist of Israel. Another interval of 300 years, and we listen entranced to the grand and glowing strains of Isaiah—the prince of Hebrew prophets; perhaps the most magnificent piece of writing ever penned is the 60th chapter of Isaiah, and of course divinely inspired like every other line and word of Scripture. Yet another period of nigh

300 years, in which the voices of the prophets were lifted up in the land of Immanuel, or amongst the captives of Babylon, when their tears bedewed the sacred soil, and their sufferings and exercises are written on high, and Malachi closed the inspired records of the Old Testament. A long and dreary blank of 460 years, unwritten in the pages of God's most holy Word, brings us to a few years at most after the death of Jesus, when Matthew wrote of CHRIST. Within 30 years after, the whole of the New Testament was completed, save the Revelation, which was written about A.D. 96. Thus the whole Bible was completed and in the hands of the Christian, and keeping of the church, or rather of God, ere the first Christian century closed.

Of the *places* where the various parts of the Bible were written, Babylon, the capital of the Chaldean monarchy, Jerusalem, the capital of the kingdom of Israel, Rome, the capital of the fourth Universal Empire, and Ephesus, the capital of Asia Minor, may be instanced. Take Jerusalem as a centre, and you have Daniel the calm and measured historian, and Peter the warm-hearted and fervent Apostle, both writing in Babylon, 560 miles distant, and Paul penning his prison epistles in the imperial city of Rome, 1450 miles distant. The greater number of the sacred books were of course written in Palestine—regarded by the ancients as occupying the central situation in the known world. (Ezek. v. 5.)

We append a list of the Books of the *Old* Testament, supplying in tabular form some information regarding their character, and where and when they were written.

(To be continued.)

Names and Titles of Christ in the New Testament.

WE may just indicate very briefly a very few of the interesting facts brought out by the comprehensive list we published last month, the result of the first research of the Bible Students' Class.

Going through the list in order, we may observe the value of the way in which the names and titles are arranged. First, are given tables of those that occur in *more than one* Gospel or Epistle, and then, lists of those that are *only* used in one Gospel or Epistle. The former are subdivided on a very useful plan suggested by one of the Class, into 6 classes:—names used by the Evangelist in the narrative—in quotations from the Old Testament—by the Lord Himself of Himself—by God—by others—and the names that the Lord said others called Him.

It is remarkable to notice into what prominence the word "Lord" comes after the resurrection, when God "made that same Jesus . . . both *Lord* and Christ." In the Acts the title occurs 38 times in the narrative, being more than the whole number of names (Jesus excepted) used by all the Evangelists put together. In connection with this it is interesting to note that the only place where "the Lord Jesus" occurs in the Gospel, is in Luke xxiv. 3. This compared with xxiii. 52, is very striking. Before the resurrection, it is "the body of Jesus," after, it is "the body of the Lord Jesus."

The title used by the Lord in speaking of Himself is with very few exceptions, "the Son of Man." The only other title used to any extent is "the Son," which is used characteristically 12 times in John, and only 6 times in the other three Gospels. The common titles used by others are "Lord," or "Master." The former being conspicuously absent however

NAMES AND TITLES OF CHRIST.

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from Mark ; for, though occurring over 20 times each in Matthew, Luke, John, and Acts, it is found but three times in Mark. "Son of Man," although used in the Gospels over 80 times by Christ of Himself, is but twice used by others.

The list of the names the Lord said others gave Him, directly or indirectly, affords sad food for reflection.

In the Epistles, the common name is "Christ ;" "the Lord" coming next. It will be noticed by many with surprise however, that whereas "the Lord Jesus" occurs only 18 times in all, "Jesus" is found 30 times.

The use of "the Son," or "the Son of God" is remarkable in 1 John (20 times).

Of the names peculiar to one Gospel or Epistle, those in John used by the Lord of Himself are most characteristic and remarkable, and will well repay a close study, as indeed will also each of the Gospels.

In the Epistles it is interesting to note how the names peculiar to each indicate the line of truth taught. Taking one or two, we notice that in Galatians alone is Christ called "the seed of Abraham." In Ephesians, all his relations to the Church are brought out ; in Philippians, "Jesus Christ *my* Lord." In Colossians we get the peculiar titles which show His Lordship and supremacy. Titus peculiarly presents Christ as God the Saviour, while Hebrews, as we all know, is the epistle that exclusively speaks of His priesthood. In 1 Peter, He is "the Lamb," "the Stone," and "the Shepherd." Then 1 John and Revelation are also most characteristic. We are sure from the very rapid survey we have made, that ample food for most profitable study will be found in this comprehensive list—study too that will give us to understand in fuller measure the varied glories of our Lord and Saviour Jesus Christ.

The Bible Students' Class.

IN addition to the list printed last month, the following have expressed a wish to join the Bible Class, and we accordingly give their numbers:—

107 S. E.	110 P. G. T.	113 J. N. Musselbh.
108 J. G. W.	111 K. D.	114 E. S. M.
109 E. M. D.	112 H. L. L.	115 M. Bd.
		116 J. S. R.

Several who sent contributions last month, omitted to do so this month, and we would call their attention to the following request in the July number.

“It is *earnestly requested* that members of the class will be regular in their papers, as often in important subjects, if two or three fail to whom a part is entrusted, or do it carelessly, it lessens the value of the whole work,” and as an instance of this we may mention that in one of the divisions we only received one paper.

The subject selected for this month is:—

The allusions contained in the other books of the Bible to any of the contents of the book of Genesis.

This subject is chosen with a view of forcibly showing that the book of Genesis contains the germs of the principles of God's dealings with men, the development of which is found in the other books.

The subdivision is arranged as follows:—

Exodus, by 1, 2, 3, 4, 5.	Joel to Micah, by 60, 61, 62, 63.
Leviticus, by 6, 7, 8, 9, 10.	Nahum to Malachi, by 64, 65, 66, 67.
Numbers, by 11, 12, 13, 14, 15.	Matthew, by 68, 69, 70, 71.
Deuteronomy, by 16, 17, 18, 19, 20.	Mark, by 72, 73, 74.
Joshua, Judges, and Ruth, by 21, 22, 23, 24.	Luke, by 75, 76, 77.
1 & 2 Samuel, by 25, 26, 27.	John, by 78, 79, 80.
1 & 2 Kings, & 1 & 2 Chronicles, by 28, 29, 30.	Acts, by 81, 82, 83.
Ezra to Song of Solomon, excluding Psalms, by 31, 32, 33.	Romans, by 84, 85, 86, 87, 88, 89.
Psalms i.—lxxii. by 34, 35, 36, 37, 38.	1 & 2 Cor., by 90, 91, 92.
Psalms lxxiii. to end, by 39, 40, 41, 42, 43.	Gal., Eph., Phil., Col., by 93, 94, 95.
Isaiah, by 44, 45, 46, 47, 48.	1 & 2 Thess., 1 & 2 Tim., Titus, and Phil., by 96, 97, 98.
	Hebrews, by 99, 100, 101, 102, 103, 104, 105.
	James, by 106, 107.

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Jeremiah & Lamentations, by 49, 1 & 2 Peter, by 108, 109, 110, 111.
 50, 51, 52. 1 2 & 3 John and Jude, by 112, 113.
 Ezekiel, by 53, 54, 55, 56. Revelation, by 114, 115, 116.
 Daniel to Hosea, by 57, 58, 59.

All papers to be sent in by the 25th inst., with numbers attached.

We would suggest that the papers be arranged somewhat as follows, briefly summarizing the subject referred to:—

Allusion	Subject	Referring to
Matt. xviii. 8.	Marriage	Gen. ii. 21—25.
Ps. cv. 8.	Covenant with Abraham	Gen. xviii.

We now give the result of last month's search, giving in each book, 1st—The names and titles of Christ; and 2nd, the names and titles of Jehovah (LORD) but not of God. We would here remark that in arranging and comparing the answers to the latter subject, it has been found practically impossible fully to classify the names and titles of Jehovah, especially when looked at as applying to Christ—the fact being, that, although New Testament light shews us that it is the Son who ever carries out the Father's will, and that this Son is the same as the "I am," or Jehovah of the Old Testament, still inasmuch as Father, Son, and Holy Spirit, is a revelation distinctive of Christianity, the difference between God the Father and the Son is not generally brought out before the New Testament. It is God who acts but often as Jehovah God (LORD God); so that while the first part of the subject has been fully and we trust satisfactorily worked out, the latter part cannot be so clearly defined. All therefore that we have printed is a list of the more remarkable of the titles of Jehovah in each book, most of them doubtless applicable to Christ; at the same time we would acknowledge the very careful and complete manner in which both these difficult subjects have been worked out by our correspondents. We may remind some at the same time that *titles* and *types* are quite distinct.

GENESIS.—1. The woman's seed. Abraham's seed. The LORD (ch. xviii.) Shiloh, Shepherd of Israel, Stone of Israel.

2. The God of Bethel, The Lord, Judge of all the earth, Him that liveth and seeth, The Lord will provide.

EXODUS.—1. No titles of Christ.

2. The Lord God of your fathers, The God of Abraham, of Isaac, and of Jacob, I AM, I AM THAT I AM, The Lord God of the Hebrews, Jehovah, The Lord God the God of Israel, The Lord my banner.

LEVITICUS.—No titles of Christ.

NUMBERS.—1. Star, Sceptre, He that shall have dominion.

2. No titles of Jehovah.

DEUTERONOMY.—1. Prophet.

2. Rock of his salvation, The Rock, Lord of Lords, The Shield of help, The Sword of excellency.

JOSHUA.—1. Captain of the Lord's Host.

JUDGES.—1. No titles of Christ.

2. Lord God of Israel, The Lord the Judge, The Lord send peace.

RUTH.—1. No titles of Christ.

2. Lord God of Israel.

1 & 2 SAMUEL.—1. No titles of Christ.

2. The Lord of Hosts, The Lord God of Israel, The Lord Strength of Israel, The Lord of Hosts, Rock, Fortress, Deliverer, Shield, Horn of my salvation, High Tower, Refuge, Saviour, Lamp, Tower of Salvation.

1 & 2 KINGS.—1. No titles of Christ.

2. Lord of Hosts, Lord God of Israel, The Lord the God of David.

1 & 2 CHRONICLES.—1. Chief Ruler.

2. LORD God of Israel, Lord of Hosts, Lord God of Abraham, Isaac, and Israel, Lord God of heaven.

EZRA.—1. No titles of Christ.

2. Lord God of Israel, Lord God of heaven.

NEHEMIAH.—1. No titles of Christ.

2. Lord, Lord God of heaven.

ESTHER.—No titles of Christ or Jehovah,

JOB.—1. Redeemer.

2. Maker (John i. 3), Holy One (Acts iii. 14), Preserver of men (Col. i. 17).

PSALMS.—1. i.—xli.—The Lord's Anointed, My King, My Son, The Son, Man, The Son of man, Thine Holy One, Head of the heathen, Seed of David, a Worm, No man, a Reproach of Men, The Afflicted, King of Glory, The Lord strong and mighty, The Lord mighty in battle, The Lord of hosts, a Reproach among all mine enemies, a Fear to mine acquaintance, Thy servant, The righteous, This poor man.

xlii.—lxxii.—The King, Mighty, God, Most High, Lord of Hosts, a great King, a Stranger, an Alien, Servant.

lxxiii. to end.—The LORD, a priest for ever after the order of Melchisedek, the Stone, the head Stone of the corner.

2. Lord of Hosts, Shepherd of Israel, Lord God of Israel, Lord God of my salvation, Lord our Maker, Lord of lords, Refuge, Strength, Fortress, Most High, Habitation, Defence, Jehovah, High Tower. The Lord our Shield, Holy One of Israel, God, their Rock, the High God, their Redeemer, Sun, Shield.

PROVERBS.—1. Wisdom, a Friend that sticketh closer than a brother. 2. Maker, Redeemer.

ECCLESIASTES.—2. Creator (Col. i. 16.)

SONG OF SOLOMON.—1. The King, a Bundle of Myrrh, a Cluster of Camphire, My beloved, a Roe or young Hart, Him whom my soul loveth, The chiefest among ten thousand, My friend. 2. No titles of Jehovah.

ISAIAH.—1. The Lord, Immanuel, Child, Son, Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace, a Rod out of the Stem of Jesse and a Branch out of his roots, Holy One of Israel, Crown of Glory, Diadem of beauty, a Foundation, a Stone, a precious Corner Stone, a sure Foundation, Branch of the Lord, Redeemer, The King, Arm of the Lord, Man of Sorrows, Righteous Servant, a Covenant of the People, a Light of the Gentiles, a Witness to the People, a Leader and a Commander to the People, Ensign to the People, My Servant, Mine Elect, a Polished Shaft, Angel of His presence, Glory of the Lord, (Zion's) Salvation.

2. Holy One of Israel, Redeemer, Saviour, The First, The Last, a Sure Foundation, Holy One of Jacob, The King, Creator of the Ends of the Earth, Crown of Glory, Diadem of Beauty, Feeder of Israel, Husband of Israel, King of Jacob, Mighty One of Israel, Judge, Lawgiver, Creator of all things, Hope of Israel, Everlasting God, Creator of Israel.

JEREMIAH.—1. A Righteous Branch, a King, David their King, (See Hosea iii. 5), Branch of Righteousness.

2. The Lord our Righteousness, Their Redeemer, King, Hope of Israel, Saviour, Strength, Fortress, Refuge, Holy One of Israel.

EZEKIEL.—1. My servant David, a Prince, Shepherd, Plant of Renown. 2. Holy One of Israel.

DANIEL.—1. A Stone cut out without hands, Prince of Princes, The Most Holy, Messiah the Prince, Messiah, One like the Son of God, One like the Son of Man.

2. King of heaven, Lord of heaven.

HOSEA.—1. David their king. 2. Lord Most High, Maker, Holy One, Saviour king.

JOEL.—2. Hope of His people, The Strength of the children of Israel.

AMOS.—2. God of Hosts.

MICAH.—1. Ruler in Israel. 2. Tower of the flock, Judge of Israel, Lord of Hosts.

NAHUM.—2. Lord of Hosts.

HABBAKUK.—2. Holy, Lord of hosts.

ZEPHANIAH.—2. Just Lord, Lord of Hosts, King of Israel.

HAGGAI.—1. The Desire of all Nations. 2. Lord God, Lord of Hosts.

ZECHARIAH.—1. My Servant, THE BRANCH, a Priest, My Shepherd, The Man that is my fellow, (Zion's) king.

2. King, Lord of the whole earth, Lord of hosts.

MALACHI.—1. The Messenger of the Covenant, a Refiner and Purifier of Silver, Sun of Righteousness.

2. Lord of Hosts, God of Israel, God of Judgment, King.

Holy—Holiness.

WHAT is it to be holy?

I think we may say that holiness is one of the words of Scripture, to which most of us attach but a vague meaning. We know for example that a saint means a holy person. But the expression "a saint" conveys to many people an idea of superior goodness, so that were you to say to them, "Are you saints?" they would understand it to mean, "Are you specially good?" "Are your ways, and your hearts, and your tempers better than those of most people?" And naturally they would hesitate, and ought to do so, as to whether the word saint, could in any degree apply to them. I am referring now to Christians only, to whom the word saint is not a nickname expressing contempt and dislike. We know that to many it is nothing more than a term of reproach.

Let us look into the Word of God, to see in what manner the word is there used. We first find the expression in Gen. ii. 3. We there read that God hallowed a certain day. In other words, He set it apart for Himself.

In Exod. iii. 5, we next find it, "Holy ground,"—holy, because of the Lord's manifested presence. The same in Josh. v. 15. If you look carefully into the Hebrew Concordance, you will meet the word again, in speaking of the following days, persons, or things;—

HOLY—HOLINESS.

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1st & 7th Days of Unleavened Bread.	Every one that touched offerings of the Lord made by fire, or that touched the flesh of the Sin Offering.	Exchange of the two latter.
The Firstborn of Israel	The Linen Coat.	Water mentioned in Numb. v. 17.
The habitation of Jehovah.	The Fruit of the 4th year.	The Nazarite.
The nation of Israel.	The Priests.	The man whom the Lord chooses to come near to Him.
The Holy Place and the Most Holy Place in the Tabernacle.	The Holy Convocations, viz.—	The Censers in Numb. xvi., because "they offered them before the Lord."
Garments for Aaron (especially the Crown).	The Sabbath.	The firstling of a Cow, Sheep, or Goat.
Gifts of the children of Israel to the Lord.	The Passover.	The Camp.
Aaron and his Sons	Unleavened Bread 1st & 7th days	The 3 Cities of Refuge west of the Jordan.
His son's garments.	Day of Firstfruits.	Things set apart for the Temple service by David and others.
The Wave Breast.	Feast of Trumpets.	The places whereunto the Ark of the Lord had come.
The Heave Shoulder.	Day of Atonement.	The Temple itself.
The Brazen Altar.	Feast of Tabernacles (1st and 8th days.)	Heaven.
Whatever touched it.	The Shewbread.	The Levites.
The Tabernacle.	The Year of Jubilee.	The Sheep-gate.
The Incense Altar.	Any beast, clean or unclean, presented to the Lord.	Zion.
The Anointing Oil.	The exchange of any such beast.	The Lord's Throne.
The Ark.	A House, or Field dedicated to the Lord.	The Spirit.
The Table and his Vessels.	The estimation of such a field till the year of Jubilee.	Sinai.
The Candlestick and his Vessels.	Every devoted thing.	The Arm of the Lord.
The Laver and his foot.	Tithes of seed or fruit, herd or flock.	The Promise of the Lord.
The Perfume.		The Remnant of Israel.
All the vessels of the Tabernacle.		The Covenant.
The Meat Offering.		
The Sin Offering.		
The Trespass Offering.		
The Peace Offering.		

In the future, it is applied to restored Israel—The Cities of the Lord—The oblation of the Land—The whole limit around the house of the Lord—Every pot in Jerusalem and Judah.

Above all, we find the word applied to the Lord Himself, and to His Name.

Of these things, we find seven called *Most Holy*, or *Holy of Holies*,—and seven more which become Most Holy by anointing. The former are:—

1 The Holy of Holies.—2 The Perfume.—3 The Meat

Offering.—4 The Sin Offering.—5 The Trespass Offering.—6 The Shewbread.—7 Every devoted thing.

The latter are :—1 The Tabernacle.—2 The Ark.—3 The Table and all his Vessels.—4 The Altar of Incense.—5 The Altar of Burnt Offering, and all his vessels.—6 The Laver and his foot. *7. The Candlestick & his vessels.*

Besides this, in the future, the Oblation of the land, and the limit round the house, are called Most Holy.

(To be continued.)

Notes and Fragments.

We wrote to a Bible Student asking if the beautiful change in the revised version from the “eyes of your understanding” to the “eyes of your heart,” in Eph. i. 18, (the chapter to be read for June 18) had been noticed, but received word back that it had not, that day being one of those on which *the reading of the word had been neglected!*

We would ask our readers to study with great care the valuable article on the use of the word “World” throughout the Scriptures now appearing in the “Y. B.”

•We have received 66 Bible Questions from a correspondent in Zurich who will excuse us for not answering more than 12 each month until they are finished.

Many of our correspondents must have very interesting notes and jottings on the margins of their Bibles. We should be glad to receive them that they may be inserted for the good of others. It is not well to keep good things to ourselves.

We are compelled to make this number also 24 pages, chiefly owing to the large number of Bible Queries, and we should very much like to keep it this size, so as to be able to continue the articles now appearing monthly. To do this, however, without incurring a serious loss to the publishers, the circulation must be considerably increased, and we would therefore earnestly trust that our readers will use every endeavour to make the magazine known. We should much regret to have to curtail the space allotted to the Bible Queries.

“One who desires to learn more,” (see The Note Book, “Young Believer” for April) writes as follows:—“I feel more and more that terrible ignorance of the Word is at the bottom of much evil amongst young christians, and just where one would least expect it, because it is often assumed they know things when they live among those who are well taught. They *never really learn anything* to which they have not given time and thought in studying the Bible for themselves.” We hope our readers will lay these weighty words to heart.

Bible Queries.

All Queries for this Class received before the 10th, will be answered, if possible, on the 1st of the following month, i.e., in three weeks.

Q. 246. We insert the following valuable note on the question asked last month, abbreviated from another magazine.

"The inscription on the cross was trilingual, and as John tells us, Hebrew, Latin and Greek, for that is the right order. Now this at once opens the door to differences in the inscriptions, according as an Evangelist gave either the Hebrew, the Latin, or the Greek.

Further, if you attentively read the statements of the Evangelists, you will see that, whilst John and Luke give professedly a full inscription, the former calling it the *title*, and the other the *inscription*, Matthew only professes to give the *accusation*, and Mark tells us he records the *inscription* of the *accusation*. (John xix. 19, 20; Luke xxiii. 38; Matt. xxvii. 37; Mark xv. 26.) From this I conclude Matthew only professes to give a statement of the charge against Him as put over His head. He said He was the King of the Jews, and for that, ostensibly Pilate condemned Him. But John and Luke give the full text of the inscription, the former the Hebrew, and the latter, I believe, the Greek one. John mentions the Hebrew one first, and Luke, if the common reading can be relied on, mentions the Greek first.

Now examining the inscription as found in these two Evangelists, you will see that the one in John is more suited to be the Hebrew one, adapted for the Jews to read, "Jesus the Nazarene, the King of the Jews." To a Greek the mention of Nazarene would be nothing. To the Jew it would mean a good deal. For a Greek, the simple statement, "the King of the Jews" would be sufficient to arouse his scorn.

Probably, then, the different inscriptions did not agree word for word. Matthew clearly gives the full text of none. He only professes to give the cause of the Lord's condemnation, the accusation, not the title, as John, or superscription, as Luke. Mark's is probably from the Latin."

Q. 259. (1) Are Genesis xxxi. 11, 13 the same vision, or does v. 13 refer to v. 3? (2) How is Genesis ii. 5, "before it grew" to be understood? (3) What is the meaning of the first clause of Genesis iii. 1? Zurich.

A. (1) They are the same; the "angel" here is the Lord (see xlviii. 16). (2) The force of the passage is, that the Lord God *made* every plant and herb, they did not grow up as it were spontaneously. (3) Possibly naturally of a subtle nature, and therefore a fit instrument for Satan to use. Animals have distinct natural qualities, and subtilty has been the character of the serpent from all time. In one way it may be used for good, "Be ye wise as serpents." Matt. x. 16.

Q. 260. (1) What is meant by the "commandments, statutes and laws," Gen. xxvi. 5? (2) What is the "desirable raiment," xxvii. 15? (3) Might "and God saw it was good" be omitted in Gen. i. 31, because of Eph. ii. 3? Zurich.

A. (1) God's word at different times to Abraham. The Hebrew often thus repeats the same thought in different words (each with a slight change of meaning) as seen abundantly in Psa. cxix. (2) The hunting dress that Esau was accustomed to wear. (3) Certainly not; "by nature children of wrath" in Ephesians does not refer to God's creation but to man's fall.

Q. 261. What is the typical meaning of "pure myrrh," Ex. xxx. 23? (2) How far are Ex. xviii. 13—27; Numb. xi. 16—29; Deut. i. 9—18 connected? (3) Why has the high priest's sin no promise of expiation or forgiveness? Lev. iv., 7, 26, 31, 35? Zurich.

A. (1) The uses of myrrh in Scripture are so varied that it is difficult to give its typical meaning. We shall be glad to receive suggestions on the subject from our correspondents.

(2) Ex. xviii. 13—27 and Deut. i. 9—15 refer to the same occurrence, Numb. xi. 16—29 to quite a different one. The former is the appointment of captains or rulers, of whom there must have been many hundreds, the latter that of elders, of whom there were only seventy. Exodus may be said to give us the external historical fact of Jethro's suggestion which perhaps may have been known to all, Deuteronomy the internal motives which led Moses to acquiesce in the suggestion. Note the character of the captains ch. xviii. 21, "able men, such as fear God, men of truth, hating covetousness." (3) The high priest being a type of Christ is not represented here as needing atonement.

Q. 262. (1) How is Aaron's reply to Moses (Lev. x. 19) to be understood? (2) What "holy water" was the priest to take? (Numb. v. 17) does it mean the Word? (3) Why is only Caleb named? (Numb. xiv. 24). Zurich.

A. (1) Aaron excused himself on account of his grief (Hosea ix. 4) and Moses accepted the excuse. (2) Probably water from the laver; it may typify the Word of God. (3) It was evidently a special honour put upon him and his seed; possibly he was the more active spirit of the two. In v. 30 we get the two named together.

Q. 263. Kindly explain 1 Cor. vii. 33, 34. A. M. C.

A. These verses speak of the natural tendencies against which the believer needs to be on his guard. Those that are married are necessarily more occupied with the affairs of this life, and it is well to have a warning against the danger of becoming absorbed by these.

Q. 264. Are there seven Marys? and where are they to be found?
H. W.

A. Yes. Miriam—Mara (Naomi in Ruth)—Mary, mother of the Lord—Mary Magdalene—Mary, mother of James and Joses—Mary, sister of Martha—Mary, mother of Mark—(Mary the wife of Cleopas is the same as the mother of James. John xix. 25).

Q. 265. (1.) Is "cast thy *burden* on the Lord" a correct translation? (Psa. lv. 22). (2) Please say if "It is more blessed to give than to receive" are the words of our Lord? (Acts xx. 35).
E. B.

A. (1) "*Burden*" is the right translation; it means what is *brought* to God, hence the word has sometimes the meaning of gift. (2) The Apostle Paul says so. In the Revised Version it reads, "how *He Himself* said," &c. The words however are not recorded in the Gospels, though the thought is.

Q. 266. Why did the devil contend for the body of Moses?
J. C.

A. It has been suggested that Moses being probably one of the two witnesses of Rev. xi., the devil tried to get him out of the way to prevent his testimony as to Christ's rejection and death being brought home; two witnesses being required by Jewish law in all important cases. It is worthy of notice that it is Moses and Elias that appear on the Mount of Transfiguration to speak of His decease, and these are the two who reappear to testify in Jerusalem in Rev. xi. It is also worthy of note that these are the two men of whom, in their death, God took such especial care—one being buried by God, the other translated to heaven.

Q. 267. Will you kindly explain Isaiah lxv. 20? H. N.

A. It means that in the Millennium man's life will no longer be cut down to three score years and ten, but that it will be so prolonged (through all Christ's glorious reign) that if one die at 100 he is accounted an infant; if through sin he is cut off at that early age, it is a curse from God. What a vista of glory such a thought opens up to us.

Q. 268. (1) Please explain John iv. 1; do "Lord" and "Jesus" refer to the same person? (2) Also, Rev. i. 8; does "the Almighty" refer to Christ?
G. F. T.

A. (1) Yes; "Lord" being the title given Him by the Holy Ghost in the narrative, which shows the omniscience of God, while "Jesus" was the name which the Pharisees had heard of. Both are beautifully in keeping. (2) Yes.

Q. 269. Who are "devout men." Acts viii. 2—x. 2, 7; and also "devout women." Also xvii. 4, 17—xxii. 12. A. D. J.

A. It means God-fearing persons either among Gentiles (x. 2) or Jews (viii. 2). They might be still ignorant of Christianity and yet be quickened souls and born again. For the glorious light had only begun to shine down from heaven into the hearts of men, (2 Cor. iv.) So that there were many "Old Testament Saints" even in the Acts.

Q. 270. What does Zech. xiii. 5, 6 mean? T. V.

A. Like many other passages in the prophets it has no doubt a double meaning. The early part refers to literal prophets, but from verse 5 the prophet passes off to speak of Christ. Surely verse 7 proves this.

Q. 271. Please explain (1) Matt. xxvii. 52 in the New Version; also (2) say if Acts xvi. 34 is right. S. C.

A. (1) The passage is acknowledged to be difficult. Probably these were not raised till after the Lord's resurrection, but the fact is mentioned here in connection with His death, as one of the attendant wonders: because it was His death that destroyed the bands of death. (2) See Query 215 "Y. B." "With all his house" refers equally to the rejoicing and believing.

Q. 272. Please say if it is Scriptural to say when speaking of "Election" that the believer's is individual and the Jew's national; also (2) who are the mixed multitude in Numb. xi.

A. (1) Refer to p. 120, vol. 1, "Y. B." We do find in Scripture that the Jews were chosen as a nation for God's earthly people, hence the entrance to this company was by natural birth, and the sign circumcision. Beside this however God had His electing grace of individuals Rom. ix. 7, 13; the one by no means excludes the other. Now God's election is solely individual, no nation being chosen as such, although believers looked at collectively do form "a holy nation." (2) The mixed multitudes were probably largely of mixed Egyptian and Jewish parentage, with possibly some of the lower Egyptians. A similar company are seen when the Jews returned from Babylon.

Q. 273. (1) Will there be children in heaven? (2) Is the Scripture—"it is sown in weakness, it is raised in power"—any proof that children will not be there? (3) Is it possible to grieve our Lord?

A. (1) Whether they will be there *as children* or no, we cannot say. (2) This Scripture is no help, referring only to the weakness of death as such, and the power of a new life in resurrection. (3) The Lord was grieved on earth, and He is the same Jesus "yesterday, to-day and for ever." He has still a heart and loves His own unto the end, and cannot therefore not be grieved (even as Jehovah of old often was, while in heaven) at our wilfulness and hardness. Surely if we grieve the Spirit, we grieve our Lord too. Read Gen. vi. 6 and compare for a type of sorrow even when in the glory, Joseph and his brethren in Gen. 1. 17.

Q. 274. (1) Will you please explain what is meant by the "horn" in Psa. xcii. 10, and many other places? (2) Will you please explain 1 Thess. i. 5, also 2 Peter i. 10?

A. (1) We can only say it is a common symbolic Scripture of strength and power, and that the most frequent allusion is to the unicorn as here. A collection of such passages where "the horn" is used might be of use

BIBLE QUERIES.

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if sent to the "B. S." (2) They did not receive the letter "which killeth," but the Word itself in the power of the Spirit, and thus were born again "of water and of the Spirit." 2 Peter i. 10 means that if we follow on after God, adding to our faith as in verse 5—7, we shall make our election of God certain to all (who have to judge us by our fruits) and as to ourselves shall avoid stumbling and straying.

Q. 275. Dan. vii. 13 brings two persons together in a way which proves that they cannot be one and the same. If the "Ancient of Days" is the Lord Jesus, who is the one like unto the "Son of Man?" E. H.

A. The "Son of Man" is evidently the Lord Jesus Christ, and the "Ancient of Days" is God the Father, though not here referred to as such. The title "Ancient of Days" would however equally apply to the Lord according to Psa. cii. 24 quoted in Heb. i.

Q. 276. Will you kindly explain the meaning of "*absent* from the body, *present* with the Lord?" I always thought that was the believer's place immediately life was out of the body, until I read the question and answer upon Hades and Paradise in the Bible Class. B. J. M.

A. We are sorry if any answer has made you doubt the reality or meaning of the blessed Scripture you quote. We have referred to it but can see nothing to cause you to doubt 2 Cor. v. 6. The closing words of the article in "Biblical Words" on Hades to which you refer ("Y. B." Dec. 1880) are, "The blest who are in Hades, are said even now to be 'present with the Lord.'" (2 Cor. v.)

Q. 277. (1) Will you kindly explain why the title "Lord" is printed sometimes larger and clearer than at others? Has it any divine significance? (2) also what is the difference between Lord and Lord God? P. G. T.

A. LORD is Jehovah, and Lord merely a title. LORD GOD is Jehovah Elohim; LORD expressing covenant relationship, and God, supreme rule and creative power.

Q. 278. In 2 Chron. xi. 22 it says that Abijah was the son of Maachah the daughter of Absalom; in 2 Chron. xiii. 2, that his mother's name was Michaiah the daughter of Uriel of Gibeah, and in chap. xv. 16 that Maachah was the mother of Asa, Abijah's son. Will you please explain it? H. L. N.

A. Daughter is commonly put for grand daughter; if then we understand that Michaiah or Maachah was the grand daughter of Absalom and daughter of Uriel, all is clear. This supposes of course that Uriel married a daughter of Absalom.

Q. 279. Who is the woman mentioned in Gen. iii. 15, and what is the enmity between her and the serpent? T. G.

A. Eve. Literally, the peculiar hatred of mankind against the serpent, but figuratively, it speaks of the true "seed of the woman" the Lord Jesus Christ who bruised the head of the old serpent at the cross, although Satan then bruised His heel. (See Matt. xxvii. 42, 43, and Heb. ii. 14, 15.)

Q. 280. What will become of the infants of believers at Christ's coming? will they be caught up or left behind? I can find no Scripture proof either way. A. G.

A. We believe they will be included amongst "those that are Christ's at His coming." All infants dying go to heaven on the ground of Christ's death for the lost, and when the Lord comes it is not for a class, but for all who if they then died would go to glory, and surely this includes all such infants. The principle throughout Scripture of "thou and thy house" strengthens this greatly for faith.

Q. 281. Is the Mount of Olives in Mark xiv. 26 and Luke xxii. 39 the same as Mount Olivet in Acts i. 12? W. H. W.

A. Yes.

Q. 282. Does the "Spirit of the Lord" (Judges iii. 10,) &c. mean the Holy Ghost? J. T. T.

A. Yes.

Q. 283. (1) Kindly explain 1 John iii. 6, also (2) 1 Pet. iii. 19, which is quoted to prove Purgatory. Please show there is no such place. (3) What is meant by "instant in season out of season." 2 Tim. iv. 2. J. B. S.

A. (1) You will find this explained in Y. B. vol. i., p. 179. (2) And this in Y. B. vol. ii. p. 140. Purgatory, as a place where sin is gradually "purged" away by the prayers or money of those on earth, is entirely confuted by Luke xvi., where we see that, when the portals of the grave are passed, the doom is final and fixed. (3) Ready at *all* times—never relaxing in earnestness and zeal.

Q. 284. Will sins when confessed, be judged before the judgment-seat of Christ? A. B.

A. No sins of believers are judged at the judgment-seat of Christ. They are all judged at the cross. All secret things, however, will there be manifested. We have the Scripture, that in confession sin is forgiven (1 John i.) and if forgiven, we know it is for ever, no more to come up between us and God.

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Q. 285. What is meant by "covering a multitude of sins?"
1 Pet. iv. 8; Jas. v. 20. E. M.

A. These are very precious passages: somewhat, though not altogether, similar to the truth in John xiii. They are quotations from Prov. x. 12. As to their meaning we cannot do better than condense the valuable remarks on the subject made by another, "Love in the Church suppresses the sins which would otherwise destroy union. They are put away by the love which they could not vanquish. This is not as to ultimate pardon, but the present notice God takes in government. If there is variance, if there is little love, if the intercourse is bad, the existing evil and the mutual wrongs, subsist before God: but if there is love which neither *commits* nor *resents* these things, but pardons them, it is then the love that God sees and not the evil." In the case of positive evil, it is love that leads us to wash another's feet, and so the evil is removed and the sin covered.

Q. 286. (1) What does "strong" refer to in Isa. liii. 12? (2) Did Moses write the commandments on the second tables? (See Ex. xxxiv. 1, 27, 28; Deut. x. 2, 4.) W. H. M.

A. (1) The "great" and "strong" among whom the Lord is to have His position are merely emblematical and poetical expressions put here in express contrast with the weakness of death. (2) It appears not, for the "he" in verse 28 might very well refer to the Lord in harmony with all the other passages, and verse 27 evidently does *not* refer to the ten commandments, but to what goes before.

Q. 287. Please explain Eph. iv. 26. C. M. B.

A. Do not treasure up malice. Do not nurse your wrath, and beware in your anger not to sin, for although you *may* be righteously angry, it is so easy to become vindictive and revengeful.

Q. 288. Please say who is the reaper in John iv. 36. H. M.

A. The reapers here were the disciples; the sowers, the Old Testament prophets and teachers.

Q. 289. (1) What language are the four words in Dan. v. 25? (2) Could the astrologers understand any of them? (3) Why is Upharsin changed to Peres in the interpretation? J. H.

A. In the old Chaldee, *Mene mene*, meaning in Hebrew and Chaldee "he hath numbered and finished." *Tekel* (Chaldee) "thou art weighed," or (Hebrew) "thou art too light." *Upharsin*, *pharsin* or *Peres*; *Pharsin* in Hebrew means "the Persians;" *Paresin* in Chaldee signifies "dividing." Possibly the astrologers *would* not as well as *could* not interpret such a fearful message to the king.

Fragmentary Bible Notes.

SEVENS.

Seven "Blessings" in Galatians.—We are "Called," (i. 6) "Justified," (ii. 16) "Crucified," (ii. 20) "Blessed," (iii. 9) "Redeemed," (iii. 13) "Baptized into Christ," (iii. 27) "Made Free," (v. 1).

Seven "Ways of obtaining eternal life" in John:—

BY BELIEVING IN	{	the Son of Man	By eating Christ's flesh and drinking
		lifted up.	His blood.
		only begotten	
		Son given.	By knowing God and Jesus Christ.
		the Son.	
		God who sent	Life given by Christ to His sheep.
		Christ.	

Jehovah's seven "I will's" in Exodus vi.—

I WILL	{	bring you out.— <i>Salvation.</i>
		rid you of their bondage.— <i>Deliverance from Satan's power.</i>
		redeem you.— <i>Purchased by God.</i>
		take you to Me for a people.— <i>Our relationship to God.</i>
		be to you a God.— <i>His relationship to us.</i>
		bring you in.— <i>Resurrection life "brought in."</i>
		give it you.— <i>Heavenly inheritance.</i>

El Shaddai's (the Almighty God) seven "I will's" in Gen. xvii. 2—8.

I WILL	{	make my covenant.— <i>Covenant of free grace.</i>
		multiply thee exceedingly.—
		make thee exceeding fruitful.— } <i>Fruitfulness.</i>
		make nations of thee.— <i>Power.</i>
		establish my covenant for an everlasting covenant.—
		<i>Unchanging love.</i>
		give unto thee all the land of Canaan.— <i>All spiritual blessings.</i>
		be their God.— <i>God Himself.</i>

FAITH, HOPE AND LOVE.

OUR

 FAITH rests on
 LOVE confides in
 HOPE looks for

JESUS

 the great
 the good
 the chief

SHEPHERD

FRAGMENTARY BIBLE NOTES.

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AT JESUS' FEET

To hear His	WORD	as a	DISCIPLE	(Luke x. 39.)
To	WEEP	in	DISTRESS	(John xi. 32.)
To	WORSHIP	in	DEVOTION	(John xii. 3.)

HIS PLACE OURS.

In the *last* chapter of the Gospel of John the beloved disciple occupies the same position in relation to Christ that in the *first* chapter Christ occupies with relation to the Father. In the one we get the "Son in the bosom of the Father;" in the other the Apostle John as the one who "leaned on Jesus' breast." What a theme for our wonder and worship.

THREE CROSSES

"On either side one, and Jesus in the midst."

The SAVED THIEF.	The LORD JESUS.	The UNSAVED THIEF
Sin <i>in</i> him, not <i>on</i> him.	Sin <i>on</i> Him, not <i>in</i> Him	Sin <i>in</i> him and <i>on</i> him.

FANNING AND SIFTING.

Christ fans to get rid of the chaff.—Matt. iii. 12.

Satan sifts to get rid of the wheat.—Luke xxii. 31.

MAN'S GIVING AND GOD'S.

Man's giving: "That every one of them may take a little."	} John.vi. 7—11.
God's giving: "As much as they would."	

PRIDE GOES BEFORE DESTRUCTION.

Study Nebuchadnezzar (Dan. v. 20)—Belshazzar (Dan. v. 23—30)—Amaziah (2 Kings xiv. 10)—Uzziah (2 Chron. xxvi. 16)—Hezekiah (2 Chron. xxxii. 25)—Prince of Tyros (Ezek. xxviii. 2, 5, 17)—Herod (Acts xii. 32.—(See Luke i. 51, 2.)

THE CHRISTIAN & THE WORLD IN JOHN XVII.

He is given to Christ out of the world.—Left in the world.—Not of the world.—Hated by the world.—Kept from the world.—Sent into the world.—Preaches to the world, (all in John xvii.)

The Revised Version of the New Testament.

MATTHEW iii. 4—v. 22.

iii. 4.—“John himself;” this is undoubtedly a more correct translation than “the same John.” The word which the Revisers render “food,” in this verse, signifies literally “nourishment,” “as meat” does in old English. In modern English the meaning of the word “meat” is narrower, and this is no doubt the reason which has led the Revisers to prefer the expression “food.”

iii. 10.—“And even now.”—This is more graphic than “now also.” The latter seems to intimate that the axe had been laid at the root of the trees on some past occasion.

iii. 14. “But John *would have hindered* him.” In the translation of 1611 we read, “But John forbad him.” This latter rendering misses the force of the Greek Imperfect. But “would have hindered him” goes somewhat beyond the original expression. “Was forbidden” is most literal.

iv. 6.—“Lest haply thou dash thy foot.” “Lest at any time” is a rather more literal translation of the Greek word. “Lest haply” has, however, the advantage of resembling the passage in the Psalm more closely. We there find merely, “Lest thou dash thy foot against a stone.” (Psalm xci. 12.)

iv. 12.—“That John was delivered up.” The word translated “delivered up” is the same that is used in speaking of the betrayal of Christ. The words, “was cast into prison” go far beyond the meaning of the Greek.

iv. 21.—“In the boat.” The Authorized Version has “ship.” In modern English we should scarcely say “ship,” in speaking of a vessel used merely for fishing. The Greek word is of the most general import, and is the same as that employed in James iii. 4.

iv. 24.—“Epileptic” is here substituted for “lunatic.” The original word distinctly means “moon-struck.”

v. 10.—“They that have been persecuted.” This is more exact than “they which are persecuted,” and is also more intelligible. The beatitudes, or blessings at the beginning of this chapter, refer primarily to the Jewish remnant. Hence “they that have been persecuted” are the remnant at the close of the persecutions. (See for example Isaiah lxvi. 5).

v. 15.—The expressions “lamp” and “stand” are preferable to “candle-stick.” Candles and candle-sticks do not appear to have been commonly in use among the ancients. The word translated “candle” in Job xviii. 6 and similar passages, means simply “light,” and the “candle-stick” in the Tabernacle (Exodus xxv. 31) was really a lamp-stand, and not a candle-stick at all in the modern sense of the word.

v. 16.—“*Even so* let your light shine before men.” This rendering connects verse 16 with what precedes. In the Authorized Version, verse 16 appears to be independent, as if it were said, “Let your light shine before men, *so that* they may see,” &c.

v. 21.—“Ye have heard that it was said *to* them of old time.” The translation “*by* them,” besides being less literal makes the passage somewhat mysterious. The various precepts quoted in this chapter (verses 21, 27, 31, 33, 38,) were of course spoken *by* God *to* Israel.

v. 22.—“Every one who is angry with his brother.” The words “without cause” are omitted in the Vatican manuscript, though given, as the margin here tells us, by many ancient authorities. “The hell of fire” is substituted for “hell fire.” The margin says “the Gehenna of fire.” “Gehenna” is a corruption of the Hebrew “Gēy'-hinnōm,” or the valley of Hinnom, called also (Jeremiah vii. 32) “the valley of the son of Hinnom.” This valley was on the southern side of Jerusalem, and is first mentioned in Joshua xv. 8. The origin of its

name is not known. We next hear of this place in 2 Chron. xxviii. 3, where we are told that king Ahaz used it for the performance of idolatrous rites. It was here especially that children were "caused to pass through the fire" in honour of Molech, an idol of the Ammorites. (1 Kings xi. 7 ; 2 Kings xxiii. 10.) This custom seems to have existed in Palestine from the earliest times (Deuteronomy xii. 31). Owing to these human sacrifices the name of Tópheth (or abomination) was given to the valley of the son of Hinnom, and the word "Gehenna" is therefore used in the New Testament in order to convey the idea of a place of horrible sufferings. Such is the place reserved for the wicked. It is worth while to mention that the Greek word "Hades" is also translated "hell" in the Authorized Version, (Acts ii. 27, 31, and elsewhere). Hades, however, means merely the place of departed spirits. We therefore find that the Revisers have very properly retained the Greek word wherever it occurs, in order to distinguish Hades from "Gehenna" or "hell."

To Correspondents.

A W G W. We regret to have to ask you to wait till next month for reply, our space being so fully occupied this time.

S C. We have written to a member of the Revision Committee respecting your MSS., and will let you know the result.

G M.—C H v P. Your Queries will be answered in the "Y. B."

A F E. We will notice your Query in next month's "Notes and Fragments."

G M. Thanks for letter received.

LONDON:
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The Bible Student

FOR INTER-COMMUNICATION ON BIBLICAL SUBJECTS AMONGST
YOUNG CHRISTIANS.

Conducted by the Editor of "The Young Believer."

No. 3.

"SEARCH THE SCRIPTURES."

September, 1881.

Notes on last month's Subject.

II.—NAMES AND TITLES OF CHRIST IN THE OLD TESTAMENT.

THE wonderful scope of the Old Testament Scriptures in their references to Christ, renders last month's subject rather a matter for practical study than for a short article. We can therefore in these lines but attempt, and that most briefly and imperfectly, to direct the attention of the Bible Student to some of the more prominent features.

Beginning at Genesis, we find Christ spoken of in connection with man generally, as the "woman's seed"; next, in connection with the narrower circle of Israel, as the "seed of Abraham," to which the remaining titles are all related: LORD coming first, in the interview with Abraham, and here especially referred to Christ in accordance with John viii. 56. The "Shepherd" telling us of watchfulness and care, and the "Stone" of firmness and stability, are titles full of instruction.

Exodus and Leviticus, significantly enough, contain no *titles* of Christ, being so pre-eminently rich in *types*, thus speaking of Him as plainly and even more fully than the previous book.

Numbers gives future titles, and Deuteronomy, the book the Lord quotes continually as a *prophet*, gives that as His title.

Joshua, representing spiritual victory, presents the LORD as our Captain.

We now meet with very few titles as far as the Psalms, though Job obscurely refers to the Lord as the Redeemer.

In the Psalms, Christ passes before us as in a panorama, in

His sufferings and in His glories, in every variety of title, ranging from "a worm and no man," to the "King of Glory," the "Lord's Anointed." We also find Him spoken of as a man, a servant, a priest, a stranger, a stone, &c.

The group of names in the Canticles is a most lovely cluster of jewels, each precious to the believer's heart. Undoubtedly however, the fullest and grandest collection of titles in the Old Testament occurs in Isaiah. Here too, we find great heights and profound depths ranging from the "Everlasting Father" to the "Man of Sorrows." In this book, however, "*the glories*" predominate, just as in the Psalms "*the sufferings*" are more prominent. We cannot, however, dwell on these, but we can imagine no more fruitful field of study than the titles in Isaiah, so full, so rich, so various.

Among the Minor Prophets, Hosea, Micah, Haggai, Zechariah, and Malachi, all speak directly of Christ in varied ways of great interest.

The Second list, though by no means exhaustive like the first, contains the chief titles of Jehovah which are proper to the LORD as such, rather than to God generally, and will be found even more varied than the first, well repaying thoughtful study. Indeed the subjects recorded in the last two months afford a field for the understanding and affections of the new man of the greatest richness; for what subject is so great, so blessed, and so practical as our Lord Himself, of whose glories, as these papers have shewn, all the Scriptures are full.

May our souls be led from these studies into a greater and fuller appreciation of His loveliness, and learn in deeper measure the meaning of the poet's words :—

"Fairer than all the earth-born race,
Perfect in comeliness thou art;
Replenished are thy lips with grace,
And full of love thy tender heart.
God ever blest! we bow the knee,
And own *all fulness* dwells in Thee."

The Holy Bible.

THE BOOKS OF THE BIBLE.—No. III.—OLD TESTAMENT.

NAME AND MEANING.	BY WHOM PROBABLY WRITTEN, OR COMPILED.	WHERE AND WHEN PROBABLY WRITTEN.	CHARACTER OF THE BOOK.
GENESIS, <i>origin</i> , chap. i. 1.	Moses, see John v. 46; vii. 22	On the Plains of Moab, about 1452 B.C.	Seed-plot of all Biblical subjects, principles, and relationships.
EXODUS, <i>departure</i> ...	Moses, see Luke xx. 37; Rom. ix. 15--17	On the Plains of Moab, about 1452 B.C.	Redemption; and the revelation of grace in the construction of the Tabernacle and its holy vessels.
LEVITICUS, from the priestly tribe <i>Levi</i> .	Moses, see Rom. x. 5; Matt. viii. 4	On the Plains of Moab, about 1452 B.C.	God in the midst of the redeemed, and instructing in the truths of sacrifice and worship.
NUMBERS, from the numbering of Israel	Moses, see John iii. 14; Luke ii. 22--24	On the Plains of Moab, about 1452 B.C.	God numbering His redeemed, and their service and testings in the wilderness.
DEUTERONOMY, <i>the law repeated</i>	Moses, see chap. xxxi.; Acts iii. 22	On the Plains of Moab, about 1452 B.C.	God gathering the people, without the intervention of priest and levite, around Himself. Their blessing in the land on the ground of obedience.
JOSHUA, <i>salvation of the Lord</i>	Joshua, chap. xxiv. 26; Acts vii. 45	Canaan, about 1427 B.C.	The accomplishment of Divine counsel (Ex. iii. 8; vi. 6, 8). Canaan the scene of blessing becomes thereby the place of conflict.
JUDGES, Israel's deliverers and judges	Samuel, Heb. xi. 32	Canaan, about 1100 B.C.	The covenant people forgetful of Jehovah; their sins and His signal deliverances.
RUTH, <i>beauty</i>	Samuel	Canaan, about 1100 B.C.	A typical outline of God's purposes respecting Israel.
1 SAMUEL, <i>asked of the Lord</i> , chap. i. 20	Samuel, chap. x. 25; Acts xiii. 22	Canaan, about 1100 B.C.	Israel's rejection of Jehovah as king; man's choice of a king, and its sorrowful consequences.

2 SAMUEL, do. do.	Gad and Nathan, 1 Chron. xxix. 29	Canaan, about 1100 B.C.	The kingdom established in David accord- ing to <i>Divine purpose</i> .
1 KINGS, from Israel's <i>Kingdom history</i> ...	Ezra, Rom. xi. 2-4	Babylon, about 457 B.C.	The public history of the kingdom, espe- cially of the kings of <i>Israel</i> , of whom there were 19. Typical also of the <i>heavenly</i> part of Christ's millennial kingdom.
2 KINGS, do. do.	Ezra	Babylon, about 457 B.C.	
1 CHRONICLES, <i>chron- ological accounts</i> ...	Ezra	Palestine, after the restor- ation about 457 B.C.	The public history of the kingdom, noting especially the sovereigns of <i>Judah</i> , of whom there were 20. Typical also of the <i>earthly</i> part of Christ's millennial kingdom.
2 CHRONICLES, do.	Ezra	Palestine, after the restor- ation about 457 B.C.	
EZRA, <i>help</i>	Ezra	Palestine, after the restor- ation about 457 B.C.	
NEHEMIAH, <i>whom Je- hovah comforts</i>	Nehemiah, chap. i. 1	Palestine, after the restor- ation about 457 B.C.	
ESTHER, <i>Star</i>	Mordecai, chap. ix. 20-32	Persia, about 509 B.C.	
JOB, <i>persecuted</i>	Moses, James v. 11; Ezek. xiv. 14, 20	Land of Midian, (Ex. ii. 15) about 1552 B.C.	
BOOK OF PSALMS, <i>i.e. of Sacred Songs</i>	Many writers, David chief- ly; Ezra, the compiler....	Palestine chiefly. The first, chronologically, is the 90th, the last the 137th (?). The com- position of the whole extended through a period of 1,000 years. Ezra the compiler, on his return from the Babylon captivity about 457 B.C.	A book upon the moral government of God. Job pious, and the sum nearly, of human righteousness, tested in the Divine presence, and found wanting. The prophetic future of Israel, and their latter-day circumstances morally con- sidered. The Messiah's identification with the remnant (Jewish).
THE PROVERBS, <i>i.e. wise maxims</i> , 1 Kgs. iv. 32	Spoken by Solomon except ch. xxx., xxxi.; compiler, (?)	Palestine, probably collected and compiled in the days of Hezekiah (chap. xxv. 1) about 726 B.C.	The path of Divine wisdom for earthly relationships and circumstances.

ECCLESIASTES , the preacher, chap. i. 1, 2	Solomon, chap. i. 1	Palestine, about 975 B.C.	The world, its wealth, wisdom, pleasures, and its boundless resources, are all pronounced <i>vanity</i> . The object neither large nor precious enough for the heart. The moral subjects treated of are love and communion. The Beloved, i.e. Christ, God's object for the heart whether of Jew or Gentile.
SONG OF SOLOMON , see chap. i. 1 with 1 Kings iv. 32 ...	Solomon, chap. i. 1	Palestine, about 1014 B.C.	The grandest of the Hebrew prophets, and containing a full prophetic outline of Israel's future.
ISAIAH , <i>salvation of the Lord</i>	Isaiah, chap. i. 1; John xii. 38—41	Palestine, about 698 B.C.	Moral appeals addressed to the conscience of Judah, with history and prophetic future of the nation.
JEREMIAH , <i>established of the Lord</i>	Jeremiah, chap. i. 1—4; Matt. ii. 17, 18	Palestine or Egypt, about 587 B.C.	Zion's desolation by the Chaldeans, expressed in touching strains of anguish.
LAMENTATIONS , <i>strains of anguish</i>	Jeremiah	Palestine, about 588 B.C.	Chaldean destruction of Jerusalem prophetically and symbolically announced, and Israel's prophetic future in her land.
EZEKIEL , <i>God my strength</i>	Ezekiel, chap. i. 1—3; Rom. ii. 24	Banks of the Chebar, Mesopotamia about 574 B.C.	The rise, course, and doom of the four universal empires, and especially of the third and fourth in connection with the latter day circumstances of Israel.
DANIEL , <i>God my judge</i>	Daniel, chap. xii. 4; Matt. xxiv. 15	Babylon, (at the court) about 534 B.C.	In these appeals, warnings, and prophetic utterances, Israel only is addressed.
HOSEA , <i>deliverance</i>	Hosea, chap. i. 1, 2; Rom. ix. 25	Palestine, about 725 B.C.	The day of the Lord in judgment upon Judah and the Gentiles, and the subsequent blessing of "all flesh."
JOEL , <i>whose God is Jehovah</i>	Joel, chap. i. 1; Acts ii. 16	Palestine, about 800 B.C.	Judgment announced upon those nations in external relationship to Israel, also the judgment of Israel and its future blessing.
AMOS , <i>a bearer</i>	Amos, chap. i. 1; Acts xv. 16, 17	Palestine, about 787 B.C.	

OBADIAH, <i>servant of the Lord</i>	Obadiah, v. 1.	Palestine, probably, about 587 (?)	The burden of Edom, whose rage and pride against Israel knew no bounds: see Ps. cxxxvii. 7.
JONAH, <i>a dove</i>	Jonah, chap. i. 1; Matt. xii. 39—41.	Palestine or nigh Nineveh, about 826 B.C.	The instructive history of this Jewish prophet and God's governmental dealings with nations are finely blended in this book.
MICAH, <i>who is Jehovah?</i>	Micah, chap. i. 1; Matt. ii. 5, 6	Palestine, about 750 B.C.	God judging Israel and all the earth from His temple, but sovereign mercy is yet in store for Israel, chap. vii. 20.
NAHUM, <i>consolatory</i>	Nahum, chap. i. 1; Rom. x. 15	Palestine probably, about 713 B.C.	God's character in judgment while revealing the doom of Nineveh, destroyed about 625 B.C.
HABAKKUK, <i>an embrace</i>	Habakkuk, chap. i. 1; Acts xiii. 41	Palestine, about 626 B.C.	The prophet identifying himself in heart and interest with the condition and circumstances of the people before God.
ZEPHANIAH, <i>protected of the Lord</i>	Zephaniah, chap. i. 1.	Palestine, about 630 B.C.	Thorough and unsparing judgment upon Israel and the Gentiles lying near to Palestine, glory gilding the future.
HAGGAI, <i>festive</i>	Haggai, chap. i. 1; Matt. xxi. 4, 5	Palestine, about 520 B.C.	The indifference of the returned remnants to Jehovah and His house with the future glory of the Lord and of His coming kingdom.
ZECHARIAH, <i>remembered of the Lord</i>	Zechariah, chap. i. 1; Matt. xxi. 4, 5	Palestine, about 520 B.C.	Here the royalty of Christ and His connection with the Jews and the Jews alone, especially in the future as the Deliverer of His people from their sins and Gentile enemies are in question.
MALACHI, <i>the Lord's messenger</i> ch. iii. 1	Malachi, chap. i. 1; Matt. xi. 10	Palestine, about 420 B.C.	Jehovah's closing message to and pleading with Israel, or rather Judah, returned from the captivity to Palestine.

The Bible Students' Class.

SINCE last month the following have expressed a desire to join the Class, and we accordingly give their numbers:—

118 W. A., Finsbury.	119 G. L.	120 A. P.
121 G. C. D.	122 C. J. L.	123 S. R. W.

As several have written to enquire the manner in which they can join, we extract the following from the first number of the Magazine:—
 “With regard to the Class, any Bible Students can join it at any time by sending their full names and addresses, together with their first papers on the subjects proposed for the month. In the next number of the “Bible Student,” their letters will be acknowledged and their reference numbers given.”

The subject selected for this month is:—

“Pride and Humility as spoken of in Scripture by precept and example.”

The subdivision is arranged as follows:—

Old Testament Scriptures speaking of PRIDE, its varieties, its characteristics, its punishments, its results, its judgment by God.

Genesis to Esther, by 54, 55, 56, 57, 58, 59, 60, 61.

Job to S. Solomon, by 62, 63, 64, 65, 66, 67, 68, 69.

Isaiah to Malachi, by 70, 71, 72, 73, 74, 75, 76, 77.

New Testament Scriptures—

Gospels and Acts, by 11, 12, 13, 14, 15, 16, 17.

Epistles and Revelation, by 18, 19, 20, 21, 22, 23, 24.

Examples of Pride in Old Testament—

Genesis to Psalms, by 78, 79, 80, 81, 82, 83, 84, 85, 86.

Proverbs to Malachi, by 87, 88, 89, 90, 91, 92, 93, 94, 95.

Examples of Pride in New Testament—

By 25, 26, 27, 28, 29, 30.

Old Testament Scriptures speaking of HUMILITY as above—

Genesis to Psalms, by 96, 97, 98, 99, 100, 101.

Proverbs to Malachi, by 102, 103, 104, 105, 106, 107.

New Testament Scriptures—

Gospels and Acts, by 31, 32, 33, 34, 35, 36, 37.

Epistles and Revelation, by 38, 39, 40, 41, 42, 43, 44, 45, 46, 47.

Examples of Humility in Old Testament—

Genesis to Psalms, by 108, 109, 110, 111, 112, 113.

Proverbs to Malachi, by 114, 115, 116, 117, 118, 119, 120, 121, 122, 123.

Examples of Humility in New Testament, Christ excepted—

By 48, 49, 50, 51, 52, 53.

Illustrations of the Humility of Christ—

By 1, 2, 3, 4, 5, 6, 7, 8, 9, 10.

We see clearly from the complete way in which the subject for last month has been worked out by the Class, that it has indeed been a labour of love, and we do not need the numerous letters we have received to assure us of the profit and blessing that have been received by the seekers. Truly no more blessed theme for reflection and instruction can be found.

We have received papers from all but Nos. 7, 23, 24, 39, 54, 72, 75, 82, 86, 87, 95, 96, 99, 102, 104, and 113, who we hope will be able to send us papers next time. We have however received three or four papers *without a number*, which we conclude came from some of the above.

We would point out to some of our correspondents the difference between "*types*" and "*titles*." Many have given long lists of the latter because there were none of the former in their portions. "*Metaphors*" would seem to be on the border land between the two, but as a rule we have not included such in the lists. We shall be glad to receive suggestions with a view to rendering the following lists more complete and correct.

On comparing the papers we have found it advisable to subdivide the second division of types into two sections, making three in all.

DIVISION I.—Direct types of Christ with Scriptural proofs annexed.

(In many of these instances, even were there no direct proofs forthcoming, they would still be regarded as types, coming under Division II.)

ADAM.—(Gen ii.—iv. ;) Rom. v. 14. Head of the *Old* creation (ch. i. 26). Christ of the *New* (1 Cor. xv. 22; Rev. iii. 14). In relationship with Eve (figure of the Church. Eph. v. 32).

MELCHIZEDEK.—(xiv. 18—24;) Heb. vii. *Now* Christ, though a Priest after the order of Melchizedek, is for us all that Aaron was for Israel. *In the Millennium* He will be manifested as the antitype of Melchizedek, blessing restored Israel as King and Priest, God being then revealed as the Most High God, the possessor of heaven and earth. (Dan vii.) It will be observed that it is in his position as king and priest rather than in his person that Melchizedek is typical.

ISAAC.—(xvii.—xxviii.) "And in thy seed shall all the nations of the earth be blessed." (Gen. xxii. 18). Thy seed "which is Christ." (Gal. iii. 16, 17.) The heir of the promises, he is sacrificed willingly (Heb. x. 7) and raised again in figure, (ch. xxii.; Heb. xi. 19) is given all his father's possessions, (xxiv. 36; John xvi. 15) and remains hidden in the

ather's house while Eliezer (type of the Holy Spirit) returns to the far country and obtains a bride for him (the Church in figure) who receives tokens of favour and bridal gifts, and is brought to him across the wilderness.

MOSES.—The Mediator of the Old Covenant, (Ex. xx. 19) Christ, of the New. (Heb. viii. 6). Taking his place with his oppressed brethren and seeking to be their deliverer, he is rejected by them (John i. 11); in his rejection, he receives a Gentile bride, (the Church in figure) is faithful in all his house, (Heb. iii.) and as a prophet is the forerunner of Christ. (Deut. xviii. 15).

To obtain a full view of the One who not only delivers His people from bondage but after carrying them through the wilderness, brings them into a land of rest, we must combine the types of Moses and Joshua: we may add that Moses and Aaron present to us the Apostle and High Priest of our profession. (Heb. iii. 1).

AARON.—As high priest. (Heb. v. 1—5; also ch. ix.) The materials of which his holy garments of *glory and beauty* (in the Septuagint the same words as are translated glory and honour, Heb. ii. 9) were made, typify in a most striking way the varied excellencies of our Lord, and the manner in which He bears His people in priestly service on His *heart* and *shoulder* before God. Aaron likewise on the great day of atonement (Lev. xvi.) offered the sacrifice for the people and made an atonement for them in the Holy place. (Heb. ix. 11—14).

THE PASSOVER.—(Ex. xii.) Christ our Passover. (1 Cor. v. 7). A Lamb without blemish. Not a bone to be broken. (John xix. 36).

MANNA.—(xvi. 15.) "I am the living bread which came down from heaven." (John vi. 51.)

THE ROCK.—(xvii. 6.) "And that Rock was Christ." (1 Cor. x. 4.)

THE HEBREW SERVANT.—(xxi. 2—6.) Psa. xl. 6; Heb. x. 5.

THE MERCY SEAT.—(xxv. 17—22.) "Whom God hath set forth to be a propitiation (or mercy seat)." (Rom. iii. 25.)

THE VAIL.—(xxvi. 31—33.) "Through the vail, that is to say, His flesh." (Heb. x. 20.)

THE OFFERINGS.—(Leviticus.) Without going into detail we may say Heb. x. and xi. give clear proofs that the offerings are *directly* typical of Christ, though it might perhaps be difficult to give direct proofs that each offering is typical. It is as a whole however that they give so deeply interesting and instructive a view of His person and of the different aspects of His work.

BURNT OFFERING.—The *voluntary* offering by Christ of Himself in devotedness to God *unto death* for a sweet savour. (John x. 18; Eph v. 2; Heb. x. 7.)

MEAT OFFERING.—Similar to the burnt offering, save that it does not present to us prominently the thought of death, or the consuming by fire (judgment of God); it would represent the perfection of Christ in life on the earth, devoted to the Father's will and acceptable to Him. (Matt. iii. 17; xvii. 5; John vi. 38; Heb. x. 7, and many other passages).

PEACE OFFERING.—Here in addition to much that has already been presented in the burnt offering, we find that the one who offered the sacrifice partook, in company with his friends and with the priest (ch. vii. 11—21; 28—34) of some of that which was not wholly consumed as a sweet savour to God, typifying the communion of the believer with the death of Christ. (Compare ch. vii. 21 and 1 Cor. xi. 27—34.)

SIN AND TRESPASS OFFERINGS.—In all their various details present the work of Christ as that which meets the sinner's need, and the manner in which the sins of the one who comes to God are dealt with by Him.

Taking the prominent instance of the two goats in Lev. xvi. we may say that there are brought out the truths of Rom. iii. and iv.; propitiation and substitution. The identity of the offerer and offering, as expressed by the laying on his hands, points to the truth that Christ was made sin for us.

We may note that in the sin offering, the offering is identified with the *guilt* of the offerer, in the burnt offering the offerer is identified with the *sweet savour* of the offering.

BRAZEN SERPENT.—Numb. xxi. 9; John iii. 14.

JOSHUA.—The leader of God's people into the promised land. (Heb. iv.) See also remarks under Moses.

DAVID.—"A man after mine own heart which shall fulfil all my will." (1 Sam. xiii. 14; Acts xiii. 22; Hos. iii. 5; Ezek. xxxvii. 25; Matt. xii. 3, 4) The anointed of God, who though long in the place of rejection, his rightful throne usurped by another, is finally owned as king, and leads his people to victory, yielding up the kingdom to

SOLOMON.—Type of Christ as king in Millennial glory and in peace. (Luke xi. 31) (This type should perhaps come under Division 2.)

ELIAKIM.—2 Kings xviii. 26; Isa. xxii. 20—22; Rev. iii. 7.

JONAH.—Luke xi. 29, 30, 32, in testimony and death.

DIVISION II.—Indirect types and figures of Christ.

LIGHT.—Gen. i. 3; John i. 9; viii. 12; Acts xxvi. 13.

The **SUN** to rule the day.—Gen. i. 16; Mal. iv. 2. "The Sun of Righteousness." Psal. lxxxiv. 11; Isa. lx. 1.

The **SUN** to divide the light from the darkness.—Gen. i. 18; John iii. 19; 2 Cor. iv. 6; vi. 14.

These three are figurative, rather of the effects of the *work* and presence of Christ on earth, than of Himself.

The **FIRSTLING** of the flock.—Gen. iv. 4; John i. 29.

The **RAM** of God's providing.—Gen. xxii. 13; Rev. v. 12; John iii. 16.

JOSEPH.—Loved of his father, (Matt. iii. 17) hated by his brethren, (John i. 11; viii. 37) sold by them for silver, (Matt. xxvi. 15) passed for dead, (Acts ii. 23) in his rejection by them is exalted to the place of power, (Phil. ii. 9, 10) and receives a Gentile bride, (Eph. iii. 6; Rev. xix. 7) reveals himself in grace to his brethren in the time of their distress, (when the recollection of their former treatment of him causes them trouble of heart, Zech. xii. 10) and places them in the best of the land. (Zech. viii. 12, &c.)

The **ARK** of God.—Of which the mercy seat formed a part, (Rom. iii. 25) and wherein were placed the tables of the law. (Psa. xl. 8; Heb. x. 7.)

The **TABERNACLE**.—In all the details of its structure and furnishing; of these we can here but briefly indicate a few of the most striking. The brazen altar. (Heb. xiii. 10) The golden altar of incense. (Heb. xiii. 15; Rev. viii. 3) The door of the court, made of the same materials as the vail. (Heb. x. 20) The sockets of the tabernacle boards made of silver—the redemption money. The wood everywhere covered with gold—Divine righteousness in Christ; save in the brazen altar whereon the sacrifices were consumed with fire—the judgment of God.

The **FIRSTFRUITS**.—Lev. xxiii. 10; 1 Cor. xv. 20.

The **NAZARITE**.—Numb. vi. Christ in consecration to God, separated from all the claims that nature has on man, (Luke ii. 49; John ii. 4; also Matt. xxvi. 29).

The **RED HEIFER**.—Numb. xix. The believer, knowing the value of the blood (v. 4) as the ground of his justification, is in failure restored through the application of the water—the word in all its testimony to Christ.

The **CITIES OF REFUGE**.—Numb. xxxv.; Heb. vi. 18. It is interesting also to notice that the Jews having ignorantly slain Christ (ch. xxxv. 11; Acts iii. 17) are kept out of their land and do not again take possession of it so long as He exercises on high a priesthood such as was that of Aaron (ch. xxxv. 28) but are eventually restored to it.

The **ARK** in Jordan.—Josh. iii. 13. Christ in death drying up the waters for us.

The **OLD CORN** of the land.—The believer regarded as risen and seated in heavenly places (Canaan) in Christ, (Eph. ii. 6) feeds upon Christ risen and glorified (Col. i.), in contrast with his position in the

wilderness feeding upon the manna, (Christ in humiliation, as the bread which came down from heaven.)

CYRUS.—Isa. xlv. 1. The Anointed of God.

STONE cut out without hands.—Dan. ii. 34; Matt. xxi. 42—44. This stone is more strictly typical of the Kingdom to be established by Christ, than of Christ Himself.

DIVISION III.—Presumed types or figures of Christ.

HERB yielding seed after its kind.—Gen. i. 12; John xii. 24.

The FRUIT TREE yielding fruit.—Gen. i. 11; John xv. 5.

The TREE OF LIFE.—Gen. ii. 9. Christ the Source of life. (Rev. ii. 7.)

COATS of SKINS.—Gen. iii. 21. The righteousness of God in Christ; death the *only* thing that can cover a sinner's nakedness before God (Matt. xxii. 12, &c.)

ABEL.—Gen. iv. 2. Cain being perhaps figurative of the Jews. (See Lamech's prophecy (Gen. iv. 23, 24) which may refer to Christ.)

The ARK.—Gen. vi. 14. Safety in Christ *alone*. (Acts iv. 2.)

The PILLAR of FIRE and of the CLOUD.—Ex. xiii. 22; John xviii. 6. Our Guide and Protector.

The TREE cast into the water at Marah.—Ex. xv. 25. Christ's cross making the bitter sweet. (1 Pet. iv. 13.)

The precious INCENSE.—Ex. xxxi. 34. Christ's fragrance.

AARON'S ROD that budded.—Numb. xvii. Priestly grace in the power of a life which is the conqueror of death, (the buds growing out of a dry rod) that which leads through the wilderness.

The SCARLET THREAD.—Josh. ii. 18. The death of Christ giving safety.

SHILOH.—Josh. xviii.; Gen. xlix. 10. Perhaps Christ as a gathering centre.

JUDGES.—Generally. (Luke i. 71).

SAMSON.—A Nazarite, bound by his own people whom he sought to deliver, and given up to his enemies, is conqueror even in death. (Judges xvi. 30; Heb. ii. 14.)

BOAZ.—Redeemer of Israel's inheritance, receives a Gentile bride, (Ruth).

SAMUEL the Prophet.—(See also 1 Sam. ii. 26; and Luke ii. 52.)

The TEMPLE.—Rev. xxi. 22.

ESTHER.—In her work for her people. (observe Esther iv. 16; v. 1.) (resurrection).

ELIHU.—Job xxxii.

A TREE planted by the waters.—Psa. i.

ISAIAH.—Ch. viii. 18; Heb. ii. 13.

JEREMIAH.—Ch. xi. 19; xxxviii. 7—14; Isa. liii. 7; Psa. lxix. 2.

EZEKIEL.—As priest, Son of Man, prophet, messenger to Israel, bearer of the iniquity of Israel. (ch. iv. 4.)

DANIEL.—Ch. i. 9, 17; Luke ii. 47, 52, &c.

Holy—Holiness.

(Continued.)

WE will now refer to those passages which specially belong to the New Dispensation. Old Testament persons and things which are spoken of as holy in the Old Dispensation, and thus mentioned in the New, are not included in the following list, nor are Angels, Prophets, and the Scriptures, because though the word Holy is not applied to them in the Old Testament, they were already holy in Old Testament times. Nor is John the Baptist, (called holy, Mark vi. 20) included in the list specially belonging to the New dispensation.

One example only is given of each.

Luke i. 35—"That holy thing."

John x. 36—Jesus.

„ xvii. 19—Christ and His people.

Acts ix. 13—The name of *saints*, (holy people) given to believers. (They are called by this name 48 times, not including passages where believers in other dispensations are also called Saints.)

Rom. xii. 1—The bodies of believers.

„ xvi. 16—"An holy kiss."

1 Cor. iii. 17—"The temple of God is holy, which ye (believers) are."

„ vii. 14—The children of believers called holy, the unbelieving husband or wife said to be sanctified.

Eph. iii. 5—Apostles and Prophets of New Testament.

„ v. 26—The Church.

1 Thess. v. 27—Brethren.

1 Tim. iv. 5—Every creature of God sanctified by the word of God and prayer.

2 Tim. i. 9—Calling.

„ ii. 21—The man purged from the vessels to dishonour is sanctified.

Heb. ii. 11—Christ and His brethren.

1 Pet. ii. 5, 9—Priesthood and nation, as applied to Christians.

2 Pet. i. 18—“The holy mount.”

„ iii. 11—“Holy conversation.”

Rev. xx. 6—He that hath part in the first resurrection.

„ xxi. 2—City (from Heaven) called (v. 10) Jerusalem (from Heaven.)

(To be continued.)

Errata.—P. 35, line 15, read, Aaron and his sons; line 16, his sons' garments; p. 36, line 4, add No. “4 The candlestick and his vessels,” alter the following Nos. accordingly.

Fragmentary Bible Notes.

SEVENS.

ALL CHRIST.—Observe in Lev. xvi. 11, 12, 13, Christ in seven aspects as Aaron—the sacrifice (bullock)—the altar—the vail—the incense—the mercy seat and the LORD.

WITH CHRIST.—“With Me.” (Luke xxiii. 43.) “With Me.” (John xvii. 24.) “With the Lord.” (1 Thess. iv. 17.) With Me.” (Rev. iii. 4.) “With Me.” (Rev. iii. 20.) “With Me.” (Rev. iii. 21.) “With Him.” (Rev. xx. 6.)

Seven “Blesseds” in the Revelation.—Rev. i. 3—xiv. 13—xvi. 15—xix. 9—xx. 6—xxii. 7—xxii. 14.

Seven “Gifts” in Rom. xii. 6—8.—Prophecy—Ministry—Teaching—Exhorting—Giving—Ruling—Shewing Mercy.

Paul's Sevenfold Loss for Christ.—Circumcised the eighth day—of the stock of Israel—Of the tribe of Benjamin—An Hebrew of the Hebrews—A Pharisee—Zeal (persecuting the Church)—righteousness of the law—all “counted loss for Christ.”

Seven “Kingdoms.”—Of God (Matt. xii. 28)—Of heaven—(Matt. iii. 2)—Of His dear Son (Col. i. 13)—Of the Father (Matt. xiii. 43)—Of the Son of Man (Matt. xvi. 28)—Everlasting (Dan. vii. 27)—Heavenly (2 Tim. iv. 18).

Bible Queries.

All Queries for this Class received before the 10th, will be answered, if possible, on the 1st of the following month, i.e., in three weeks.

Q. 290. Please explain 1 Tim. v. 24, 25. H. L. L.

A. In some sins the judgment is immediate as in Esau's case, &c.: in others it is delayed, though none the less sure. Likewise with good works; in some cases the reward being open and without delay, in others, though equally sure, it may be deferred, in many cases not being received in this life at all. These general principles were valuable guides to Timothy in forming a correct estimate of the conduct or worth of others.

Q. 291. What is the meaning of "Thou hast kept the good wine until now." John ii. 10? J. S. R.

A. Simply that the wine miraculously produced by the Lord from water was so far superior to that provided by the bridegroom, that it alone could be called "good."

Q. 292. (1) Please explain Matt. x. 23. (2) Is there any connection between the shoes that Moses (Ex. iii. 5) and Joshua (Josh. v. 15) were told to put off, and the shoes of Eph. vi. 15? If so, when are the latter to be put off? E. S. M.

A. (1) This passage clearly does not refer directly to Christians, (who have no special mission to the cities of Israel) but to the Jewish remnant, who will proclaim the gospel during Daniel's last week, after all Christians have been taken to heaven. These form the "brethren of Christ," (Matt. xxv. 40) and they will not have completed their mission before the public return of the Son of Man to Olivet. (2) No. The shoes loosed from Joshua's feet as well as Moses' feet shows that the *warfare* of the Lord is as holy as His *redemption*; but the shoes of neither were put off when resisting the enemy, which is the aspect of Eph. vi. Here however, shoes are merely used as expressive of the gospel of peace, and we cannot say that we are to take them off when in God's presence.

Q. 293. Please give the Scripture on which the following verse of a hymn is based.

"He hell in hell laid low,
Made sin He sin o'erthrew,
Bowed to the grave destroyed it so,
And Death by dying slew." A. F. E.

A. We do not always undertake to justify the expressions of hymns, but in this case the first line is clearly anticipative of Rev. xx. 14 (a result of Christ's work). The second line reminds us of 2 Cor. v. 21; Heb. ii. 14; and Rom. vi. The other lines recall 2 Tim. i. 10, "Who hath abolished death," and 1 Cor. xv. 54, 55.

Q. 294. Is the comma placed rightly in Heb. x. 12 after "for ever?" Does for ever mean eternal? (2) What is meant by being baptized "unto remission of sins" in Acts ii. 38, (Rev. ver.) also "all who were baptized *into* Jesus Christ, were baptized *into* His death," (Rom. vi. 3) and "as many of you as were baptized *into* Christ did put on Christ?" (Gal. iii. 27.) Is it possible to be baptized "into" Jesus Christ apart from 1 Cor. xii. 12, 13? Peter baptizes "*unto* remission of sins," others, "*into* Christ;" why the distinction? Ought not the word "all" (Rom. vi. 3; Rev. ver.) to be be "as many" as in Gal. iii. 27.

A. W. G. W.

A. The margin of the Revised Version is best—"for sins, for ever sat down," or "sat down in perpetuity." The expression means sitting in contrast to working, and the work being for ever finished and nothing now left to be done, the sitting is also for ever (*looked at in connection with the work*). (2) There is no doubt that all these passages whether "for" or "unto remission," or "into" or better "unto Christ," refer to water baptism, and are connected *negatively* with the pardon of sins (Mark xvi. 16), and *positively* with a profession of the name of Christ; the one baptized becoming thus, outwardly at any rate, a partaker of Christ (Heb. iii. 14). 1 Cor. xii. on the contrary is the baptism of the Spirit *into the body* of Christ, and is always real and eternal in its character. "All who" (Rom. vi. 3 R. V.) is practically the same as "as many as."

Q. 295. Please [say why believers are called *children* in John i. 12, and Rom. viii. 16, 17, 21 (Rev. ver.), and *sons* in Rom. viii. 14, 19, and Gal. iii. 26, iv. 5.

A. W. G. W.

A. "Children" is a broader word than "sons" and signifies relationship by birth, and as such is true of Old Testament saints as well as Christians. "Sons" is an individual title of privilege, "by adoption" and has reference to inheritance as well as to present nearness (shown by the cry of Abba Father), and is peculiar to Christians. Hence "sons" in Rom. viii. 14, is connected with the cry v. 15, and in v. 19 with the manifestation in glory, whereas in the other verses the kindred truth of childhood is taught. Galatians teaches most distinctly the value of the difference between childhood and sonship. An article "From Infancy to Manhood" in the "Young Believer," vol. i., would help on this subject.

Q. 296. Whom do the four beasts in Rev. iv. 6 typify?

E. S. M.

A. For a full answer to this refer to Biblical Words and Phrases in Y. B. vol. ii. p. 68, "The four beasts," and p. 159, "Cherubim," also Q. 109, Y. B. vol. ii. p. 193.

Q. 297. Is Numb. viii. 25, 26, typical of our future?

R. L.

A. It cannot be said to be directly typical, though no doubt there is an analogy, especially as in Rom. xv. 16, Paul refers to v. 21 of this chapter.

BIBLE QUERIES.

65

Q. 298. (1) Were there literally nine temptations before Numb. xiv. 22? (2) Of what might Og, king of Bashan and Sihon, king of the Amorites stand as types? (3) To what do "statutes and judgments" refer. Deut. iv. 5, 6? Zurich.

A. (1) Certainly, it says so; but it does not necessarily follow that all are recorded; only such as are for our instruction are preserved. (1 Cor. x. 11). (2) Only generally, as typical of the power of the enemy. They were Amorites, and as such were to be destroyed. (Gen. xv. 21). (3) The whole law of the Lord. (See Exodus, Leviticus and Numbers). This book (Deut.) is a recapitulation of these to the new generation (born in the wilderness) that had risen up in their father's stead, ere they entered the land.

Q. 299. (1) Please say how is it that the mountain from which Moses saw the land is called Abarim in Numb. xxvii. 12, and Pisgah in Deut. iii. 27. (2) Does Deut. xxvi. 5 refer to Jacob? Zurich.

A. (1) Pisgah is part of the mountains of Abarim, of which mount Nebo is the highest peak. (2) Certainly.

Q. 300. (1) Has the expression "unto this day" (Josh. iv. 9; Judges vi. 24; 1 Kings viii. 8) any reference to the last days? (2) What is meant by the company of two armies or Mahanaim? (S. of Sol. vi. 13; Gen. xxxii. 2). (3) Is Satan, or more directly the Assyrian, meant by the mighty and terrible one. Isa. xlix. 25? Zurich.

A. These expressions refer to the time the book was written. (2) Mahanaim means "two hosts," (Gen. xxxii. 2, 7) and was a famous city in Israel, being at one time David's only refuge. (2 Sam. xvii. 24; 1 Kings ii. 8). The obscure passage in Cant. is literally, "We see as it were the (religious) dance of the two hosts of Mahanaim," referring probably to some well known religious rites there. (3) More probably the oppressors of Jerusalem, and notably the Roman Empire.

Q. 301. (1) Please explain the meaning of Isa. xxxix. 8, "For there shall be." The Elberfeld German version has "if." Does it not seem selfish? (2) Does Isa. lii. 14 refer to the Lord's appearance on earth? (3) Please explain "So shall he sprinkle many nations." (v. 15.) Is the Spirit or the judgment referred to? Zurich.

A. (1) 2 Kings xx. 19 favours the German, and it certainly does seem a selfish speech. (2) No doubt, and is therefore a far more correct portrait than those circulated by men in pictures, &c. (3) We should be glad to know the exact force of "sprinkle" in this passage from any of our readers.

Q. 302. What is meant by "we hid as it were our faces from Him?" (Isa. liii. 3.) Zurich.

A. Avoided and disregarded Him; did not own or recognize Him.

Q. 303. In Ex. xvi. 31 the manna is said to have tasted like wafers made with honey; in Numb. xi. 8, like fresh oil. Please explain the apparent discrepancy. A. D. J.

A. The taste might very well resemble both. There is no absolute antagonism between the two. At the same time spiritually it may bear the meaning, that as we travel further on our journey we get a richer taste of Christ, we appreciate Him more and understand His life down here better.

Q. 304. Why are we told that Moses, Aaron, Nadab and Abihu saw God? (Ex. xxiv. 9, 10). L. B. W.

A. Because they saw the LORD, Jehovah; the One whom we know as Christ, who is ever the Revealer of the Godhead; *then* showing forth God, *now* revealing the Father. God the Father is never seen at any time, all manifestations being in His Son. (John i. 18).

Q. 305. Is it true in reference to Josh. xiv. 15, that there should have been no rest till *all* the land was conquered? Does it not say in Josh. xxii. 4, "God gave them rest?" C. E. S.

A. Josh. xiv. 15 merely states an historical fact which xviii. 3 shows was not justified. Ch. xxii. 4 does not occur till after xxi. 43, 44, so that the second was right, the first wrong.

Q. 306. Please explain 1 John v. 7. C. E. S.

A. Refer to "Y. B." vol. ii. p. 27, Q. 46; also to "Y. B." Jan., 1881, p. 28, Q. 170. If you require more, write again.

Q. 307. What is the meaning of Phil. iii. 11, "If by any means I might attain unto the resurrection of the dead?" S. R. W.

A. The joy before him was so great that the way he reached it mattered not—by martyrdom, by crucifixion, or by any other way. The passage does not express a doubt of attaining it, but his indifference as to the path, so long as he attained the goal.

Q. 308. (1) Please say why the number Joab gave David differs in 2 Sam. xxiv. 9 and 1 Chron. xxi. 5. Was it confused because God had said Israel should be without number? (2) Why was the *second* day's work in Creation not pronounced by God "good" as all the others. (Gen. i. 6—8?) J. W.

A. (1) We cannot say why the result varies in the two records. Josephus gives Israel 900,000 and Judah 400,000. (2) The second day's work was merely ordering and dividing; nothing fresh was created or brought forth, to which the term "good" could apply.

Q. 309. Please explain the difference between "fathers, young men, and children" in 1 John ii. 12, 13. (2) Why is the word "fully" put in Acts ii. 1? H. L. L.

A. Read from "Infancy to Manhood," "Y. B.," vol. i. The terms represent three stages of Christian growth. The children being characterized by knowing the Father; the young men, by their strength; and the fathers, by knowing Christ. (2) Because it was now absolutely fulfilled never to be repeated. It is remarkable that of these great Jewish feasts, two, passover and tabernacles will be revived in the Millennium. (Ezek. xlv. 21, 5.) Pentecost never will.

Q. 310. (1) Into what is it we are said to be grafted in Rom. xi. 17—20? (2) Does the word "angels" in Rev. i. 20 represent the ministers of each Church? A. H.

A. (1) Into the olive tree of the people of God on earth, whose are the promises of God. Of this Israel was the root, and the Gentiles come in now, on the rejection of Israel nationally. Abraham was really the root, but the bad branches (the literal seed) had been broken off in order that good branches, the spiritual seed, might be grafted in. (Rom. iv.) The whole is connected with outward position and profession on the earth. (2) Possibly the leading person. (See "Y. B.," vol. ii., p. 192, Q. 105).

Q. 311. (1) Please explain fully Heb. xiii. 10. (2) If sins confessed will not be brought up between us and God at the judgment seat of Christ, how are we to understand 2 Cor. v. 10? C. M. B.

A. Does this not clearly refer to Numb. xviii. 8, with which compare 1 Cor. ix. 13 and x. 18? The sacrifices belonged to Aaron and his sons, (Christ and the Church) not to the Levites who served the tabernacle (the Jews). (2) 2 Cor. v. 10 is a general passage and does not touch the question, but is explained by Rev. xxii. 12; 1 Cor. iii., &c. Everything doubtless will be brought up that will assist in determining our places in the glory, but the Lord will never deal twice with the soul about the same thing.

Q. 312. (1) Will there be instrumental music in the Millennium? is Rev. xiv. 2 figurative or literal? (2) 2 Cor. v. 10 speaks of the believers' manifestation before the judgment seat of Christ "that they may receive the *things* done in the body, &c.;" is every sin committed *before* conversion brought up there? C.

A. (1) Doubtless there will on earth, but in the Revelation we get heavenly things described. On consideration it will be apparent that *no words exist in our language* to describe what is there, hence in describing them the Spirit is forced to use earthly symbols that will most clearly re-

present to us what He wishes to convey. These are figures, therefore, for the simple reason that there are no words to convey what is in heaven. (2) If one object of this judgment seat be to assign the believer his true place in the glory, (see Luke xix. 15, &c.) as we believe, then it is evident that all that will have a bearing on this will be brought up. A believer's history however begins with his birth. We cannot say however that no antecedents will be brought up, for we have no Scripture to support us; but all will be in perfect love.

Q. 313. (1) Please explain why it is said in 1 Cor. xv. 5 that Christ was seen of the *twelve* when there were only *eleven* at that time. (2) Does 1 Cor. xi. 3—10 apply to a Bible reading in a private house? If not, what is the breadth of its application, and does the word "head" in v. 5 refer to the man, or what the woman is to cover? J. R.

A. (1) There were then only eleven actually living of those who were appointed by the Lord, but Matthias who (Acts i. 26) took the place of Judas as the twelfth, saw Him. (v. 22.) (2) Verse 5 refers to the woman's head. If a woman prays or prophesies (in public) she is to have her head covered. This does not take place generally in private Bible readings. The passage appears to contemplate women doing both, not of course to men, (1 Tim. ii. 12) but to her own sex. When occupying such a position a man is uncovered, a woman covered.

Q. 314. Please explain John xv. 6. Does it refer to a true believer or to a mere professor? S. E.

A. See "B. S." p. 16, Q. 235. This passage refers to outward attachment to Christ by profession, the proof of the reality of which lay in the bearing of fruit. A vine branch that is fruitless is absolutely worthless, even the wood being of no value save for burning. The whole passage refers to outward attachment to Christ on earth. There might be a true hidden link, or there might not; fruit was the proof.

Q. 315. Please explain Matt. xxi. 44. W. F.

A. It was bad enough to refuse Christ in the days of His rejection, even when here in grace; but all who meet Him hereafter in judgment, (when the little stone cut out without hands falls upon the feet of the image, Dan. ii. 34) will be ground to powder.

Q. 316. Please explain Matt. xxiv. 22 and 29—35. Do the latter verses mean the end of the world? if so, what is the meaning of v. 34? A. E. S.

A. Refer to "Y. B." vol. ii. p. 74. Ver. 22 is understood to refer to the last half of the last or seventieth week of Daniel's prophecy (Dan. ix. 27) which is divided in two by the setting up of the image of the beast. (Rev. xiii.) Each half consists of $3\frac{1}{2}$ years, or, as is said of the first half, (Rev. xi. 3) 1260 days, these are not shortened. The second half is called 42 months, but never specified like the first by days; hence in accordance with Jewish time reckoning (a part being equal to a whole) any part of

the last month would suffice to fulfil the prophecy. In this manner therefore, the days can be shortened and yet the prophecy fulfilled. Of course *all* is Jewish. "End of age" is more appropriate. Ver. 34 means that *morally* the same generation, the same class of people will be found up to the coming of the Son of Man.

Q. 317. Do you suppose James the less, or greater, or John the Evangelist were the Lord's cousins? (See John xix. 25; Matt. xiii. 55.) A. H. B.

A. See "Y. B.," vol. i., p. 272. John the Evangelist and James the greater were, we know, the sons of Zebedee. James the less was probably the Lord's cousin, son of Alphæus or Clopas, and Mary the aunt of the Lord. He is also called the Lord's brother. (Gal. i. 19.) He was probably the author of the Epistle that bears his name.

Q. 318. (1) Will the Antichrist of Rev. xiii. 1—8 be instrumental in, or present at, the taking of Jerusalem mentioned in Zech. xiv. 2; Luke xxi. 24 and Jer. xix. 7—9? (2) Will that sacking of Jerusalem take place in the middle of the last week, soon after the setting up of the abomination of desolation? (Matt. xxiv. 15—22). (3) Is the desolation there spoken of synchronal with the period referred to in Rev. xii. 14? (4) Will the king of the north of Dan. xi. have any hand in the sacking of Jerusalem in Zech. xiv. 2? J. C.

A. Antichrist or "the King" is certainly reigning over Jerusalem and the land when the first attack is made on Jerusalem, mentioned, not in Luke xxi. 24 or Jer. xix. 7—9, but in Zech. xiv. 2. (2) That partial capture takes place within the next half week of Dan. ix. after the abomination of desolation spoken of also in Matt. xxiv. (3) Rev. xii. 14 synchronises with the half week as a whole. (4) "The king of the north" (Dan. xi.) is "the Assyrian" of Micah v., &c., who leads the nations against the Jews, and after the partially successful siege of Jerusalem already noticed. (Isa. xxviii.) He comes up a second time to complete his work and falls by Divine judgment as in Zech. xiv. 3, 4; Isa. xxix.; xxx., &c.

The Revised Version of the New Testament.

MATTHEW v. 29—viii. 12.

v. 29.—"Causeth thee to stumble." The Greek verb thus translated is derived from the substantive rendered "stumbling-block," in 1 Cor. i. 23. The word "offend," which we find in the Authorized Version, is too vague to be easily understood.

v. 37.—“Whatsoever is more than these is of the *evil one*.” It is impossible to say with certainty whether the word translated “evil” is here to be understood in a masculine or neuter sense. The margin therefore says, “Or, evil.” In the 39th verse the same difficulty occurs, and again in the 13th verse of the following chapter. In each verse the Revisers have preferred to take the word in a masculine sense, and have therefore been accused of making, without sufficient ground, changes that involve a question of doctrine. But the personality of the “evil one” is so clearly taught in Scripture, that the meaning of these particular passages scarcely affects the question at all.

v. 44.—“Love your enemies, and pray for them that persecute you.” The additional clauses, which we find in the Authorized Version are here omitted.

v. 47.—“The Gentiles” is here substituted for “the publicans.” The former reading is supported by important manuscripts.

v. 48.—“Ye therefore shall be perfect.” There can be no doubt that this rendering is more correct than that of the Authorized Version, “Be ye therefore perfect.”

vi. 1.—“Take heed that ye do not your *righteousness* before men.” The Authorized Version has “alms.” We may remark that the expression, “righteousness” harmonizes much better than “alms” with the context. The first verse of this chapter is a general principle, and this principle is then applied to various particular cases, namely, (v. 2), to doing alms, (v. 5), to praying, (v. 16), to fasting.

“With your Father,” is without doubt more correct than “of your Father.” The reward therefore is limited to the future state.

vi. 4.—In this verse the word “openly” is omitted. This accords with the judgment of the best authorities.

vi. 16.—“That they may be seen of men to fast.” This is preferable to the rendering of the Authorized Version, “that they may appear unto men to fast,” as the latter seems to

suggest that the persons in question wished to make it appear that that they were fasting, when they were not doing so. This meaning the original will not bear.

vi. 22.—“Lamp” is here substituted for “light,” possibly in order to show that the word is not the same as that translated “light” in the following verse.

vi. 25.—“Be not anxious for your life.” The expression “Take no thought” is too strong. The Revisers have made the same alteration in chapter x. 19.

vii. 13.—“The narrow gate” is perhaps preferable to “the strait gate,” as “strait” is apt to be confounded with “straight.”

vii. 22.—“Did we not prophesy *by* thy name?” That is, using the name of Christ as a kind of formula. See, for an example of this, Acts xix. 13. To do a thing *in* the name of the Lord (Col. iii. 17) is something quite different, and we accordingly find that, in the original, a different expression is used.

The word translated “devils” in this verse is quite distinct from the word “devil” in chapter iv. 1. The latter word means “false accuser,” and is always applied to Satan himself, never being used in the plural, except in speaking of human beings (as in Titus ii. 3). In this verse “devils” are properly “demons,” as the margin tells us. The term “demon” had originally no evil signification. The expression was borrowed from the Greeks, who imagined that between the gods and men there existed an intermediate order of beings, to which they gave the name of “demons.”

vii. 28.—“Teaching” is substituted in this verse for “doctrine.” Besides having the advantage of being a Saxon word, “teaching” is also more suitable in this passage, for “doctrine” refers merely to the things taught, whereas it is evident from what follows, that the people were astonished, not only at the ideas uttered by the Lord, but also at the whole style and manner of His teaching.

viii. 6.—The word rendered “servant” in this verse, may

also, as the margin adds, be rendered "boy." The same word occurs in Acts iv. 27, and is there translated "child" in the Authorised Version; the Revised Version has "servant."

viii. 12.—"The outer darkness—the weeping and gnashing of teeth;" in these expressions the presence of the definite article adds greatly to their force. Why it is omitted in the Authorised Version, we cannot say.

Note.—We are much obliged to G. M. for pointing out an inaccuracy in the Note on p. 23. The object of the Note however, was only just to give a slight description of the Manuscripts referred to in the paper, and not to enter into detail on the subjects, which would indeed be quite beyond the scope of the Magazine.—Ed.

(To be continued.)

To Correspondents.

P. G. T.—We will bear in mind your suggestion. We shall be glad to have any inaccuracies in the papers pointed out.

J. H.—J. R. D.—T. E. P.—J. W.—Many thanks for your notes.

J. S. R.—Your request shall be observed.

A. E. C.—We are sorry for the reason you give, but it is right to do nothing without a good conscience. 1 John iii. 21.

M. S. We trust you will persevere; our Lord said, "seek and ye shall find."

H. L. L.—Read Phil. iv. 13.

C. G. A.—Moulmein. Your distance from England will prevent your papers being in time, but you will be able to compare them with the Magazine when it arrives.

C. J. L.—We are always interested to hear of those labouring for the Lord, especially amongst the young.

C. H. v. P.—J. C.—We are reluctantly obliged to leave your query till next month.

E. B. C.—G. S. M.—G. C. D.—J. B. S.—Your queries arrived too late for this month. They will be answered in "B. S.," October, and "Y. B.," November.

We have to thank several correspondents for suggestions as to subjects, and we shall from time to time select from among them such as seem most profitable and appropriate.

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The Bible Student

FOR INTER-COMMUNICATION ON BIBLICAL SUBJECTS AMONGST
YOUNG CHRISTIANS.

Conducted by the Editor of "The Young Believer."

No. 4.

"BUT BE YE DOERS OF THE WORD."

October, 1881.

Notes on last month's Subject.

III.—TYPES OF CHRIST.

THIS is a most interesting but very difficult subject, but we think that the result, although not perhaps absolutely complete, is pretty correct. Probably many of our readers may be able to suggest additions that they would like to see in, but we have no doubt these have been considered, and for some reason excluded. Still, we find it difficult to understand why such an one as Jacob is not included, at any rate in Division III. We will, however, leave the task of suggesting improvements to others, and just consider what is before us.

In the first division we find that the *direct* types of Scripture present Christ to us as —The second Man (Adam), as God's servant (Eliakim, the Hebrew servant), as God's Son (Isaac), as a royal and a holy priest (Melchizedek and Aaron), as the Mediator (Moses), as our Captain (Joshua), as the Rejected on earth (David), as the King of glory (Solomon), as our food (manna), as the source of blessing (the Rock), as come in the *flesh* (veil), as devoted to God in life (meat offering), also in His death, as God's Lamb (the Passover), doing His will in death (burnt offering), our peace [(peace offerings), delivered for our offences (sin offerings, &c.), dying and rising the third day (Jonah), and the only ground of God's mercy (mercy seat).

What a rich and full presentation we thus get of Christ even from this first list, affording the deepest instruction for the soul that will ponder each aspect in connection with the type.

The personal glories, it will be observed, are *seven* in number, Man, Servant, Son, Priest, Mediator, Captain, King. Passing on to Division II., we come to "Indirect types and figures of Christ." Christ is presented as the Lord's anointed (Cyrus), as the Living Stone (Stone cut out without hands), as our heavenly food (the corn), as consecrated to God, separate from earth (the Nazarite). In His human perfection (the ark of God), as the Light of the world (Light), and the Sun of righteousness (Sun), and also (in two wonderful panoramas) *historically* in His sufferings and glories, and *personally* in all His varied perfections (Joseph and the Tabernacle). We also get Christ in death as a refuge (cities of refuge), as given by God (the ram), also as the Lamb of God (the firstling), as abolishing death (Ark in Jordan), and lastly as restoring us through the Word (water, red heifer).

Division III. contains types of Christ, as the Righteousness of God (Coats of skin,) the only place of safety (the Ark), our Leader and Guide (the pillar), the Prophet (Samuel, &c.) as a Saviour (Esther), and in many other ways.

It is interesting to notice in how many of these types of Christ we have a subsidiary or accompanying type or figure of the Church; thus:—with Adam we get Eve; with Isaac, Rebecca; with Moses, Zipporah; as the Hebrew servant we get "I love my wife;" with David we get Abigail; with the Sun the Moon; with Joseph, Zaphnath-paaneah; with Boaz, Ruth; and with Esther, Mordecai. It is certainly amazing to see from the above how much we may learn of Christ from the Old Testament, and it would be an interesting task, which we commend to our readers, to make a list of *all the aspects of Christ revealed in the New Testament, and which are NOT foreshadowed in the Old*. We shall be glad to receive such a list from any of the Class, as we have no doubt but that it would interest our readers generally to have it printed.

Once more, before leaving the subject, we would most earnestly impress on our readers the vast amount of spiritual

food that lies hidden in this subject. It is one thing to dig the food out of the ground—this is what the Class does ; but quite another *to feed on it*. Do not, beloved readers, let us content ourselves with admiring truth ; but oh, when it is so full of Christ as here, let us feed on it, that through it Christ Himself may become *far more precious* to our souls than He has been before. Pray to Him that He may open your eyes in all these Scriptures to gaze upon Himself.

The Holy Bible.

THE BOOKS OF THE BIBLE.—No. IV.

THE BOOKS AND CANON OF THE NEW TESTAMENT.

THE composition of the Books of the Bible was begun by Moses on the plains of Moab in the 15th century, B.C. ; the subjects of which they treat were completed by Paul during his Roman imprisonment in the latter half of the 1st Christian century ; while John, the last of the Apostolic band, had those wondrous visions and sights vouchsafed to him in the rocky isle of Patmos, and the whole committed to writing and known to us as “The Revelation,” by the close of the century.

If the *first* book of the Bible unfolds to us the sources of good and evil, the origin of all things, the germ of every truth, the foundation of every divine and human relationship ; the *last* book shews us the final and eternal results, the triumph of good over evil, the issues, whether of glory or judgment of the human race,—*there* we behold the pride of man humbled and flesh wither under the hand of God ; *there* too the meek and lowly ones of earth who identified themselves through grace with Christ and His cross, are exalted ; the impress of eternity, the touch of God’s hand rests on every person and every subject treated of in the 66th book of Holy Scripture—THE REVELATION.

(*To be continued.*)

The Bible Students' Class.

SINCE last month, the following have expressed a desire to join the Class, and we accordingly give their numbers.

124—E. A. P. 125—F. P. S. 126—M. C. S. 127—F. I. F.
128—W. J. H. 129—F. C. W. 130—F. E.

We would remind our correspondents that the time given for the preparation of the papers expires on the 25th of the month, and we trust that all who can do so, will send them in by that date. The preparation of the printed result is a work of considerable labour, and we are anxious that it should be done as thoroughly as possible. We know that there are some, who owing to the limited time at their disposal, are not able to finish quite so early, but if these are only few in number, their papers can easily be incorporated in the result before going to press.

The subject selected for this month is :—

A List of all the children of God spoken of in the Bible, in two divisions; first, those who can be proved to be such undoubtedly by their faith or walk, with one proof annexed; and second, those who are probably such, with the reason given.

The subdivision is arranged as follows :—

Genesis, by 38, 39, 40, 41, 42, 43.	Lamen., by 103, 104.
Exodus, by 45, 46, 47, 48, 49, 50.	Ezek., by 108, 109, 110.
Leviticus, by 57, 58.	Daniel and Hosea, by 111, 112, 113, 114, 115, 116.
Num., by 62, 63, 64, 65, 66.	Joel to Micah, by 121, 122, 123.
Deut., by 70, 71, 72.	Nahum to Malachi, by 124, 125, 126, 127, 128, 129, 130.
Josh., by 74, 75, 76, 77, 78, 79, 80.	Matthew & Mark, by 24, 25, 26, 27, 28, 29, 30.
Judges & Ruth, by 81, 82, 83, 84, 85, 86.	Luke & John, by 31, 32, 33, 34, 35, 36, 37.
1 & 2 Samuel, by 1, 2, 3, 4, 5, 6, 7.	Acts, by 44, 52, 53, 54, 55, 56.
1 & 2 Kings by 8, 9, 10, 11, 12, 13, 14.	Romans, by 59, 60, 61.
1 & 2 Chronicles, by 105, 106, 107, 117, 118, 119, 120.	Ezra to S. of Solomon, (excluding 1 Cor.—Eph. by 67, 68, 69.
	the Psalms,) by 87, 88, 89, 90, 91, 92.
Isaiah, by 15, 16, 17, 19, 21, 22, 23.	Phil.—Jude, by 73, 99, 100, 101, 102.
Jeremiah, by 93, 94, 95, 96, 97, 98.	The Psalms and Rev. are omitted, there being with few exceptions no personal references in them.

In preparing the result of the research on the subject selected for last month, we have been struck afresh with the proofs the Bible affords of its own divine origin. The wonderful unity and the close manner in which the various books are connected testifying to the fact that though there were many writers, it was the same hand that guided their pens.

We earnestly trust that our correspondents will not be content with having contributed to the result by searching through one book, but that they will carefully read through all the references, studying them both in connection with their immediate context, and also with the subject to which they allude. We are convinced that they will thus gain a deeper insight into the scope of the Word, and a fuller knowledge of the purposes of Him who has determined that all things shall work together for His glory—the One who knows the end from the beginning.

We have received papers from all but Nos. 3, 8, 17, 29, 33, 39, 69, 86, 87, 99, 102, 110, and 111, who we hope will be able to send us papers next time. We have, however, received three or four papers *without a number*, which we conclude came from some of the above.

Bearing in mind that the object of our subject was to illustrate from the other books of the Bible the *principles* contained in Genesis, we have found it necessary to exclude mere verbal allusions, such as to places and persons—especially the names contained in the genealogies of Gen. x., xxv., xxxvi.—The place occupied in the subsequent history of the Bible by the nations mentioned in these chapters would form an interesting subject for personal study, though perhaps not a suitable one for the research of the Class.

We think the following arrangement of the materials contained in the papers will show the value of the work which our Correspondents have most thoroughly performed.

As it would have been impossible to give all the texts bearing upon each subject, we have selected in each case, those which seemed the most striking.

It will be seen that references are given to Genesis from all the books of the Old Testament except Ruth, Ezra, Esther, S. of Solomon, Nahum, Zephaniah, and Haggai; and from all the books of the New except Philippians, Colossians, 2 Timothy, Titus, Philemon, and 2 & 3 John.

CREATION—Gen. i. and ii.

1st—of the Material World.

The direct work of God, Ex. xx. 11; Job xxxviii. 4; Ps. viii.; xix. 1; xxxii. 6, 7; lxxiv. 16, 17; lxxxix. 11; xc. 2; civ.; cxxxvi.; cxliv. 6; Prov. viii.; Isa. xlv. 24; xlv. 12; Jer. x. 12; Amos iv. 13; Jonah i. 9; Zech. xii. 1; Acts iv. 24; xiv. 15; 2 Cor. iv. 6; Heb. xi. 3; 2 Pet. iii. 5; Rev. x. 6.

His joy in it, Ps. civ. 31.

His rest in it, Ex. xx. 11; xxxi. 17; Deut. v. 12; Heb. iv. 4–10.

His purpose in it, Isa. xliii. 7; Rev. iv. 11.

Its perfection, Rom. xiv. 14; 1 Tim. iv. 4.

Its transitory character, 2 Pet. iii. 7, 10; Rev. xxi. 1.

A ground on which He exhorts and reproves, Is. xlii. 5; Jer. xxvii. 5.

A ground on which His people can appeal to Him, Isa. xxxvii. 17; Jer. xxxii. 17.

A ground of worship, Neh. ix. 5, 6.

The testimony it yields to Him, Ps. xix. 1; Rom. i. 20.

Ascribed to Christ, or as the work of God *by* Christ, John i. 3; Col. i. 16; Heb. i. 2.

His power over it, Matt. viii. 27.

2nd—of Man.

The work of God, Job xii. 10; xxvii. 3; Isa. ii. 22; Ps. viii. 6; xc. 6; c. 3; Zech. xii. 1; Mal. ii. 10.

God's provision for his comfort, Ps. civ. 14; Mark iv. 28.

Formed of the dust of the earth, Ps. ciii. 14; cxlvi. 4; 1 Cor. xv. 47.

His character, Eccles. vii. 29; Jas. iii. 9.

His responsibility to God, indicated by the tree of the knowledge of good and evil, Rom. vi. 23.

His position and relationships—

1st, with regard to creation generally, Ps. viii. 6; Heb. ii. 7; 1 Cor. xi. 7.

2nd, with regard to the woman, 1 Cor. xi. 7.

The divine origin of marriage, Matt. xix. 4, 8; Mark x. 6, 7, 8; John ii. 1; 1 Cor. xi. 9; Eph. v. 21.

The Tree of life (source of life) Rom. vi. 23; Rev. ii. 7; xxii. 2, 14.

THE FALL, Gen. iii.

Its results,

Death, Job xxx. 23; Eccles. iii. 20; xii. 7; Rom. v. 12—14; vi. 23; Heb. ii. 15; ix. 27.

The moral condition of man, Eph. ii. 2, 3.

The Earth cursed, Isa. xxiv. 6; Rom. viii. 20; Heb. vi. 8.

Man to labour, Job v. 7; Ps. cxxvii. 2; 2 Thess. iii. 10.

Woman made subject to man, Num. xxx; 1 Cor. xi. 3; xiv. 34; Eph. v. 22; 1 Tim. ii. 11—13; 1 Pet. iii. 1—6.

The Woman's Sorrow (Ps. xlviii. 6; Isa. xlii. 8, figurative) 1 Tim. ii. 15.

God's remedy for man's ruin,—

The promised Saviour, Isa. vii. 14; Luke i. 31; Rom. i. 2; Gal. iv. 4; Heb. ii. 14.

His sufferings, Heb. ii. 9; 1 Peter i. 11.

His conquest over Satan, Col. ii. 15; Heb. ii. 14; 1 John iii. 8.

THE BIBLE STUDENTS' CLASS.

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Judgment of Satan, Isa. xxvii. 1; Rom. xvi. 20; 1 John iii. 8.
Rev. xii. 9; xx. 2.

his character, John viii. 44; 1 John iii. 12.

and wiles, Job i. 6; 2 Cor. xi. 3; 1 Thess. iii. 5; 1 Pet. v. 8.

The temptation of Adam ended in his failure, that of Christ in His victory, Matt. iv.; Heb. ii. 18.

THE HISTORY OF CAIN AND ABEL, **Gen. iv.**

The death of another the ground of approach to God: the first setting forth of sacrifice.

Abel the first in whose history we find a clear example of faith, Heb. xi. 4.

Murder, and God's condemnation of it, also chap. ix. 6, Matt. xxiii. 35; Ex. xx. 13; Lev. xxiv. 17; Numb. xxxv. 20, 33; 2 Sam. iv. 11; 1 John iii. 12.

Man's sin not hidden from God, Numb. xxxii. 23; Ps. ix. 12; Prov. xv. 3.

Cain's effort to find in earthly pleasures a consolation for the judgment pronounced on him, Ps. xlix. 11.

THE HISTORY OF THE FAMILY OF GOD, **Gen. v.**

Death the portion of man, Heb. ix. 27, the exception, Enoch the man whose walk was characterised by faith, Heb. xi. 5, (see 2 Cor. v. 7; 1 Thess. iv. 1) a figure of the Church, taken away before the judgment, and bearing testimony to Christ's return, Jude 14, 15.

JUDGMENT OF THE EARTH, **Gen. vi. vii.** and the safety of Noah a preacher of righteousness, (2 Pet. ii. 5) who condemned the world (Heb. xi. 7)—type of the Jewish remnant in the latter days (Matt. xxiv. 37—39) who will pass through the tribulation, yet sheltered by God (Isa. xxvi. 20, 21) to enter on the millennial earth, chap. viii.

Sons of God, Job i. 6.

The wickedness of man's heart, Ps. xiv. : li. 5; Isa. xxiv. 5; Jer. xvii. 9; Matt. xv. 19; John ii. 25; Eph. ii. 3.

State of the world, Matt. xxiv. 38.

God's grief at man's sin, 1 Sam. xv. 11; Mark iii. 5.

His long-suffering, 1 Pet. iii. 20; 2 Pet. iii. 9.

His direct judgment of sin, Ez. v. 8; vi. 3; by the flood, Job xxii. 16; Ps. civ. 6; 2 Pet. ii. 5; iii. 6.

Noah finding favour with God, Ps. xxxiii. 18, 19; Ezek. xiv. 14.

Distinction made between animals, clean and unclean, Lev. x. 10; xi; done away in Christ, Acts x. 15; 1 Tim. iv. 4.

Appointment of the seasons, Ps. lxxiv. 17; Jer. v. 24; xxxiii. 20; Acts xiv. 17; Jas. v. 7.

RESPONSIBLE GOVERNMENT OF THE EARTH ESTABLISHED IN THE HAND OF MAN, & HIS FAILURE, Gen. ix.

The Sacrifice of Christ (in figure) the ground of God's covenant with the earth and its inhabitants.

Food provided for man, Ps. civ. 14, 15.

Murder—see remarks on chapter iv.

Blood (the expression of life) not to be eaten, Lev. vii. 26; Deut. xii. 16; 1 Sam. xiv. 34; Ezek. xxxiii. 25; Acts xv. 20.

Safety of the earth, Ps. civ. 9; Isa. liv. 9.

HISTORY OF THE DESCENDANTS OF NOAH, THE LINE OF PROMISE, & THE UNIVERSAL DEPARTURE FROM GOD (see Josh. xxiv. 2) Gen. x. xi.

Many of the nations mentioned in chap. x. are referred to in Isaiah and Ezekiel, in the latter of which especially we find their future history in connection with Israel, the centre of God's dealings with the earth (Deut. xxxii. 8; Ps. cxi. 6.)

THE HISTORY OF ABRAHAM, THE MAN OF FAITH, Gen. xii.—xxiv. & HIS IMMEDIATE DESCENDANTS, xxv.—l.

His call, Josh. xxiv. 2, 3; Neh. ix. 7; Isa. li. 2; Acts vii, 2.

The promise of a numerous posterity, and its fulfilment, chap. xii. 2; xiii. 16; xv. 5; xvii. 7; xxii. 17, confirmed to Isaac, xxvi. 4; 24; to Jacob, xxviii. 14; xxxv. 11; Ex. xxxii. 13; Numb. xi. 21; xxiii. 10; Deut. i. 10; vi. 3; x. 22; 1 Kings iv. 20; 1 Chron. xxvii. 23; Neh. ix. 23.

The blessing of all the nations of the earth through him, chap. xii. 3; confirmed to his seed, xxii. 18; Gal. iii. 16, 17; Zech. viii. 13, 23; Acts iii. 25; Rom. xv. 8; Heb. ii. 16; vi. 13.

The promise of *the land*, and its fulfilment, chap. xii. 7; xiii. 15; xv. 16, 18; xvii. 8; confirmed to Isaac, xxvi. 3; to Jacob, xxviii. 13; xxxv. 12. Ex. vi. 4, 8; xii. 25; xiii. 5; xxxii. 13; xxxiii. 1; Lev. xx. 24; Numb. xi. 12; xiii. 2; xiv. 8; Deut. i. 8; xxxiv. 4; Josh. i. 2; xxi. 43; Judges ii. 1; 1 Chron. xvi. 18; 2 Chron. xx. 7; Neh. ix. 8; Ps. cv. 8—11; Jer. xi. 5; xv. 15; xxx. 3; xxxii. 22; Ezek. xxviii. 25; xxxvii. 25.

Abraham a sojourner in the land, dwelling in tents, with no possession save a burying-place, Isaac and Jacob (in part) the same, Acts vii. 5, figures of the Christian, who is but a sojourner, a pilgrim and a stranger here below, 1 Pet. i. 17; ii. 11; but who has his altar of communion and worship, in contrast with Lot, who seeks to find his portion in the land (chap. xiii. 10, 11) and who is a sharer in its vicissitudes (xiv. 12) and occupying a prominent position therein

- (xix. 1) is delivered only through the mercy of God, but with the loss of all that on which he had set his heart.
- Abraham conqueror of the world (xiv.) type of the Jews hereafter when God is again owned as the possessor of heaven and earth, Ps. lxxxiii. 18; Dan. iv. 34; vii.
- Justification by faith, xv. 6; Abraham the father of all them that believe, Hab. ii. 4; Rom. iv. 3; Gal. iii. 6—9; James ii. 23.
- History of the promised seed—
- The sojourn and affliction in Egypt (xv. 13)—Ex. i. 11; vi. 5; xii. 40, 41; 1 Sam. xii. 8; Isa. lii. 4.
- Judgment of Egypt (xv. 14) Ex. iii. 20; vi. 6; vii.—xiv.; Ps. cv. 27—36.
- Deliverance of the seed, and plunder of the Egyptians (xv. 15), Ex. xiv.; iii. 21; xi. 2, 3; xii. 35, 36; Ps. cv. 37.
- The wickedness of the inhabitants of the land (xv. 16) Deut. ix. 4.
- The nations of the land to be driven out (xv. 19—21), Ex. iii. 17; xxxiii. 2; Deut. vii. 1.
- The extent of the land defined (xv. 18), Ex. xxxiii. 31; Num. xxxiv.; Deut. xi. 24; xxxiv. 1; Josh. i. 4; 2 Sam. viii. 3; Ezek. xlvii. 15.
- Birth of Ishmael, Gen. xvi., see Gal. iv. 22—31.
- God appearing to Abraham as God Almighty (xvii. 1) to Jacob (xxxv. 11; lxxviii. 3), Ex. vi. 3.
- The unconditional promises confirmed by a covenant, Gen. xvii., confirmed to Isaac, xvii. 19; xxvi. 3; to Jacob, xxviii. 13—15.
- The ground on which God answers the cry of Israel when they are in distress, and on which He will yet fully bless them. Ex. ii. 24; vi. 5; xxxii. 13; Lev. xxvi. 42; Deut. iv. 31; vii. 8; ix. 5; xxix. 13; Ps. cv. 8, &c.; Jer. xi. 5; Mic. vii. 20; Luke i. 73.
- God, the God of Abraham (xvii. 7) of Isaac (xxviii. 13) of Jacob (xxxiii. 20) Ex. iii. 15; iv. 5; Acts iii. 13; to be the God of Israel (xvii. 8) Ex. vi. 7; Lev. xxvi. 12; Jer. xxx. 22; xxxii. 38.
- Circumcision (death to the flesh) instituted (xvii. 10) and, as setting forth true separation to God, its necessity for all His people, Ex. iv. 26; Josh. v. 2—8; Jer. iv. 4; Ezek. xliv. 7—9; John vii. 22; Rom. ii. 28; iv. 12; xv. 8.
- Intercession of Abraham, Gen. xviii., James v. 16.
- God's answer to him, Jer. v. 1.
- Hospitality commended, Heb. xiii. 2.
- The wickedness and judgment of Sodom and Gomorrah, Gen. xix.—the most awful instances of both, and frequently used as illustrations and warnings, Deut. xxix. 23; Isa. i. 9, 10; iii. 9; xiii. 19; Jer. xx. 16; xxiii. 14; xlix. 18; 1. 40; Lam. iv. 6; Ez. xvi. 49; Amos

iv. 11; Zeph. ii. 9; Matt. x. 15; xi. 24; Mark vi. 11; Luke x. 12; xvii. 29; Rom. ix. 29; 2 Pet. ii. 6; Jude 7; Rev. xi. 8.

The descendants of Lot, and their links with the subsequent history of the children of Israel, Deut. ii. 9, 19; xxiii. 3; Judges x. 7; 1 Sam. xi. 11; 2 Sam. x. ; 2 Chron. xxvi. 8; xxvii. 5; Jer. xlix. 1; Ezek. xxi. 28; xxv. 2; Amos i. 13; Zeph. ii. 8, 9, and their judgment Num. xxi. 29; Judges iii. 28; 2 Sam. viii. 2; 2 Kings iii. 18; Ps. lx. 8; lxxxiii. 6; Is. xi. 14; xv. ; Jer. xlviii. ; Ezek. xxv. 8; Amos ii. 2.

The trial of Abraham's faith, (Gen. xxii); Heb. xi. 17; James ii. 21.

The birth of Esau and Jacob, Gen. xxv. *God's sovereignty in election*, (v. 23) Mal. i. 2—4; Rom. ix. 11; 1 Thess. i. 4; 2 Thess. ii. 13.

The profanity of Esau, Heb. xii. 16;—some of the links of his descendants with the subsequent history of the children of Israel and their judgment, Num. xx. 14—21; Deut. ii. 5; xxxiii. 7, 8; 2 Sam. viii. 14; 2 Kings viii. 20; Jer. xlix. 7, &c.; Ezek. xxv. 12—14; xxxv. ; Amos i. 11; Obad. i.

Jacob in Egypt, Deut. xxvi. 5.

Jacob's blessing of his twelve sons, Gen. xlix. Twelve tribes *always* recognized in Scripture. Ex. i. 2; xxiv. 4; xxviii. 9, 10; Numb. xxvi. ; Deut. xxxiii. ; 1 Kings xviii. 31; Ez. xlviii. ; Acts xxvi. 7; James i. 1; Rev. vii.

Judah's place of royalty, (v. 8—12), 1 Chron. xxviii. 4; Ps. lx. 7; Mic. v. 2; Luke i. 27; Heb. vii. 14; Rev. v. 5.

Joseph's faith in the promises, (Gen. l. 24—26); Ex. xiii. 19; Joshua xxiv. 32; Acts vii. 16; Heb. xi. 22.

Notes and Fragments.

We have received the following interesting communication from a correspondent:—

Question 289.—The inscription is literally. MENE, MENE—numbered, numbered. TEKEL—weighed. U—and. PARSIN—they are dividing. MENE MENE TEKEL UPARSIN literally translated is “Numbered, numbered; weighed; and they are dividing.” UPARSIN is changed into PERES, because the U (and) is left out, and PARSIN (they are dividing), the active participle plural, is changed into the past participle singular, PERES (divided.)

Holy—Holiness.

(*Concluded.*)

In looking through the former lists, we find, that with the exception of the Free-will offerings, all holy things are made so by the will of God. In other words, they are set apart for God by Himself. These holy things are for this reason to be sanctified, that is, *counted as holy*, by man.

Thus an Israelite was to sanctify, or *keep holy*, the seventh day, not to *make* it holy, but because God had made it so.

In Lev. xxvii. we find however that “to sanctify” on the part of man, had another meaning when applied to things which God had not sanctified. In this chapter, and in some other passages relating to free-will offerings, it means simply to dedicate, or consecrate anything to God. In the 26th verse we find that a man could not in *this* sense, sanctify anything which the Lord had already sanctified. That is to say, he could not dedicate to God that which was God’s already. A child could not dedicate to his father the house or property which was his father’s and not his own.

It is well to observe this principle, because of late years we have often heard believing people talk of “consecrating” themselves to God, whereas, if they are really believers, they are those who have been already sanctified, or set apart, by God Himself for Himself, and can only sanctify, or consecrate themselves (it is the same word) by *counting* themselves as holy.

In following out the passages given in the previous lists, much light will be gained on this practical and interesting part of the subject. How does the believer come to be holy? What is meant by his being holy? What is the measure of his holiness? (for we read of holy things, and of *most* holy things—the same word as Holy of Holies.) In what way is he to sanctify himself? How is he to walk consistently with the fact that he is sanctified, or holy?

The following passages may be of use in helping us to an answer to these, and similar questions. Though with the exception of Free-will offerings, all sanctified things are sanctified by the *will* of God, some are distinguished from others by the *means* of their sanctification. We find for example things sanctified by the following means in the Old Testament.

(1.) *By the presence of God.* Ex. iii. 5 ; Josh. v. 15.

(2.) *By the glory of God.* Ex. xxix. 43.

(3.) *By the presence of the Ark.* 2 Chron. viii. 11.

(4.) *By blood.* Heb. ix. 13, from which verse we learn that the things purified by blood were thereby sanctified.

The things to which the blood was applied in type, are as follows :—

The book of the land. Heb. ix. 19.

The people. Ex. xxiv. 8.

The tabernacle and all the vessels of the ministry. Heb. ix. 21.

Aaron, his garments, his sons, and his sons' garments. Ex. xxix. 21.

The leper and the leprous house. Lev. xiv.

In Ezek. xlv., the posts of the house, and the posts of the gate of the inner court. The former temples were but continuations of the tabernacle, upon which the blood had been put.

(5.) *By anointing with the holy oil.* The things thus sanctified were :—

Aaron, his garments, his sons, and his sons' garments. Ex. xxix.

The Tabernacle.

The Ark.

The Table of shewbread and all his vessels.

The Altar of incense.

The Altar of burnt offering and all his vessels.

The Laver and his foot.

(These seven latter things became, by anointing, *Most Holy*.) The Leper (Lev. xiv.) was anointed with ordinary olive oil ; in his case the expression "made holy" is not used.

(6.) *By the ashes of the heifer*, used in the sprinkling of one who had touched the dead. (Num. xix.) The word “sanctified” is applied to this case in Heb. ix.

(7.) *By water*. The people who were to be sanctified Ex. xix. were to wash their clothes.

Aaron and his sons to be washed. (Ex. xxix.) The Levites who are called holy (2 Chron. xxxv. 3) were to be thus washed. (Num. viii.) In other examples of washings, the terms sanctified, or holy, are not used.

(8.) *By having been offered before the Lord*, for example—The censers of Korah’s company. Num. xvi.

(9.) *By touching that which is most holy*, as in Ex. xxx. 29, where of the seven things made most holy by anointing, it is said, “whatsoever toucheth them shall be holy.” See also Matt. xxiii. 17--19. Also in the case of the three offerings called *most holy*, namely, the Meat offering, the Sin offering, the Trespass offering, it is said, (Lev. vi. 18) “every one that toucheth them shall be holy.” See also verse 27 of the same chapter.

(10.) *By voluntary dedication to God*, as in the free-will offerings, and in Lev. xxvii.

In the New Testament we also find various means of sanctification, answering in some cases to the typical means in the Old Testament.

(1.) *By the Father*. Jude 1; John xvii. 17.

(2.) *By the Son*. Heb. ii. 11; 1 Cor. i. 30.

(3.) *By the Spirit*. Rom. xv. 16; 1 Cor. vi. 11; 2 Thess. ii. 13; 1 Pet. i. 2.

(4.) *By the word of God* (“the truth.”) John. xvii. 17; Eph. v. 26; 1 Tim. iv. 5.

(5.) *By prayer*. 1 Tim. iv. 5.

(6.) *By relationship*. 1 Cor. vii. 14.

(7.) *By the Blood of Jesus*. Heb. x. 29; xiii. 12.

(8.) *By the Will of God*. Heb. x. 10.

In these examples we find, that the Spirit, in the New Tes-

tament, answers to the oil in the Old—that the Word of God, in the New Testament, answers to the water in the Old—that the blood of Jesus, in the New Testament, answers to the blood of the offerings, and to the ashes of the heifer, in the Old. In the Old we have the shadow, in the New, the reality.

But by comparing the reality with the shadow, we are helped in tracing out the full meaning of the reality. Can we not thus find our place as holy persons, marked out for us, and that most distinctly?

Have we come to Jesus as the Sin-offering? Have we by faith touched Him, so as to be made whole? The touch has made us holy.

Have we received “the unction from the Holy One?” the “holy anointing oil?” By that touch we are *most holy*. And why? Because that gift of the Holy Ghost has made us one with Him who is the Most Holy—has made us kings and priests, to reign and to praise with Him who is the King and the Priest for ever.

Have we received the “washing of water by the word?” It is that we may be holy and without blemish. Do we realise this? Do we feel that no “consecration” of ourselves by our own will, or by the hands of man, no monastic vows, no “ordination,” could set us apart for God, as we are now, if believers, set apart by the precious Blood, by the anointing of the Holy Ghost, by the Word which is truth? To our natural hearts it is easier to realize the idea of a holy building, of holy places, of holy bread or wine, than of holy persons, made so not by the act of man, but by the act of God. Yet it is the reality, and the *only* reality of the matter, that if we are saved, if we have received the Spirit of the Holy One, we are holy as no angel can be holy; we are set apart for God, now, and for ever—His Temple, His people, the Bride of His Son, to whom it is given to “be arrayed in fine linen, clean and white, and to whom it is said in the words of tenderest love and grace,
“ *Wherefore* come out from among them, and be ye separate,

saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

"Be ye clean, that bear the vessels of the Lord." What can we say more, but that being thus made one with Christ in glory, and "having these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

Not merely refrain in our own persons from unholy acts and ways, but also "purge ourselves from the vessels to dishonour—"that we may be vessels unto honour, sanctified, and meet for the Master's use, and prepared unto every good work."

Fragmentary Bible Notes.

THE TENT AND THE ALTAR.

Abraham had a *tent* and an *altar*, Lot a *tent* only. The result is that Lot's tent soon became a house, but Abraham's never did. We must be priests as well as pilgrims, and it is only those who worship "within the veil" that can live "outside the camp."

ABRAHAM, ISAAC, JACOB, JOSEPH.

Abraham—election and grace—"Chosen in Christ."

Isaac—sonship and heirship—"If children then heirs."

Jacob—discipline—"What son is he whom the Father chasteneth not?"

Joseph—suffering and glory—"If we suffer, we shall also reign."

BEER—LAHAI—ROI.

"The well of Him that *liveth* and *seeth* me." God's eye and Hagar's met, He restored and forgave her, but made her return to her right place as a maid-servant. Have we ever been face to face with God at this well?

Bible Queries.

All Queries received before the 10th, will be answered, if possible, on the 1st of the following month, i.e., in three weeks.

Q. 319. Please explain (1) Eccles. ix. 1—3. (2) 2 Pet. i. 19. J. B. S.

A. (1) Judged solely by results in this world, the godly and ungodly are very much alike, and one event happens to all. Christianity, however, reveals what is "above the sun," not "under the sun," (Eccles. i. 3, 9, 13, &c.) which is the subject of Ecclesiastes. (2) Rev. Ver. reads "we have the word of prophecy made more sure," &c., which is better: that is to say, the transfiguration confirmed the prophecies that spoke of the glory of the kingdom. Those that watch in the night see by faith in their hearts another light, that of the dawning day and Christ as the morning star. (Rev. xxii.)

Q. 320. (1) Is not oil a type of the Holy Spirit? (2) Please explain Hosea xii.—xiv. (3) What is the difference between supplications, prayers, and intercessions (1 Tim. ii. 1)? J. B. S.

A. (1) Yes. Ps. xlv. 7: lxxxix. 20, &c. (2) Hosea xii. and xiii. present the mingled pleadings, warnings, and judgments of Jehovah on Ephraim (Israel) and chap. xiv. presents the final recovery and repentance of the nation in the last days. (3) See Y. B. vol. ii. p. 252, Qy. 138.

Q. 321. Please explain about David's mighty men in 2 Sam. xxiii. 1 Chron. xi. says that Abishai, brother of Joab, was chief of the three mighty men, but in v. 19, it says, "he attained not unto the first three." E. B.

A. David's mighty men were divided into two threes and thirty. The first three were Adino, Eleazer, and Shammah; the second three were Abishai, Benaiah, and another. 1 Chron. xi. 21 exactly explains Abishai's position.

Q. 322. Is "by the laying on of my hands" in 2 Tim. i. 6 a correct translation? What does it mean? E. B.

A. Yes. It refers to a special spiritual gift which Paul *as an apostle* had power to confer on Timothy. It is unnecessary, however, to add that apostolic power belonged only to the apostles, who, from their very nature as founders, (Eph. ii. &c.) had no successors.

Q. 323. Please explain Eph. ii. 10.

E. B.

A. The verse shews that we are created by God *for His glory*. (It is a wonderful thing when the soul really grasps this.) That we have not even to choose the good works that are to occupy us, for all things are of God, and He has prepared our path before us, and those works for which we are most suited. We trust that many of our readers are found walking in this simple and God-honouring path.

Q. 324. Will you explain the difference between the genealogies in Matthew and Luke? The former traces the line to Nathan, the latter to Solomon.

F. E.

A. The genealogy of Matthew appears to be given to show that Joseph was legal successor to the throne of David, consistently with the subject of the gospel, shewing Jesus to be the King of the Jews. The gospel of Luke, which presents Him as man, gives the strictly natural genealogy, from father to son. To prove this, we find that Jechonias is given by Matthew as the father of Salathiel, which from Jer. xxii. 30, we know to be impossible naturally. Christ could not therefore be naturally descended from Jechonias, but legally He was, for Jechonias having no son, Salathiel (from Nathan) was the next heir, and hence took the son's place. Luke, proceeding naturally, gives Neri (the natural parent) as the father of Salathiel, and proceeds to follow up the natural genealogy to Nathan. Other minor difficulties exist, if therefore more is required, write again.

Q. 325. In 1 Chron. xxi. 12, David chose three years of famine, but in 2 Sam. xxiv. 13 there is seven years of famine. Kindly explain.

H. R. S.

A. The Septuagint reads in 2 Sam. xxiv. 13, *Three* years famine. No doubt the R. V. will remove these and other apparent discrepancies.

Q. 326. Is it Scriptural to speak of the "four evangelists"?

E. B.

A. Strictly speaking, an evangelist (as Philip) is one who preaches the Gospel. The term applied to the writers of the gospels is not scriptural, but inasmuch as "gospel" and "evangel" are the same, we can hardly say that the name is misapplied, or that any harm is likely to accrue from its use. The word "saint," prefixed is more dangerous, leading one to believe that it is a special title, instead of being common to all Christians.

Q. 327. Is the expression in a hymn true "That Thou with us in heaven art one"?

E. B. C.

A. We suppose that the expression refers to such a Scripture as 1 Cor. xii. 12, where the union of believers with Christ is so perfect that both together regarded as one person, are called "the Christ." (lit.)

Q. 328. Are the horns of the altar mentioned in Amos iii. 14, symbolic of Christ? If not, what do they point to?
G. S. M.

A. Horns in scripture are symbolic of strength. (Ps. xviii. 2; Luke i. 69, &c.) They were used on the altar for binding the sacrifice to. (Ps. cxviii. 27.) Cutting off the horns means destruction of the power (Ps. lxxv. 10; Jer. xlviii. 25; Lam. ii. 3). Here it would be equivalent to throwing down the altar.

Q. 329. Please explain the difference between Matt. xxiii. 9, and Eph. vi. 2.
G. C. D.

A. Matt. xxiii. 9 means those that are not naturally your father, as "Father So-and-so." All these warnings are in a spiritual sense. In no way does this interfere with Eph. vi. 2, any more than Matt. xxiii. 8 clashes with Eph. vi. 5. To confuse spiritual and natural relationships is very dangerous.

Q. 330. Please explain why it was necessary that the spear should be thrust into the side of Christ, seeing He was already dead: was His death not full payment to God for sin? Why is it said "It is the *blood* (not the *death*) that maketh atonement for the soul?"
M. S.

A. The spear thrust into the side (the heart) of Christ showed to all that His death was real, and moreover drew out those tokens of atonement and purification (blood and water) on which we rest, and by which we are cleansed. The death of Christ was a full atonement for sin, but *blood out of the body*, apart from it, is a proof of death: (in the body it is the life of it) and hence the blood is everywhere used for the atoning value of the death of Christ; not that blood is different from death, but because it is the proof of it. The blood "making atonement" is a more beautiful thought than the death, because it means the perfect life given up in death. The blood which was the life, now poured forth in death, is that which is so precious in God's sight. You will observe that when the *death* is spoken of, it is more in connection with resurrection, presenting the truth of deliverance from sin (Rom. vi.) rather than atonement for sins. (Rom. iii.)

Q. 331. What is the meaning of *through* Jesus (1 Thess. iv. 14, margin, Rev. Ver.) instead of *in* Jesus? (2) What is the exact meaning of the word "last" (1 Cor. iv. 9)? **

A. We cannot see that "*through*" makes it any clearer: it may be more literal. The Rev. Ver. has "*in*" in the text. (2) "Last" refers to the games in the amphitheatre, the closing spectacle being generally a conflict to death between men, or men and wild beasts.

Q. 332. Please explain (1) Cant. i. 8, and its connection with the previous verse. (2) Also the word "for," in Luke vii. 47. Does not forgiveness produce the love? C. H. v. P.

A. (1) V. 8 is the direct reply to v. 7. The connection appears to be quite clear. Please say what is the difficulty. (2) Forgiveness does produce love when the *work* precedes the knowledge of the *person*. Here the order is reversed: the grace of Christ has wrought in the heart of the woman and taken away the natural mistrust of God, and produced full love and trust in the person of the Saviour though she was ignorant of His power to forgive sins. To such an one Jesus announces full forgiveness, because of the work of grace in her heart, not that her love was meritorious, but it shewed that she had a changed heart.

Q. 333. Why does it say in 2 Sam. xxiv. 1, the Lord moved David to number Israel, and in 1 Chron. xxi. 1, it was Satan.
T. V.

A. Chronicles shews plainly that the "he" in Samuel refers to Satan, not God. See also in connection, Jas. i. 13, 14.

Q. 334. Why did the old prophet of Bethel desire to be buried with the man of God whom he had deceived, 1 Kings xiii. 31?
T. V.

A. Because he felt that he was a true servant of God, and he wished to be buried with one whom he could call his brother (ver. 30.)

Q. 335. We are distinctly told no man can pluck us out of the hand of the Good Shepherd, but is it not possible for the sheep to pluck himself out? Does not the passage in John xv. refer to this?
C. B.

A. The word used is absolute, and means "no one whatever." John x. 28, says "shall snatch" and 29, "is able to snatch" (R. V.) the one showing the *love*, the other the *power* of God, both for us. God would be worse than an earthly father were He to leave go of our hand because we left go of His. He only holds us the tighter then. John xv. does not refer to eternal life at all, but to outward profession, the proof of the reality of which is shown by fruit-bearing. There is no fruit-bearing in John x. It is all God's sovereign grace.

Q. 336. Who is spoken of under the name of Sodom in Ezek. xvi.? Are we to infer that the cities of the plain will be restored, or is the language figurative?
E. H.

A. The city of that name. From ver. 55, we plainly see that Samaria and Sodom will both again be prosperous cities, restored of course in grace at the Millennium.

Q. 337. Was Moses right in breaking the tables of stone? (Exod. xxxii. 19.) Can he be justified for so doing from the Word? T. V.

A. What Moses did was in holy zeal for God's glory. How could he carry a law already broken into the idolatrous camp? We do not find God in any way found fault with him in this case: we do not see therefore that we can.

Q. 338. Why do we not get a veil in Ezekiel's temple xli. 23)? Why are there doors instead? T. V.

A. The veil was rent at the crucifixion, never to be replaced. The doors were similar to those in Solomon's temple (1 Kings vi. 31, 32) to which the Jews were quite accustomed. It is remarkable that the doors only are described in Kings and in Chronicles, the veil only, which probably hung over them.

Q. 339. (1) What is the meaning of "above that which is written" (1 Cor. iv. 6)? (2) To whom does "him" refer in Gal. i. 6? (3) What is the meaning of "mightest overcome when thou art judged" (Rom. iii. 4.) Zurich.

A. (1) Not going beyond the letter of the word, referring here especially to not judging *motives*. (2) The apostle himself, who probably founded this church (see Acts xxi. 6) and visited it afterwards (Acts xviii, 23) before writing this epistle. (3) The R. V. makes this clear. "Mightest prevail when thou comest into judgment."

Q. 340. (1) What is meant by the "unity of the faith" (Eph. iv. 13), and when do we come to it? (2) Does "the Saviour of the body," Eph. v. 23, refer to Phil. iii. 20, 21? Zurich.

A. (1) The R. V. reads "*unto* the unity of the faith," and the expression probably means the one object of faith, Christ. This takes place when we see Him. (2) We think that "the body" here means our literal body, and *may* thus be connected with Phil. iii.

Q. 341. (1) What trump goes before the last (1 Cor. xv. 52)? (2) In Gen. xxxvii. 28, Joseph was sold for *twenty* pieces of silver, in Matt. xxvi. 15, our Lord was sold for *thirty*; please say if there is any significance in the amounts. * *

A. (1) The last trump does not in this case refer to previous trumpets, but is called "the last," because it is a military figure taken from the last signal to set out on a march (after previous signals had been given to prepare, &c.) (2) The fact has often been noticed. We do not know what is to be learned from the amounts, but shall be glad to learn. It is as interesting as it is sad to notice that the history of the children of Israel begins with selling Joseph for twenty pieces of silver, and closes with selling Jesus for thirty.

Q. 342. (1) Please explain the expression "in the person of Christ" (2 Cor. ii. 10). (2) Does "he is Christ's" (2 Cor. x. 7) mean that he belongs to Christ as truly saved? (3) What is the meaning of "the power of our Lord Jesus Christ" (1 Cor. v. 4)?
Zurich.

A. R. V. reads "in the presence of Christ," meaning as before Christ, from our version we would understand as "in the name of Christ." (2) Yes. (3) In John xx. 23, there is a power or authority given to those gathered around the person of Christ (as an assembly) to retain sins. This power was exercised in this case in putting out this wicked man.

Q. 343. What does the word "temple of God" mean in 2 Thess. ii. 4, and "holy place" Matt. xxiv. 15? Will the worship of the last chapter of Zechariah be acceptable to God, and when will it take place?
R. S.

A. It means the literal temple in Jerusalem, and refers to the time when Antichrist will set up the image of the beast in the holy place, that is, within the temple (Matt. xxiv.) in the beginning of the last half of Daniel's last week (Dan. ix.) (2) Certainly. It will take place during the Millennium.

Q. 344. In reference to Q. 273, can our Lord in His character as glorified man, still suffer grief?
S. B.

A. We do not believe that our Lord now suffers as "a man of sorrows and acquainted with grief," but we do believe that He feels for the sorrows and is grieved at the failures of His people as much as ever; being the same Jehovah that had so often to bear with the hardness and unbelief of His people of old. Beyond this, however, we have a High Priest who is touched, even now, with the feeling of our infirmities. In one sense, therefore, grief is confined to earth, in another, as we see from Gen. vi. 6, &c., it is not.

Q. 345. Please explain the words "for ever," "everlasting," in such passages as Isa. xxxiv. 10, where they seem to have a limited meaning. I have read that these words are often used in this way in the Old Testament, but would not such an interpretation take away from the value of the word elsewhere; because, if limited in one place, why not in another?
C. H. v. P.

A. If the word is to be restricted, it must be by Scripture. In the cases you quote and refer to, the passage is clearly limited by the duration of that of which it speaks, and it is plain if Scripture elsewhere shews that the very earth itself will pass away, that which is on it must pass away too. *But unless Scripture thus necessarily limits the word, its force continues.* Hence the word "for ever" is not limited in itself, but may be applied to that which Scripture elsewhere shews to be limited in dura-

tion. Such, however, is not the case with God or Satan, or heaven or hell, or the blessed or the lost, or aught connected with things spiritual or eternal, and hence such an argument falls to the ground, if sought to be used in favour of the non-eternity of punishment.

Q. 346. (1) Please explain Matt. xxv. 8. To whom do the foolish virgins refer? and (2) what is meant by their going to buy?
J. W. L.

A. (1) Mere professors. (2) Their seeking to get the real thing (life in their souls by the Spirit) when it was too late. See Y.B. vol. i. p. 137.

Q. 347. What is meant by the righteous judgment of God, 2 Thess. i. 5?
M. A. K.

A. The coming judgment of God at Christ's return to the earth. The Thessalonians thought the "day of the Lord" had come. The apostle here shows them that the sufferings they endured were not tribulation *from Him*, but were a token of His coming righteous judgment, which would deliver them, and punish their enemies. If God's saints suffer now, it is a token that God's righteous judgments are being earned by others.

Q. 348. Would you please explain 1 Cor. xi. 3—15. (1) Ought a woman always to have some article of clothing on her head? (2) Does praying include giving of thanks at meals? (3) What does prophesying mean? (4) Please explain Jas. iv. 11.
M. S.

A. (1) A woman ought to be covered in public assemblies, of which the chapter speaks. (2) Not in this passage at all, which speaks of the custom *in the assemblies* of God (ver. 16). (3) Speaking to the conscience (see 1 Cor. xiv. 24, 25). (4) A brother (or neighbour under the law) had a place of value in the eyes of God and of His law, and he who despised this, despised God's law, for his rights and his position were clearly defined by it.

Q. 349. Please explain Zech. i. 8.

* *

A. Horses are a symbol of government, and here they refer to the Gentile empires that were ruling when Zechariah wrote, as foretold by Daniel in the interpretation of Nebuchadnezzar's dream. The fourth empire (Roman) though not existing now, will be revived after the Lord's next return for His people, and it is this period the prophecy looks forward to, though also true at the very time the prophet wrote.

Q. 350. (1) Who can "the porter" mean in John x. 3? (2) Can one know the meaning of "the upper and the nether springs" in Judges i. 15?
A. G. H.

A. (1) The Holy Ghost. (2) Special spiritual blessings in the heavens in Christ, *not earthly* blessings.

Q. 351. Please explain the difference in the apostles' names in Luke vi. 16, from Matt. x. or Mark iii. W. J.

A. See the Notes on the Revised Version this month. The only difference in the lists is that Simon the Zealot (Zelotes) is called the Canaanean in Matt. and Mark (R. V.) in this there is no contradiction; and also that Judas the brother of James (the less, son of Alphæus or Clopas, the husband of Mary, sister of the virgin) is called in Matthew, Lebbæus, surnamed Thaddeus, and in Mark, Thaddeus. This latter difficulty can only be explained on the assumption that Thaddeus and Judas are only different names for the same person. This cannot be proved, and is *only* an assumption. There is no reason however why it may not be the right solution.

Q. 352. (1) What is the difference between Psalms, Hymns, and Spiritual Songs in Eph. v. 19, and Col. iii. 16. (2) What is meant by "having put on the new man"? G. B.

A. (1) "Psalms" mean undoubtedly the psalms of David; "hymns" are what we understand by the word, metrical compositions (generally rhyming as well) suitable for Christian worship; while "songs" or odes (used here and in Rev. only) are more joyful and freer in style, probably metrical, but not necessarily rhyming. We think the words used convey the correct meaning in a general way. (2) Col. iii. 10 is positional, in Christ, and on this are based the practical exhortations of ver. 12.

The Revised Version of the New Testament.

MATTHEW viii. 28—x. 3.

viii. 28.—We here find the word "Gadarenes" instead of "Gergesenes." In Mark v. 1, where the same events are related, we read "Gadarenes," in the Authorised, and "Gerasenes" in the Revised Version. Gadara was the chief town of Peræa. Gerasa was at some distance from Gadara, between Petraea and Arabia. Gergesa, according to Origen, was situated on the sea of Galilee, but no other writer mentions the existence of the place. Some have explained the difficulty by supposing that "Gadara" was a name applying not only to the town itself, but to the surrounding district, and that Gerasa or Gergesa was the particular locality in which the events here recorded took place.

ix. 2.—“Thy sins are forgiven.” This is undoubtedly the meaning of the passage. The rendering of the Authorised Version, “thy sins be forgiven thee,” sounds like the expression of a wish, and not like a positive statement.

ix. 13.—“I came not to call the righteous, but sinners.” The words “to repentance,” which are added in the Authorised Version, have been omitted by the Revisers.

ix. 17.—“Old wine-skins.” The ancients, as is well known, kept wine either in large jars or in the skins of animals. The latter custom seems to have been universal in Palestine.

x. 3.—“Thaddaeus.” Other authorities have “Lebbaeus” only, and some “Lebbaeus whose surname was Thaddaeus,” which is the reading of the Authorized Version. The names Thaddaeus and Lebbaeus signify “my breast,” and “my heart,” respectively; it is therefore easy to understand how both names could belong to the same person.

(To be continued.)

To Correspondents.

Bible Notes received from J. R. D.—M. A. K.—W. J. H.—M. E. P.—G. S., Jr.—B. R.—T. G.—T. V.—M. T.—We hope to devote more space in future to the contributions received from our correspondents.

E. S. V.—We will look at the article you refer to, and try to give you an explanation.

J. R. R.—A few days delay does not matter, as the subject always requires a good deal of arrangement.

E. S. M.—If you cannot find anything in the division allotted to you, take the next one. Your query shall be answered next month.

W. H. H.—Reconsider your decision about the Class, even if you cannot work out the subject thoroughly, do as much as you can.

W. J. H.—We have considered your questions in the Y. B. Note Book, having no space in this magazine (see Y. B. for November.)

Anon.—See answer to Q. 348, this month.

J. B. S.—We will answer your first question next month.

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The Bible Student

FOR INTER-COMMUNICATION ON BIBLICAL SUBJECTS AMONGST
YOUNG CHRISTIANS.

Conducted by the Editor of "The Young Believer."

No. 5.

"I WILL NOT FORGET THY WORD."

November, 1881.

Notes on last month's Subject.

IV. ALLUSIONS TO GENESIS THROUGHOUT THE BIBLE.

THE object of this paper was to show how the subject matter of Genesis is interwoven with the whole thread of Scripture, and underlies the entire structure of the word of God. Of no other book can this be said in the same way; as another has so well remarked, "this book presents to us all the great elementary principles which find their development in the history of God with man, which are recorded in the following books. The germ of each of these principles will be found here, unless we except the law. There was, however, a law given to Adam in his innocence, and Hagar, we know, prefigures at least Sinai. (Gal. iv.) There is scarcely anything afterwards accomplished of which the expression is not found in this book in one form or another. There is found also in it, though the sad history of man's fall be there, a freshness in the relationship of men with God, which is scarcely met with afterwards in men accustomed to abuse it. But whether it be the creation, man and his fall, sin, the power of Satan, the promises, the call of God, His judgment of the world, redemption, the covenants, the separation of the people of God, their condition as strangers on the earth, the resurrection, the establishment of Israel in the land of Canaan, the blessing of the nations, the seed of promise, the exaltation of a rejected Lord to the throne of the world, all are found here in fact or in figure—and also, in figure, now that we have the key, even the church itself."

We think it most valuable to have such a testimony to the value of this book as last month's subject affords in days like these, when this particular book is attacked more fiercely than any other. No part of the Bible has been so assailed by sceptics and freethinkers, and even by professing Christians, (notably Bishop Colenso,) and yet no book is so universally accepted and quoted from by all the other inspired writers.

It is worthy of note in these days of evolution, when even the necessity of a first cause is hardly acknowledged, still less a living God, to observe how full is the testimony that the creation is the direct work of God, and also how clearly the Genesis origin of man is supported by other Scriptures. We earnestly commend the typical study of this wonderful book to all our readers, as it sheds a great light on the truths of the New Testament in the way of illustration, while on the other hand, many parts of the New Testament in return, notably Heb. xi., Acts. vii., etc. throw a fresh light on many of the transactions recorded here ; thus affording one more proof of the wonderful unity of the whole word of God.

The Holy Bible.

THE BOOKS OF THE BIBLE.—No. V.

THE BOOKS AND CANON OF THE NEW TESTAMENT.

It was during the reign of Nero, the ravening "lion" (2 Tim. iv. 17) that the Apostles Paul and Peter were martyred ; the former by beheading, the latter by crucifixion, and at his own request, with his head down, as unworthy to die like his Master. We see no reason to doubt the tradition concerning these beloved Apostles ; certain it is that both had special revelations of their near end, although not of the manner of their death. It may be well to remark in passing, that both Apostles firmly insisted on the saints rendering obedience and

honour to Nero the King or Emperor—one of the worst and most cruel of men who ever sat upon the throne of the Cæsar; not the character of the ruler, but the office he fills, is that which demands the respect and reverence of the saints of God. (Rom. xiii. 1—7; 1 Peter ii. 17).

We dare not defile the minds of our readers, nor blot our pages with a recital of the cruelties practised by Nero during a reign of 13 years. Suffice it to say that their record is written on high by a pen that faithfully chronicles the deeds and thoughts of men. After the ignominious death of the tyrant, three Emperors in succession assumed the purple and swayed the earthly destinies of mankind, considerably within a period of two years, followed by the prosperous reigns of Vespasian and his son Titus—termed by the Romans the “delight of mankind.” It was during the reign of these Emperors that the Judean war commenced and the siege of Jerusalem took place—a siege unexampled in the annals of history. The Gentiles destroyed Jerusalem so completely, that the Roman plough passed over the city (Micah iii. 12) and death and slavery were the appointed portion of her people. (Deut. xxvii, 49—57.) But again the Star of Jacob will rise and the sons of her destroyers build up her walls, and pour their treasures and wealth into the city of the Saviour’s love and choice. (Isa. lx.)

Next, we have the reign of Domitian, who had been nominated to the throne of his brother Titus. What a period! We question if the blackest page of history can furnish one equal to it. For about 15 years from A.D. 81, the Roman world lay bleeding at the feet of the despot. The wickedness of this man, who spared neither age, sex, nor rank in the gratification of his avarice and cruelty is without a parallel. The sufferings of the Christians under the second legal persecution during this dismal reign were truly awful, and the torments to which they were subjected, barbarous in the extreme. Domitian not only trod closely in the steps of Nero, but even exceeded that

insane tyrant and hater of mankind in glutting himself with the blood and agonies of his subjects and of the saints of God.

It is traditionally reported that the beloved Apostle John and the then only survivor of "The Twelve," was brought before the Emperor, and after a brief examination, ordered to be cast into a caldron of flaming oil, but after a few hours came out unhurt. Tertullian, who flourished in the third century, asserts the truth of it, and it has been asked, which, if any, of the early writers denies it? It is certain however, that John was doomed to perpetual banishment in the rocky isle of Patmos. In that dreary convict establishment of about 25 miles in circumference, washed by the waves of the Ægean Sea, the worst of criminals were sent to drag out a weary existence by labouring in the mines which then existed in the Island. We may be sure that the stern Roman Emperor would allow the prisoner of the Lord no exemption from the hard toil and vicious society of Patmos. There is a Greek monastery now in the Island, and the idle monks profess to point out the very cave where John was in the Spirit on the Lord's day, where the visions and sights narrated in the Apocalypse were seen, and where the prophecy was written. On the accession of Nerva, the edicts of Domitian were cancelled, the banished Christians recalled, and their confiscated property restored. John, on the general authority of antiquity, returned from the inhospitable isle of Patmos to Ephesus, the flourishing capital of Asia, and there peacefully ended his days at the advanced age of 100, full of love and labour for his beloved Master.

We are not aware that John left any authoritative declaration of what books were canonical. If each of the 66 books of the Bible do not carry with them their own evidence to the soul and conscience of man, then no external evidence will convince. It is an important circumstance that John survived the completed revelation of God by several years. He was there to distinguish, on his Apostolic authority immediately de-

rived from the Lord Jesus Christ, the inspired from the uninspired books then in circulation amongst the Churches. He could be appealed to if necessary on any point involving the Divine authority of any book of Holy Scripture.

John's personal knowledge of the Lord, and his familiar acquaintance with the writings of his fellow Apostles and others, and we might add, his jealous regard for the glory of his Master, His person and work, fitted the Apostle above all others for the task of handing over to the Church a full Bible. We have positive evidence that no writings subsequent to those of John have ever been admitted into the canon of the New Testament. It is true that numerous Christian books were in circulation, even in the days of Luke, the writer of the third Gospel, and of "The Acts," (Luke i. 1) some of them attributed to the Apostles and their companions, but they were *not* regarded as inspired, however highly esteemed otherwise. We frankly admit too that certain Epistles, as *Hebrews*, *2 Peter*, *Jude* and *Revelation* were not at first universally received as canonical, owing to the difficulty of communication existing in these early times. It was no easy matter then for Churches or individuals to hold mutual intercourse, and it must be borne in mind that Epistles were addressed to persons in some instances 1000 miles apart; besides which, reliable copies of the originals required time and care. These facts remembered, we are thankful for the extreme caution with which the canon of the New Testament was finally accepted. *When* the 27 books of the New Testament were first collected, or the principle on which they were arranged, is of little consequence. It is just as evident on moral grounds that "*The Revelation*" forms a fitting conclusion to the New Testament, as that "*Malachi*" closes the canon of the Old; and this form of evidence is of far more value than any other, inasmuch as it reaches the conscience and carries inward conviction to the soul. If, therefore, the last of the Hebrew prophets leaves Israel under the last pleadings of Jehovah's love till the advent of the Messiah

in *grace*, so the last of the Apostles leaves the Church under the warning voice of the Spirit of God till the advent of Christ in *glory*. "The Scripture cannot be broken," so Malachi and Matthew bridge the four centuries and a half between them, the Spirit uniting them in one common testimony, "for the Scripture *cannot* be broken." (Mal. iii. 1; iv. 5 with Matt. xvii. 11—13). Again, Moses the lawgiver and John the apostle stretch hands over the gulf of 16 centuries for again "the Scripture *cannot* be broken" (Gen. i., Rev. xxi.) The Holy Bible is a noble bridge of 66 arches, only undermine one and the whole system of Revelation goes. Reader, hold fast the inspired Scriptures of our God.

(*To be continued.*)

The Bible Students' Class.

SINCE last month the following have expressed a desire to join the Class, and we accordingly give their numbers :—

131 A. G. G. 132 C. C. & R. M. 133 M. W.

The subject selected for this month is—

Christ our Example.

The subject matter is to be drawn from the New Testament only, and should be arranged as follows :—

First, the particular Christian grace illustrated.

Secondly, the act or words of Christ that illustrate it.

Thirdly, the passage in which the act or words are recorded.

We trust that this subject may be worked out not only with the usual completeness, but with earnest prayer that it may be engraved on our hearts more deeply than ever, that each member of the Class may become a better "epistle of Christ."

The sub-division is arranged as follows :—

Matt. i.—vii., by 4, 5, 6, 7, 9, 10, 11, 12, 122.

„ vii.—xiv., by 13, 14, 15, 16, 17, 19, 20, 21, 123.

„ xv.—xxi., by 22, 24, 25, 26, 27, 28, 29, 30, 124.

„ xxii.—xxviii., by 31, 32, 33, 34, 35, 36, 37, 38, 125.

Mark i.—v., by 39, 40, 41, 42, 43, 44, 45, 46, 126.
 „ vi.—x., by 47, 48, 49, 50, 52, 54, 55, 127.
 „ xi.—xvi., by 56, 57, 58, 59, 60, 61, 62, 63, 128.
 Luke i.—vi., by 64, 65, 66, 67, 68, 69.
 „ vii.—xii., by 72, 73, 74, 75, 76, 77, 78, 79.
 „ xiii.—xviii., by 80, 81, 82, 83, 84, 85, 86, 87.
 „ xix.—xxiv., by 89, 90, 91, 92, 93, 94, 95.
 John i.—vii., by 1, 96, 97, 98, 99, 100, 101, 102, 103, 133.
 „ viii.—xiv., by 104, 105, 106, 107, 108, 109, 110, 111.
 „ xv.—xxi., by 2, 3, 114, 115, 116, 117, 118, 119, 120, 121.
 Acts to Ephesians, by 70, 71, 112, 129, 132.
 Philippians to Revelation, by 130, 131, 132, 88, 113.

We now give the results of last month search, according to the division of the subject. One of the papers we have received on the “Humility of Christ” is so complete, that we have printed it entire, with the addition of a few details from the other papers.

PRIDE

Its History—

In the sight of God it is—

Hateful and an abomination, Prov. vi. 16, 17; xvi. 5.

Sin, Prov. xxi. 4.

It proceeds from—

The heart of man, Mark vii. 22.

It is found in—

Those who depart from God, Lev. xxvi. 19; Rom. i. 21.

The wicked, Hab. ii., 4, 5.

Antichrist, 2 Thess. ii. 4. Satan, 1 Tim. iii. 6.

It is especially to be guarded against by those who—

Are young, 1 Tim. iii. 6. Rich, 1 Tim. vi. 17. Learned, 1 Cor. viii. 1.

It is characteristic of—

The last days, 2 Tim. iii. 2. False teachers, 1 Tim. vi. 3, 4. The world, 1 John ii. 16.

Was one of the sins of Sodom, Ezek. xvi. 49.

Its varieties—Haughtiness of heart, loftiness, arrogancy, Jer. xlviii. 29, scornfulness, Is. xxix. 20; of countenance, Ps. x. 4; of heart, Prov. xvi. 5; of spirit, Eccles. vii. 8; of birth, John viii. 33; of religious privilege, John ix. 28; of intellect, Rom. i. 21.

Its characteristics—

Persecutes the poor, Ps. x. 2; Seeks not God, Ps. x. 4; Rises against God, Ps. lxxxvi. 14; Despises the righteous, Ps. cxix. 51; Forges lies, Ps. cxix. 69; Despises the humble, Ps. cxxiii. 4;

Stirs up strife, Prov. xxviii. 25 ; Lacks uprightness, Hab. ii. 4 ; Exalts itself against God, Zeph. ii. 10, 2 Cor. x. 5 ; Rejects the Truth, 1 Tim. vi. 3, 4 ; Speaks evil of dignities, Jas. iii. 14 ; Defiles a man, Mark vii. 20.

Leads to—

Shame, Prov. xi. 2 ; Contention, Prov. xiii. 10 ; Destruction, Prov. xvi. 18 ; Abasement, Prov. xxix. 23 ; Hardening of the heart, Dan. v. 20 ; Self-deception, Jer. xlix. 16.

Shall be—

Punished with death, Deut. xvii. 12 ; Judged, Job xxvi. 12 ; Brought down, Ps. xii. 3 ; xviii. 27 ; Obad. 4 ; not suffered, Ps. ci. 5 ; Rebuked, Ps. cxix. 21 ; Duly rewarded, Ps. xciv. 2 ; Destroyed, Prov. xv. 25 ; Humbled, Isa. v. 15 ; Trodden under foot, Isa. xxviii. 3 ; Marred, Jer. xiii. 9 ; Abased, Dan. iv. 37 ; Burned up, Mal. iv. 1.

Is resisted by God, 1 Pet. v. 5.

Woman's pride of Dress, and God's judgment thereof, Isa. iii. 16.

Examples of Pride—**Religious and Spiritual Pride—**

Cain, Gen. iv. ;	Scribes, Pharisees, Matt. xxiii.
Judah and Jerusalem, Jer. xiii. 9, 10 ;	1, &c. ;
King (little horn) Dan. vii. 25 ;	The young ruler, Mark x. 17 ;
King (of fierce countenance), Dan. viii. 25 ;	Heathen, Rom. i. 21 ;
Capernaum, Matt. xi. 23 ;	Jews, Rom. ii. 17 ;
	Corinth. Church, 1 Cor. iv. 8 ;
	Laodicean church, Rev. iii. 17,

Pride shewn by Ambition—

Eve, Gen. iii. 6 ;	Korah, Dathan, Abiram, Num. xvi. ;
The builders of Babel, Gen. xi. 4 ;	Adonijah, 1 Kings i. 5 ;
Miriam, Num. xii. ;	Disciples, Mark ix. 33 ; x. 35.

Pride of Position (whether given by God or not)—

Pharaoh, Ex. v. 2 ;	Shebna, Isa. xxii. 16 ;
Israel, Deut. viii. 14—20 ;	Ammon, Jer. xlix. 4 ;
Michal, 2 Sam. vi. 23 ;	Edom, Jer. xlix. 16 ;
David, 1 Chron. xxi. ;	Nebuchadnezzar, Dan. iv. 30 ;
Naaman, 2 Kings v. 11 ;	Belshazzar, Dan. v. 23 ;
Uzziah, 2 Chron. xxvi. 16 ;	Nineveh, Zeph. ii. 15 ;
Hezekiah, 2 Chron. xxxii. 25 ;	Herod, Acts xii.
Haman, Esther v. 11 ;	

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Pride of Power—

Israel, Deut. i. 43 ;	Sennacherib, 2 Kings xix. 23 ;
Egyptians, Ex. xviii. 11 ;	Amaziah, 2 Kings xiv. 10 ;
Goliath, 1 Sam. xvii.	Assyria, Ezek. xxxi. 10, 11.
	Egypt, Ezek. xxx. 6.

Pride of Person—

Absalom, 2 Sam. xv. 1—10 ;	Daughters of Zion, Isa. iii. 16 ;
Ahitophel, 2 Sam. xvii. 23 ;	Satan, Isa. xiv. 13 ;
Jezebel, 2 Kings ix. 30 ;	Ephraim, (Israel), Isa. xxviii. 1—3.

Pride of Possessions—

Hezekiah, 2 Kings xx. 13 ;	Tyre, Ezek. xxviii. 2—10.
Moab, Jer. xlviii. 7 ;	

HUMILITY.

What God thinks of it.

He exalts, Job v. 11 ; hears, Ps. ix. 12 ; x. 17 ; guides and teaches, Ps. xxv. 9 ; does not despise, Ps. li. 17 ; saves, Ps. lxxvi. 9 ; has respect, Ps. cxxxviii. 6 ; lifts up, Ps. cxlvii. 6 ; beautifies with salvation, Ps. cxlix. 4 ; gives grace to, Prov. iii. 34 ; Jas. iv. 6 ; protects in the day of anger, Zeph. ii. 3 ; dwells with, Is. lvii. 15.

The humble—

Are ill-treated by the wicked, Job xxiv. 4 ; Is. xxxii. 7 ; receive wisdom, Prov. xi. 2 ; are upheld by honour, Prov. xxix. 23 ; shall increase their joy in the Lord in the day of blessing, Isa. xxix. 19 ; shall be exalted, Matt. xxiii. 12 ; *shall find satisfaction in God, Ps. xxii. 26 ; *shall inherit the earth, Ps. xxxvii. 11 ; Matt. v. 5 ; * shall receive riches, honour, and life, Prov. xxii. 4.

Humility—

Is before honour, Prov. xv. 33 ; is commended, Prov. xvi. 19 ; is to be sought, Zeph. ii. 3 ; a fruit of the Spirit, Gal. v. 23 ; should characterise the believer's walk, Mic. vi. 8 ; Rom. xii. 3 ; Eph. iv. 2 ; Phil. ii. 3 ; 1 Tim. vi. 11 ; 1 Pet. v. 5 ; should characterise women, 1 Pet. iii. 4.

* It is needful that the proper application of these passages should be borne in mind.

False *humility* is to be avoided as leading to *pride*, Col. ii. 18, 23.

Examples of Humility—

Abraham, Gen. xviii. 27 ;	Syrophenician woman, Matt. xv. 27 ;
Jacob, Gen. xxxii. 10 ;	Mary, Luke i. 48 ;
Moses, Num. xii. 3 ;	John the Baptist, Luke iii. 16 ;
Ruth, ii. 10 ;	Centurion, Luke vii. 6 ;
David, 2 Sam. vii. 18 ;	Publican, Luke xviii. 13 ;
Solomon, 1 Kings iii. 7 ;	Paul, Acts xx. 19.
Jeremiah, i. 6 ;	

We would remark that we have not included in the examples of humility, those who had by their ways displeased God, but who in consequence of warnings received, or judgment actually carried out had humbled themselves under His hand.

The course of such can scarcely be said to have been characterised by humility—see the cases of Ahab, Nebuchadnezzar, and others.

ILLUSTRATIONS OF THE HUMILITY OF CHRIST.

Shewn (1st) by placing Himself in humiliating circumstances—

He made Himself of no reputation ; took upon Him the form of a servant ; was made in the likeness of men, Phil. ii. 7.

Was made of a woman, Gal. iv. 4,

In the likeness of sinful flesh, Rom. viii. 3.

Being found in fashion as a man ; He humbled Himself and became obedient to death, even the death of the cross, Phil. ii. 8.

Was made a little lower than the angels, Heb. i. 9.

Though He was rich, yet for our sakes He became poor, 2 Cor. viii. 9.

Was born in a stable and laid in a manger, Luke ii. 7.

Lived in the despised village of Nazareth, Matt. ii. 23 ; John 46.

Was subject to Joseph and Mary, Luke ii. 51.

Called the carpenter's Son, Matt. xiii. 55.

Worked as a carpenter, Mark vi. 3.

Had not where to lay His head, Matt. viii. 20.

Was subject to hunger, Matt. iv. 2.

Was tempted by Satan, Matt. iv. 1, &c.

Was with the wild beasts in the wilderness, Mark i. 13.

Was subject to weariness, John iv. 6.

Was a Man of sorrows and acquainted with grief, Isa. liii. 3 ; Luke xix. 41 ; John xi. 35 ; See also Mark iii. 5 ; vii. 34 ; viii. 12 ; xiv. 34 ; Luke xxii. 44 ; Matt. xxvi. 38 ; Luke xix. 41 ; John xii. 27 ; Ps. lxxix. 20, 29 ; Lam. i. 12 ; iii. 1—17 ; Luke xxii. 44.

Lived in dependence on God, Matt. iv. 4, &c.

Made Himself subject to the law of God, Gal. iv. 4.

To the laws of government, Mat. xvii. 24—27.

Was lowly, riding upon an ass, Zech. ix. 9.

Became a servant, Is. lii. 13, &c. ; Luke xxii. 27 ; John xiii. 1—16.

Asked favours from others, Luke v. 3 ; John iv. 7.

Came not to be ministered unto but to minister, Matt. xx. 28.

Was strengthened by an angel, Luke xxii. 43.

Made His grave with the wicked, Isa. liii. 9.

Shewn (2nd) in submitting (1) to rejection (2) to insult from Satan and from man—

(1) *To Rejection.* Was rejected at

Bethlehem, Luke ii. 7 ;

Nazareth, Luke iv. 28, 29 ; John
iv. 44 ;

Jerusalem, John v. 18 ; vii. 1 ;
viii. 59 ; x. 31 ;

Capernaum, Matt. xi. 23, 24 ;

Chorazin, Bethsaida, Mat. xi. 21 ;

Samaria, Luke ix. 52, 53 ;

By His own (Israel) John i. 11 ;

By Gentiles, Mat. xxvii. 26, &c.

By men, Isa. liii. 3 ;

By the world that was made by

Him, John i. 10 ;

By His brethren, John vii. 5.

(2) *To insult, suffering, opposition, and hatred.*

He was called Beelzebub, Matt. x. 26.

A gluttonous man, a wine-bibber, Mat. xi. 19.

A friend of publicans and sinners, Mat. xi. 19.

A sorcerer, Mat. ix. 34.

A Samaritan, John viii. 48.

Calls Himself so, Luke x. 33.

A demoniac, John vii. 20 ; viii. 48, 52 ; x. 20.

A blasphemer, John x. 33, &c.

A sinner, John ix. 24.

Ignorant, John vii. 15 ; Luke xxii. 27, 28.

A liar, John viii. 13.

A man not of God, John ix. 16.

A lunatic, John x. 20.

He was received without common hospitality, Luke vii. 44, 45.

His preaching was derided, Luke xvi. 14.

No man received His testimony, John iii.

He endured the contradiction of sinners, Heb. xii. 3 ; Mark ix.
19, &c.

He was hated, persecuted, and disobeyed, John xv. 18—25.

He came in His Father's name, and was not received, whereas the
antichrist, whocomes in his own name, will be received John v. 43.

He became a proverb, Ps. lxix. 11.

The song of the drunkards, 12.

A reproach of men ; despised of the people, Ps. xxii. 6.

His people Israel saw no beauty in Him, Isa. liii. 2.

They hid their faces from Him ; they esteemed Him not, Isa. liii. 3.

He was to them as a worm, and no man, Ps. xxii. 6.

They laughed Him to scorn, shooting out their lips, and shaking
the head, Ps. xxii. 7 ; Matt. ix. 24 ; Mark v. 40 ; Luke viii. 53, &c.

They gaped upon Him with their mouths, Ps. xxii. 13.

They looked and stared upon Him, Ps. xxii. 17.
 He was forsaken by His disciples, Mark xiv. 50.
 A derision to all His people, and their song all the day, Lam. iii. 14.
 He gave His cheek to the smiters, Lam. iii. 30.
 He was denied by His disciple, Mark xiv. 66—72.
 He was filled full with reproach, Lam. iii. 30.
 He gave His back to the smiters, His cheeks to them that plucked
 off the hair, He hid not His face from shame and spitting, Isa. 1. 6.
 He was smitten with a rod upon the cheek, Mic. v. 1.
 He suffered shame and dishonour, Ps. lxix. 19.
 He was betrayed with a kiss by His own disciple, Mat. xxvi. 45—50.
 He was sold for thirty pieces of silver, Mat. xxvi. 15.
 He was seized as a thief, with swords and staves, Luke xxii. 52.
 He was bound, John xviii. 12, &c.
 He was falsely accused, Mat. xxvi. 60.
 He was accused of sedition, Luke xxiii. 2.
 He was spit upon, buffeted, and mocked by the Jews, Mat. xxvi.
 67, &c.
 He stood to be judged before the Roman governor, Mat. xxvii. 11.
 Barabbas, guilty of murder was preferred to Him, Mat. xxvii. 20,
 Luke xxiii. 25.
 He was stripped, dressed in a gorgeous robe, with a crown of thorns,
 a reed for a sceptre, was mocked, was spit upon and smitten by
 Gentiles, Mat. xxvii. 27—31; Mark xv. 16—20; Luke xxiii. 11.
 Was scourged, John xix. 1.
 Made to bear His cross, John xix. 17.
 Gall and vinegar given Him to drink, Ps. lxix. 21.
 Crucified between two thieves, Matt. xxvii. 38, &c.
 Whilst on the Cross, reviled, railed upon, mocked, and derided by
 chief priests, scribes, soldiers, and thieves, Matt. xxvii. 39—49.
 They wagged their heads at Him, Mark xv. 29.
 He was pierced after His death, John xix. 34.
 His departure was rejoiced over, John xvi. 20.
 His citizens hated Him, and sent a message after Him, saying, "We
 will not have this man to reign over us," Luke xix. 14, compare
 Acts vii. 54—60.
 Lastly, when He comes, He will gird Himself, make those sit down to
 meat who have watched for Him, and will serve them. Luke xii. 37.

Notes and Fragments.

We would earnestly recommend (in response to a suggestion from one of our subscribers) all who study the Word, and especially those who use Bagster's Bibles or other fac-simile Editions to get "Hints on Bible marking" 6d. which can be had from our publisher, or from Messrs. Bagster and Sons, Paternoster Row. They will find many most useful hints in it that will greatly increase the interest of their private Bible Studies.

By *fac-simile* edition is meant a Bible that corresponds page for page with others either of larger or smaller type. The advantage is, that a text is always on the same side and at the same part of a page and thus the mind acquires a local memory for passages which is of great value. The constant habit of always seeing the same text in the same position is a great help in rapidly turning to it. Those who once use these Bibles never leave them, for, if in time a larger print or a small pocket edition is required they still find all the passages unchanged in position, and then when the old Bible is worn out they are equally at home with a new one. Such Bibles are now not only published by Bagster, but by the Oxford Bible Society, and other leading publishers. Bagster however has extended this capital system to other languages, so that the student can have the Bible in German, French, Greek, and other languages, and still find all the texts in their old places.

A good Bible with a clear type, well chosen references, indexes, and concordance, and a good wide margin or blank pages for notes, bound in a manner that will allow it to lie open and flat, is certainly a great help to Biblical study.

In reference to Bible Query 261, we have received the following interesting note. "Gold, frankincense, and myrrh seem to express the divine intrinsic excellence; frankincense the divine excellence in activity (fragrant in itself and still more so if burnt, forming "a cloud" Lev. xvi. 2. 13.) and myrrh appears an intimation of suffering in a purgative way. Thus Esther ii. 12 shows the two halves of grace, the first six months being in figure destructive of evil, and the second constructive of good. Myrrh does not enter into incense, the highest figure of the person of Christ but it does into an oil, where His work by the Spirit is partly seen.

Bible Queries.

All Queries received before the 10th, will be answered, if possible, on the 1st of the following month, i.e., in three weeks.

Q. 353. Why were the Israelites not to eat fat (Lev. iii. 17) while in Neh. viii. 10, we read "Eat the fat"? E. S. M.

A. The Israelites were not to eat fat, "the inward excellence or perfection" of the animal, nor the blood "the life," because both belonged to God. The passage in Nehemiah is probably figurative, as "the fat of the land" means the best part, just as "the sweet" would not mean what had a sweet taste, but what was pleasant.

Q. 354. In Numb. xi. 8, ought not the people to have been satisfied with the Manna without baking, and is not fresh oil nauseous, and does it not mean, not being satisfied with Christ alone? M. S.

A. We can hardly accept this interpretation, seeing that the children of Israel baked it when it was first given (Ex. xvi. 23.) in accordance with the Lord's word. Fresh oil would by no means be considered nauseous in the East, where it is an accompaniment of most dishes. It would rather signify a rich taste. See *Q.* 303, B. S. p. 66.

Q. 355. Does Matt. xxv. refer to the present time, or to the Jews, and to take place after the Church is taken away? M. S.

A. The parable of the Ten Virgins refers to Christ's coming, for which we wait, and the companion parable of the Talents, shews our work during His absence, the two thus giving both sides of the Christian's position down here. The latter part of the Chapter is the judgment by Christ of the living nations on earth just before the Millennium and at His public appearing. The Jews come in as "my brethren" (v. 40.) See "Notes for Young Bible Students." Y. B. vol 2, p. 74.

Q. 356. (1) In what sense is God the Saviour of those who do not believe? 1 Tim. iv. 10. (2) What would be the "Evil spirit from God" which came upon Saul? Would it be a form of suffering or illness? (3) How can one man deliver another over to Satan? what does this mean? 1 Tim. i. 20.

S. B.

A. (1) In the sense of being their preserver, referring to temporal mercies. (2) Probably some form of possession. (3) Compare 1 Cor. v. 5, where it is connected with putting away from the communion of saints. Probably from the addition "and my spirit" this "delivering" goes beyond mere discipline and refers to a special apostolic power. Compare the history of Peter and Simon (Acts viii.) The object was the destruction of the flesh, not of the spirit.

BIBLE QUERIES.

III

Q. 357. Did the Israelites after leaving Egypt still adhere to the instructions given them to select the lamb for the passover four days before it was to be killed?

F. P.

A. We have no reason to doubt it, for unfortunately they were far more punctilious about the ceremonial than the moral law.

Q. 358. (1) Matt. x. 10, says the disciples were not to provide scrip, *or staves*, but Mark vi. 8. on the same occasion commands them to take "a staff only." Please explain. (2) Also, where was Jesus from the time He sent the disciples out till they returned (ver. 30.)

A. (1) The explanation of the difference generally given is that in Matthew, weapons of offence are meant, in Mark, a stick for walking, but we fear that this is not quite satisfactory. We shall be glad to get a better explanation. (2) Do we not get the answer to this in Matt. xi. 1 "And it came to pass when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and preach in their cities."

Q. 359. Ought the word "Lord" to be Jehovah in Matt. i. 20, 22, 24. ii. 13, 15, 19. iii. 3, iv. 7, 10, v. 33. E. B.

A. All these passages mean Jehovah, being either quotations from the old Testament or else distinguished by having no article "the" prefixed, being literally "the angel of Jehovah" etc.

Q. 360. Please explain clearly about the punishment of the heathen (Hindoos, Brahmins, etc.) who have never heard the gospel? C. S. B.

A. We quote as follows from a well-known work. "The Gentiles will be judged according to the light of nature and of conscience neglected and resisted. St Paul's sermon in Athens is no less clear as regards the condition of the heathen. As he said at Lystra (Acts xiv. 8—18.) they were not left without a witness, in that God did good and gave rain and fruitful seasons, filling their hearts with food and gladness. By such things, he declares again in another place, (Rom i. 20) God's eternal power and Godhead are clearly seen, so that they are without excuse, and so here (Acts. xvii. 22—31.) God left the heathen to themselves, not that they should forget Him, but that they should seek Him, even though it were in utter darkness, so that they should need to grope for Him "to feel after Him and find Him" and though there was ignorance of God, He could wink at the ignorance and give blessing notwithstanding, for "He is a rewarder of diligent seekers. If it be asked, whether any have, in fact, been saved thus, I turn from the question, though I have no doubt as to the answer," (See Acts x. 34, 35) In addition we may add that in Hell there are differences of punishment of which we have no conception. These are indicated by the fact that it is the one who knew his Lord's will and did it not, for whom the outer darkness is reserved.

Q. 361. Kindly say who are the sheep who did not go astray, (Matt. xviii. 13.) C. M. B.

A. The Pharisees who "need no repentance," who said "we see," and therefore their sin remained, (John ix. 41). Observe these are never brought "home rejoicing," but are left in their fold in the wilderness.

Q. 362. What is the state after death of the heathen, of all who have had no opportunity to hear the gospel. Is there any Scripture to shew that an offer of salvation can be made in another life? S. B.

A. See answer to query above. Their present abode is in Hades, where they await the last judgment which will not be merely a casting of the wicked into hell, but a deliberate judgment of each unregenerate man according to his work and light. Then will be shown that "the judge of all the earth" knows how to "do right." 1 Pet. iii. is the only Scripture that is supposed to give colour to the views you allude to. In refutation of this see Q. 93, Y. B. vol. ii., p. 140, and Q. 117, same vol, p. 196.

Q. 363. What is meant by the expression "He feedeth among the lilies?" S. of S. ii. 16. S. B.

A. In S. S. ii. 2, we find His Bride compared by Christ to a lily, and while the expression you refer to may be taken generally, as expressive of satisfaction and rest, the word "lilies" may convey the deeper meaning of the pleasure Christ takes in being among His people. Compare, walking in the midst of the golden candlesticks., Rev. i.

Q. 364. Please explain Haggai i, 4. E. M. T.

A. Does not verse 2 explain it? "Ceiled" means "roofed." Please say what is the difficulty.

Q. 365. Please explain the first part of Hab. iii. 3. H. L. N.

A. Paran is Sinai, and refers to God's glorious appearance to His people there. Teman is the name given to the region extending from the South of Palestine. The Prophet here refers to God's manifestations of His glory at various times after Sinai.

Q. 366. Please explain the Lord's words "Touch me not" in John xx. 17, when they "held Him by the feet and worshipped Him," in Matt. xxviii. 9.

A. Both are in beautiful harmony with the character of the Gospel. In John the "Son of God" says "Touch me not" to Mary, who was to know Him henceforth by faith, (John xiv. 1.) not by sight or sense. Mary is here a type of Christ's heavenly brethren. His earthly brethren (represented by these women,) will surround the "King of Israel" at His return, and to them He will be known by sight and sense, not, as now to us, by faith. (See John xx. 29.)

BIBLE QUERIES.

113

Q. 367. (1) Please explain why leaven was to be excluded from all offerings but that of Lev. vii. 13. (2) Please explain Matt. xxvi. 29. K.

A. (1) Leaven throughout Scripture is a type of what is evil, never of what is good,—of hidden “malice and wickedness.” Leaven was not to be burned before the Lord; the offering of Lev. vii. 13, was not burned by fire (See Lev. ii. 11.) and the offering of it there shows that though we are not in the flesh, it is still in us. (2) Christ here is the true Nazarite, and is separate from all earthly joys (of which wine is here the type) until the kingdom. Observe this occurs characteristically in Matthew, where He is the “King of Israel.”

Q. 368. (1) Please say how the 14 generations in Matt i. are calculated, the same plan does not seem to have been followed in each of the three cases. (2) Please explain the difference between Spirit and Soul in 1 Thess. v. 23. A. A. R.

A. (1) In verse 8 the three Kings “Ahaziah, Joash, and Amaziah” are left out (1 Chron. iii. 11.) *being Athaliah's children to the third generation.* About seven generations have been omitted in the last fourteen. It was a common practise in Jewish genealogies to arrange these in periods with the same number in each, thus in the writings of Philo the genealogy from Adam to Moses is arranged in two tens and a seven by the repetition of Abram, while in a Samaritan poem the same period is arranged into two tens only by leaving out the six least important names. (2) The spirit (what we call “soul”) is the highest part of man, wherein he differs from a beast and the “soul” is the animal life wherein he resembles one. See Y. B. vol iii., p. 140, Q. 211.

Q. 369. (1) Is there any difference in words, sayings, and word (John xiv. 23, 24,) also in “word” Rev. iii. 8. “sayings” xxii. 7. Are all the same, and do they mean the written word? (2) Does Rev. xxii. 7, “this book” strictly apply to Rev. only and is Rev. iii. 8. more general? J. H.

A. The word in verse 23 is singular, and in verse 24 first plural then singular, but the word is the same. The plural means the positive commands of Christ, the singular rather the whole tenor of His thoughts and wishes, apart from express command as revealed to us in the Scripture by the Spirit. (2) Yes, it refers to prophecy only; in iii. 8, it is Christ's *word* in general as explained above.

Q. 370. Kindly explain 2 Cor. ii. 14—16. S. R. W.

A. The sweet savour was that of Christ's name which is spread abroad by preaching, whether the result of that preaching to man be life by receiving it, or death by rejecting it. In either case Christ is proclaimed.

Q. 371. (1) Please explain Eph. iv. 26 "Be ye angry and sin not". (2) Has the "good wine" of John ii. 10. any typical meaning? * *

A. There is such a thing as righteous indignation, but it is not to be treasured up against a person. (2) Earthly joy at its best must fail, and the best joy in the millennium (of which this may be a figure) must all come from Christ, "good wine" thus means real joy. See Q. 367.

Q. 372. What land is often spoken of in Isaiah xviii. 1? A. S. M.

A. Some unknown country beyond the limits of the Nile and Euphrates, that will come with light vessels to the assistance of Israel, "Shadowing" or "whirring with wings" would signify protection, of which wings are the symbol.

Q. 373. Please explain further the meaning of 1 John v. 7. 8. C. E. S.

A. You will see the R. V. rightly reads "For there are three who bear witness, the Spirit, and the water, and the blood, and these three are one." There are three witnesses to the gift of eternal life through Christ; the *spirit of God* bringing home to our hearts the testimony of the value and meaning of the death of Christ (Heb. x. 15), the *water* that flowed from His side the word of God cleansing and regenerating, the *blood of Christ* atoning and expiating; by the first two we are born again (John iii. 5, comp. 1 Pet. i.) by the latter cleansed from our sins. (Rev. i. 5.)

Q. 374. (1) Why is David called a man after God's own heart? (2) Does the *whole* of John xiv. 12. apply to every believer, or only the latter part? C. E. S.

A. (1) Probably in contrast to Saul who was a man after the people's heart, being tall and commanding in every way, but God looketh not on the outward appearance (1 Sam. xvi. 7) (2) No doubt this applies specially to those to whom He spoke, and who afterwards wrought the miracles in the Acts; the latter part especially applies to those who labour in the the energy of Holy Ghost, which Christ sent down at Pentecost, this is *why* He says, "*because I go to my Father.*"

Q. 375. (1) Please explain 1 Pet. iii. 19? (2) On what Scripture is this based, "He wears our nature on the throne?" C. E. S.

A. (1) We must refer you for an answer to Y. B. vol. ii. p. 140, Q. 93, also same vol. p. 196, Q. 117. (2) We presume on the fact that our Lord has still a body though a glorified one. Like many hymns it goes a little beyond Scripture, the nearest is perhaps in the end of Heb. ii.

BIBLE QUERIES.

115

Q. 376. Does S. S. ii. 1. refer to Christ or "my love" verse 2. A. W. G. W.

A. "The rose of Sharon" refers to Christ, and it is He who speaks the latter half of the verse, supposed by some to read, "and as the lily of the valley" referring to and connected with verse 2, and thus meaning the church. Perhaps the new translation will clear it up.

Q. 377. (1) Please explain Mark ix. 37. How is the "little child" to be received? (2) also 1. Cor. vii. 14. A. W. G. W.

A. (1) This does not speak of children, the word "~~if~~ such" refers to verse 34, and means one who is humble, and has the spirit of Christ, of which the child was the figure. Compare Matt. xviii. 5, 6, &c. where "*such little child*" all through means a believing disciple. (2) This refers to the law under which a child even of the Israelites is unclean unless circumcised, but under grace, if even one parent be a believer the child is *holy by birth*, that is in virtue of having one christian parent, according to God's blessed order of "thou and thy house." The child being thus *holy by birth* it is to be brought up in the nurture and admonition of the Lord.

Q. 378. (1) Does the word "cleanseth" (1 John i. 7) refer to *time*? (2) Are the white robed multitude of Rev. vii. 9.—17, to live on the earth with the 144,000 sealed servants? A. W. G. W.

A. (1) It is abstract—past, present, future, or rather in the eternal present. (2) Yes, they are *before* the throne, not *around* it, and are the Gentile inhabitants of the millennial earth, the 144,000 being the Jewish ones.

Q. 379. (1) Does the quotation in Heb. ii. 6, 8, refer to Christ or to man before his fall? (2) Where is verse 13 quoted from. Does the "I" refer to Christ and the "him" to the church? Enquirer.

A. (1) It refers to man as set over all by God; *i.e.*, so far as he was a type of Christ. In this place however Adam failed, so that all is taken up and made good by the Last Adam as man. (2) Ps. xviii. 2, the "Him" is God, not the churches.

Q. 380. (1) What is the difference between Christ as Head of the Church and as Head of all principality and power? (2) What is Christ's yoke? (Matt. xi) Do we get it from Christ or go under it with Him? C. E. S.

A. (1) One gives His position as Christ in relation to His heavenly people the other as Son of man over the whole universe (See Ps. ii.) (2) The yoke is entire submission to God's will, which Christ had manifested so perfectly in this very chapter. Christ asks us to take it; so that it is His as given to us, but also His as having borne it. When we bear it we have the consciousness that we are walking with Him in His path.

Q. 381. (1) "*A* righteousness of God" (Rom. i. 17, R. V.) Is this more correct than "*the* righteousness"? (2) What does "endure hardness" mean 2 Tim. ii. 3.

A. (1) It would be better simply "righteousness of God" there being no article in Greek and it refers to the new righteousness which is in contrast to righteousness of law. By *the* righteousness of God we refer rather to the whole doctrine connected with the subject. (2) R. V. says "suffer hardship." Another rendering is "Take thy share therefore in suffering;" the expression also occurs i. 8.

Q. 382. (1) When was Peter converted? (2) Was it a sacrifice for Paul to count all things but loss in Phil. iii.? (3) Please explain John v. 39, is it a command? C. E. S.

A. (1) It depends on what you mean by conversion. Peter was born again in John i. He became wholly a follower of Christ in Luke v. and was restored or converted after the resurrection. (2) Naturally of course it was, or the act would have had no value, but it was not felt by him to be such when he thought of Christ. (3) See Y. B. vol. 2 p. 54, Q. 58. It is a command or exhortation.

Q. 383. Please explain the "book of life" in Ex. xxxii. 32, Phil. iv. 3, Rev. iii. 5, Rev. xx. 12, 15. "Book of the living" Ps. lxxix. 28, "The book," Dan. xii. 1, "book of life of the Lamb," Rev. xiii. 8, "Lamb's book of life," Rev. xxi. 27.

A. W. G. W.

A. These expressions refer generally to the register kept in heaven of all God's people. Many may make a loud profession here which will pass away and be blotted out, while none but those whose names are inscribed above will enter heaven or escape hell (Rev. xx.) Observe that the names (Rev. xiii. 8) are written in this book of life from the foundation of the world and that it is the book "of the Lamb slain." The expression "slain from the foundation of the world" is erroneous and misleading. This Scripture shews that it is a book of electing grace, and that the names there are the names of those who have a part in the slain Lamb.

Q. 384. Will you explain why the blood of the red heifer was burned (Numb. xix. 5.) whereas in Lev. it was poured out at the bottom of the altar. G. K. B.

A. In Lev. iv. the fat was burned upon the altar and all the blood poured out at the base in the sin offering, to shew the acceptance of the offering by God for the sinner, but in Numbers what is applied to the sinner is not the *sacrifice* but the *water* in which the ashes had been sprinkled, and the red heifer alone of all the offerings is burned wholly without the camp; the object being rather to bring before our souls what Christ has suffered for our sakes, than the fact of the *acceptance* of his offering by God, these ashes typically not being used for conversion, but for the restoration of one who is already a child of God, but has become defiled.

Q. 385. (1) Please explain the meaning of "helps, governments, tongues," Cor. xii. 28. (2) What is the difference between Cor. xii. 28, and Eph. iv. 11. F. E. C. P.

A. (1) The first seems general usefulness, the second the gift of rule, the third and last, that which the Corinthians unwisely set first (see ch. xiv.) is speaking in different languages by miraculous power. (2) Those in Corinthians included miraculous signs to those outside, as well as for edification, hence the former have now ceased, those in Ephesians are all connected with the building up of the Church, and in a general way continue "till we all come," &c. Observe the apostles are not specially the twelve, being expressly given from Christ in glory after His resurrection, and though no apostles exist now, the gift of going about founding and establishing fresh assemblies of Christians still remains.

Q. 386. Would you kindly explain 1 Cor. vii. 6, "But I speak this by permission, not of commandment." Does it mean that the whole of the Bible is not inspired. F. I. F.

A. This very exception proves that Paul regarded his writings as a rule as of Divine authority according to 1 Cor. xiv. 37. These express exceptions however were not divine commands, but the result of his own christian experience, they are written however and recorded for our instruction by the guidance of the Holy Ghost.

Q. 387. How is it Christ says in John xx. 22, "Receive ye the Holy Ghost," and yet in Acts i. 8 speaks of the coming of the Spirit as future? F. I. F.

A. In the former case it is Genesis ii. 7 over again, only it is the full impartation of resurrection life in the new creation, instead of natural life in the old. Observe the article is wanting here. It is "Receive Holy Spirit" that is the spirit as *life*. In Acts ii. we get the fulfilment of Acts i. 8 which is the Spirit as a *person* coming down from heaven to dwell in Christians and to be with them till the Church is taken up. You will find the Spirit as *life* in Rom. viii. 9, 10, which is the same as John xx. and as a distinct *person* bearing witness with our spirits in v. 16, same aspect as in Acts ii.

Q. 389. (1) In what way will the Lord bear Israel's iniquities, Is. liii. 11? (2) Who is the angel, Eccles. v. 6? (3) Does "veiled in those that are lost" refer to unbelievers? Zurich.

A. He has borne their iniquities, only according to Lev. xvi. they do not know it till the Priest (Christ) comes out (ver. 17, 18) from God's presence where he has sprinkled the blood. This will be when Christ comes forth before the millennium to Israel and then they will know for the first time the value of Christ's work on Calvary. We know it by faith now, for Christ has sent the Spirit down into our hearts for this purpose (Heb. x.) but a veil is still on their hearts as a nation. (2) We have no clear light as to this verse. Perhaps some correspondent will help. It probably alludes to God's all-seeing presence. (3) Certainly.

Q. 390. (1) Who does Joshua (Zech. iii.) typify? (2) What is the practical meaning of Jas. v. 9? Zurich.

A. (1) Typically the Jewish nation, but he may be taken as a beautiful type of the sinner. (2) Do not complain one against another to others, for such tale bearing only brings down judgment from God, who is "before the door"; a simile which presents vividly His nearness to each one of us. It would be well if tale-bearers and scandal-mongers were to lay this verse to heart.

Q. 391. (1) Whatistobe understood by the "fear of *Christ*" Eph. v. 21? (2) Why is John ix. 20, recorded nowhere else? (3) Is Col. i. 12, connected with Eph. i. 3, 5. Zurich.

A. Christ is brought in here instead of God, the thought of the church and the wife (verse 21, 24,) running all through, with whom "Christ" rather than "God" is in immediate connection. (2) We do not know, this passage is not singular in this respect. (3) Yes, the passages are very similar, only the bulk of the magnificent parenthesis in Eph. i. 3—14 is wanting in Colossians.

Q. 392. Please explain Hos. v. 11. J. B. S.

A. The difficulty connected with the last clause of this verse has always been felt. The expression "after the Commandment" has been variously translated; in the Sept., "after vanities" the Vulgate, "after uncleanness." by Luther, "after a commandment (of men)" It is literally "a precept or commandment" and it manifestly cannot be a commandment of God. See 1 Kings xii, 32, 33, and also compare Is. xxix. 13, with Matt. xv. 9.

Fragmentary Bible Notes.

SEVEN HOURS OF SUFFERING.

One hour in Gethsemane, (Matt. xxvi. 40) six hours on the cross (from the third to the ninth hour.)

SEVENFOLD WAY IN WHICH CHRIST MAKES GOOD THE FAILURE AND SIN OF MAN.

MAN.	CHRIST.
Adam in Eden.	The Second Man.
Israel under law.	The true Israelite.
Earthly priesthood.	The great High Priest.
Solomon.	The true son of David.
Nebuchadnezzar, the head of empires.	The Prince of the Kings of the earth.
False prophets.	The true prophet.
Antichrist false Head of the Church.	True Head of the Church.

The Revised Version of the New Testament.

MATTHEW x. 4—xiii. 52.

x. 4.—“Simon the Cananæan,” that is, as the margin adds, the Zealot. The Zealots were a religious sect existing amongst the Jews of that time. The word Cananæan means “zealous,” and has nothing whatever to do with “Canaanite.”

x. 18.—“For a testimony to them,” that is, in order to bear witness before them. Precisely the same expression occurs in Luke v. 14, where the Authorized Version has “for a testimony unto them.”

xi. 11.—“He that is but little in the kingdom of heaven.” The comparison is instituted, not between John the Baptist and any other individual, but between John and a class of people who are described as being “but little (or lesser, margin) in the kingdom of heaven.

xii. 5.—The word translated “blameless” in the Authorized Version is the same as that used in the seventh verse of this chapter, where it is rendered by “guiltless.” The Revisers very properly translate “guiltless” in both cases, thus showing the connection between the two verses.

xii. 21.—“In His name shall the Gentiles hope.” “Hope” is here more correct than “trust.” In Isaiah xlii. 4, from which this passage is quoted, we read, “the isles shall wait for his law.” The isles, or rather “coast-lands,” stand here for the Gentiles; especially those to the west of Palestine.

xii. 40.—“As Jonah was three days and three nights in the belly of the whale,” (margin, sea-monster.) In the book of Jonah we read merely of a “great fish,” and the Greek word employed in the New Testament is equally comprehensive.

xii. 43.—The unclean spirit, when he is gone out of *the* man” The man here spoken of represents the Jews (see v. 45) who had abandoned the practice of idolatry, (called here the

unclean spirit) but who, as we know from Scripture, will fall back into that sin in a far more horrible manner, until God "causes the spirit of uncleanness to pass out of the land." (Zech. xiii. 2.) In this verse the Authorised Version has "a man" instead of "the man," which makes the whole passage appear like a general principle, whereas it is merely a parable, referring to a particular case.

xiii. 21.—"Straightway he stumbleth." The expression "he is offended" is ambiguous, and is no doubt understood by most readers in a wrong sense on account of the particular meaning which offend has in modern English.

xiii. 39.—"The harvest is the end of the world," (margin, "or the consummation of the age.") We cannot help regretting that the marginal reading was not adopted in the text. The event described in this verse is not "the end of the world," but the end of the "times of the Gentiles," that is to say, it is the time of the establishment of the kingdom of Christ upon the earth. This is the explanation of the question addressed to the Lord by the disciples in Matthew xxiv. 3, where the same expression occurs. The end or consummation of the age meant, in the mouth of the Jew of that time, the overthrow of the Gentile supremacy, and the final redemption of Israel.

xiii. 52.—"Every scribe who hath been made a disciple to the kingdom of heaven." The Authorised Version has "instructed into the kingdom of heaven," which translation falls short of the force of the original. To become a disciple to the kingdom is to have one's whole moral being associated with it.

(To be continued.)

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The Bible Student

FOR INTER-COMMUNICATION ON BIBLICAL SUBJECTS AMONGST
YOUNG CHRISTIANS.

Conducted by the Editor of "The Young Believer."

No. 6.

"I WILL NOT FORGET THY WORD."

December, 1881.

Notes on last month's Subject.

V.—PRIDE AND HUMILITY.

WE earnestly trust that our readers will study most carefully the working out of this subject from Scripture. It is perhaps the most practical subject that has been given as yet, and is full of instruction. We can only just notice one or two points in these few lines. Under the head of "pride" observe the connection of Satan and Antichrist (line 7), the one, seen in Genesis sowing pride in man's heart, after falling through it himself, the other, in Revelation, stamped with the same sin after 6,000 years, at the close. Notice who are specially in danger of it—"the *young*, the *rich*, the *learned*." How true this is! Observe closely its six leading varieties and its twelve Scriptural characteristics, the six things it leads to, and the twelve examples of its end. Under the head of "examples" we find the first instance of religious pride is Cain, the last Laodicea! The next group is the pride of rising, and the next of having risen, or of position. Under "pride of person," it is very remarkable to see the "Daughters of Zion" and "Satan" close together even as from the first in the garden of Eden, as to this particular variety of this many headed sin. Turning to "Humility" we feel at once that we are in a different scene. Hitherto we have had God's face turned away, and have seen His anger, and His judgment. Now on the contrary all is in the sunshine of His approving smile, for He has respect unto

the lowly. Mark too what different company we get into in these examples of humility. Here we find Abraham, Moses, David, and many others, the last, however, figuring in both lists.

Having considered this cloud of witnesses to the grace of humility, we look away from them all to consider a little perfect picture of the grace and humbleness of the man Christ Jesus, and we sit down to gaze at the exquisite panorama of His grace and lowliness presented to us in the selections of the next three pages. Truly we may say that we rise from a study of these pages with a heart freshly bowed in praise of the unique beauty of His spotless life. Think of the eternal God being subject to weariness, asking favours from others, being subject to hunger, working as a carpenter, and subject to the laws of earthly government, and then consider what it must have been to His perfect spirit to be rejected at His birth-place, at His village home, at His "own" city (Capernaum) at the metropolis, Jerusalem, by His own people, and by His own brethren. Oh! think of the Christ of God called by the creatures He had made "a glutton, a sorcerer, a demoniac, a blasphemer, a liar, a lunatic, and a sinner!" and bearing it all in perfect grace; and then consider how much of all this you could bear. Oh! how quick we are to resent injuries done to ourselves, how slow to feel insults offered to Him! Think of *Him* the song of the drunkards, hated, derided, scorned, ill-treated, misunderstood, reviled, tortured, crucified. And all out of love to you and to me. Oh! what love, what grace, there is no love like His! And then to sum up all, when at last He leaves this sinful world to return to His home of glory, He is still the humble Jesus, though Lord of lords, and will yet gird Himself and make His own sit down to meat while He serves still. Blessed Master, would that our hearts might learn more of the beauty of lowliness—of the honour of humility from Thy bright example!

The Bible Students' Class.

SINCE last month the following have expressed a desire to join the Class, and we accordingly give their numbers.

134 M. F. G. 135 A. G. B. 136 A. S. 137 G. W. R.

The subject selected for this month is—

Christian example illustrated by the lives of Bible saints and especially by that of the apostle Paul.

Twelve leading Christian characteristics have been selected, of which sufficient examples occur in Scripture, and those to whom they are allotted are requested to select the twelve best instances of each particular grace that they can find in Scripture. In addition, the example of Paul will be taken up separately, he being emphatically a pattern for others—see 1 Tim. i. 16 (R. V.) and other passages.

The subject is arranged as follows:—

Twelve instances from Scripture (excluding Paul) of each of the following:—

Compassion and sympathy, by 2, 3, 4, 6, 7, 10, 11, 12, 13, 128.

Faith for spiritual blessings, by 14, 15, 17, 19, 21, 22, 23, 24, 26, 129.

Faith for temporal mercies, by 27, 28, 29, 30, 31, 32, 33, 34, 35, 130.

Humility, by 36, 38, 39, 40, 41, 42, 43, 45, 46, 131.

Joy in God, by 47, 48, 49, 50, 52, 53, 54, 55, 56, 132.

Liberality, by 57, 58, 59, 61, 62, 63, 64, 65, 66, 133.

Love, by 67, 68, 69, 70, 71, 72, 73, 74, 75, 134.

Obedience to God, by 76, 77, 78, 79, 80, 81, 82, 83, 85.

Patience, by 88, 89, 90, 91, 92, 93, 94, 95, 96, 136.

Prayerfulness, by 97, 98, 99, 100, 101, 103, 104, 106, 107, 137.

Repentance, by 108, 109, 110, 111, 112, 113, 114, 115, 116, 117.

Truthfulness, by 118, 119, 120, 121, 122, 123, 124, 125, 126.

The examples of Paul, arranged as last month's subject, by 1, 9, 16, 25, 37, 44, 60, 84, 105, 127, 135.

In giving the results of last month's search, we may remark that we have sometimes found it to be very difficult in the case of persons mentioned in the Old Testament to decide in which, if either, of the two classes they should be placed.

No doubt many familiar names will be missed, but we think they will be found to be mainly those of persons, whom, from the place they occupy in Scripture, one would consider to be children of God, but of whom nothing definite is recorded, on which a judgment can be formed.

Amongst these are some who had a prominent place in connection with the history of the children of Israel, and the service of the Tabernacle, &c., and some who were used by God as instruments to carry out His purposes, but as these were the only grounds on which they could be included, we have omitted their names, there being instances where such positions have been held by those of whom one would have no hesitation in saying that they were *not* children of God. Does not the same remark hold good in our own day?

It will be noticed how greatly those to whom portions of the Old Testament were allotted, have been helped by the record given by the Spirit of God in the New Testament, as for example in Hebrews xi.

DIVISION I.

CHILDREN OF GOD MENTIONED IN THE OLD TESTAMENT.

- | | |
|--------------------------------------|-----------------------------------|
| Abel, Heb. xi. 4. | Asa, 1 Kings xv. 14. |
| Enoch, Gen. v. 22, 24. | Elijah, 1 Kings xvii., &c. |
| Noah, Heb. xi. 7. | Obadiah, 1 Kings xviii. 3. |
| Abraham, Gen. xv. 6. | Micaiah, 1 Kings xxii. |
| Sarah, Heb. xi. 11. | Jehoshaphat, 1 Kings xxii. 43. |
| Abraham's servant, Gen. xxiv. | Elisha, 2 Kings ii., &c. |
| Melchizedek, Gen. xiv. 18. | Naaman, 2 Kings v. 15. |
| Lot, 2 Peter ii. 7, 8. | Jehoiada, 2 Kings xii. |
| Isaac, Heb. xi. 20. | Hezekiah, 2 Kings xviii. 5. |
| Jacob, Gen. xxviii. 15; Heb. xi. 21. | Josiah, 2 Kings xxii. 2. |
| Joseph, Heb. xi. 22. | Huldah, 2 Kings xxii. 14. |
| Amram and } Heb. xi. 23. | Iddo, 2 Chr. ix. 29. |
| Jochebed } | Oded, 2 Chr. xv. 1, 8. |
| Moses, Heb. xi. 24; Deut. xxxiv. 10. | Ezra, Nehemiah, Joshua, Zerub- |
| Aaron, Ps. cvi. 16. | babel, Hananiah, Asaph, and |
| Phinehas, Num. xxv. 11. | many others who returned with |
| Joshua, Deut. xxxiv. 9. | them from the captivity, Ezra, |
| Caleb, Num. xiv. 24; Deut. i. 36. | Neh. |
| Rahab, Heb. xi. 31. | Job, ch. i. and xlii. |
| Othniel, Gideon, and others of the | Elihu, Job xxxii.—xxxvii. |
| Judges, Heb. xi. 32. | Agur, Prov. xxx. 1. |
| Hannah, 1 Sam. i. | Lemuel, Prov. xxxi. 1. |
| Samuel, Heb. xi. 32. | Eliakim, Is. xxii. 20. |
| David, Acts xiii. 22; Heb. xi. 32. | Urijah, Jer. xxvi. 20. |
| Gad, 1 Sam. xxii. 5. | Hanan, Jer. xxxv. 4. |
| Nathan, 2 Sam. vii. 2. | Hananiah (Shadrach), Mishael |
| Solomon, 1 Kings iii. 3. | (Meshach), Azariah (Abednego) |
| Ethan, 1 Kings iv. 31; Ps. lxxxix. | Dan. iii. 26. |
| Heman, do. Ps. lxxxviii. | The prophets from Isaiah to Mala- |
| Shemaiah, 1 Kings xii. 22. | chi, see 2 Pet. i. 21. |
| Ahijah, 1 Kings xiv. 2. | |

THE BIBLE STUDENTS' CLASS.

125

CHILDREN OF GOD IN THE NEW TESTAMENT.

Mary, the mother of Jesus, Matt. i. 16.	Jailer at Philippi, Acts xvi. 34.
John the Baptist, iii. 1.	Jason, xvii. 5; Rom. xvi. 21.
The Eleven Apostles.	Dionysius, xvii. 34.
Joseph of Arimathæa, xxvii. 57.	Damaris, do.
Mary Magdalene, xxviii. 1.	Priscilla, xviii. 2; Rom. xvi. 3.
Mary, mother of James and Joses, xxvii. 56.	Aquila, do.
Salome, xxvii. 56.	Justus, xviii. 7.
Zacharias, Elizabeth, Luke i. 6.	Crispus, xviii. 8.
Simeon, ii. 25.	Sosthenes, xviii. 17; 1Cor. i. 1.
Anna, ii. 36.	Apollos, xviii. 24—28.
Joanna, viii. 3.	Erastus, xix. 22.
Susanna, do.	Gaius, xix. 29; Rom. xvi. 23.
Zacchæus, xix.	Aristarchus, do. Col. iv. 10.
The Malefactor, xxiii. 43.	Sopater, xx. 4.
Cleopas, xxiv. 18.	Tychicus, do.
Nathanael, John i. 47.	Trophimus, do.
Woman of Samaria, iv. 29.	Mnason, xxi. 16.
Blind man, ix. 38.	Phebe, Rom. xvi.
Lazarus, xi.	Epenetus, do.
Mary, do.	Andronicus, do.
Martha, do.	Junia, do.
Nicodemus, xix. 39.	Amplias, do.
Joseph, Acts i. 23.	Urbane, do.
Matthias, do.	Stachys, do.
Barnabas, iv. 36.	Apelles, do.
Stephen, vi. 5.	Tryphena, do.
Philip, do.	Tryphosa, do.
Prochorus, do.	Persis, do.
Nicanor, do.	Rufus, do.
Timon, do.	Asyncritus, do.
Parmenas, do.	Phlegon, do.
Nicolas, do.	Hermas, do.
Eunuch, viii. 36—39	Patrobas, do.
Ananias, ix. 10.	Hermes, do.
Paul, ix. 15.	Philologus, do.
Dorcas, ix. 36.	Julia, do.
Cornelius, x. 44.	Nereus, do.
Agabus, xi. 28.	Olympas, do.
Mary, the mother of Mark, xii. 12.	Quartus, do.
John Mark, xii. 25, 2 Tim. iv. 11.	Sosipater, do.
Simeon-Niger, xiii. 1.	Tertius, do.
Lucius, do.	Stephanas, 1 Cor. xvi.
Manaen, do.	Fortunatus, do.
Sergius Paulus, xiii. 12.	Achaicus, do.
Silas, xv. 22.	Silvanus, 2 Cor. i. 19.
Timotheus, xvi. 1.	Titus, 2 Cor. viii. 16.
Lydia, xvi. 14, 15.	Epaphroditus, Phil. ii. 25.
	Euodias, Phil. iv. 2.
	Syntychē, do.

Epaphras, Col. i. 7.
 Luke, Col. iv. 14.
 Onesimus, Col. iv. 9.
 Archippus, Col. iv. 17.
 Silvanus, 1 Thess. i. 1.
 Lois, 2 Tim. i. 5.
 Eunice, do.
 Onesiphorus, 2 Tim. i. 16.
 Eubulus, 2 Tim. iv. 21.

Pudens, 2 Tim. iv. 21.
 Linus, do.
 Claudia, do.
 Philemon, 1.
 Apphia, Philemon 2.
 Archippus, do.
 Elect lady, 2 John.
 Demetrius, 3 John 12.

DIVISION II.

THOSE PRESUMED TO BE CHILDREN OF GOD IN THE OLD TESTAMENT.

Adam and Eve, Gen. iii. 20.
 Shem, Gen. ix. 26.
 Hagar, Gen. xvi. 14.
 Abimelech, xx. 6—11.
 Rebekah, Gen. xxv.
 Rachel, Gen. xxix, xxx.
 Leah, do.
 Shiphrah, Ex. i. 17.
 Puah, do.
 Bezaleel, Ex. xxxi.
 Aholiab, do.
 Miriam, Micah vi. 4.
 Eldad, Numb. xi. 26.
 Medad, do.
 Boaz, Ruth.

Ruth, Ruth.
 Elkanah, 1 Sam. i.
 Eli, 1 Sam. iv. 18.
 Wife of Phinehas 1 Sam. iv. 21.
 Jonathan, 1 Sam. xiv. 7.
 Abigail, 1 Sam. xxv, 27—31.
 Joash, 2 Kings xii. 2. 2 Chr. xxiv.
 17.
 Amaziah, 2 Kings xiv. 3.
 Uzziah, 2 Chr. xxvi.
 Jotham, 2 Chr. xxvii. 6.
 Mordecai and Esther, Esther.
 Ebedmelech the Ethiopian, Jer.
 xxxix. 18.
 Helem and others, Zech. vi. 14.

THOSE PRESUMED TO BE CHILDREN OF GOD IN THE NEW TESTAMENT.

Joseph, Matt. i. 16.
 The Leper, do viii. 2.
 Centurion, do. viii. 10.
 Jairus, do. ix. 18.
 Woman with issue of blood, do. ix.
 20.
 Syrophenician woman, xv. 22.
 Two blind men, do. xx. 30.
 Man who had the legion of devils,
 Mark v. 20.

Shepherds, Luke ii.
 Samaritan leper, Luke xvii. 15.
 The man that sat at the Beautiful
 gate, Acts iii. 8.
 Æneas, Acts ix. 34.
 Rhoda, do. xii. 13.
 Chloe, 1 Cor. i. 9.
 Demas, Col. iv. 14—2 Tim. iv. 10.
 Crescens, 2 Tim. iv. 10.
 Carpus, 2 Tim. iv. 13.

The Holy Bible.

No. V.—THE BOOKS OF THE NEW TESTAMENT.

NAME AND MEANING.	BY WHOM WRITTEN, OR COMPILED.	WHERE AND WHEN PROBABLY WRITTEN.	CHARACTER OF THE BOOK.
MATTHEW, gift of the Lord	Matthew, (see Mark ii. 15), or Levi, of Jewish origin	Palestine, A.D. 38	This Gospel is the Spirit's record of the divine, human, and legal rights and titles of Christ to the throne of Israel. Salvation to the Jew first, and then to the Gentile is here the order.
MARK, polite.	John, surnamed Mark, cousin to Barnabas, Col. iv. 10.	Rome, A.D. 64 ...	This Gospel is the Spirit's record of the service and acts of Jesus, Son of God to needy Israel. Hence viewed as the servant of Jehovah's grace, there is no genealogy of our Lord given.
LUKE, luminous.	Luke, Gentile physician, Col. iv, 14.	Rome, A.D. 64 ...	This gospel is the record of the ways in suffering, grace, and dependence of Jesus, Son of Man; not the legal genealogy as in Matthew but the human one is found here.
JOHN, grace, or gift of the Lord	John, companion of Peter: for authorship see xxi. 20, 24.	Ephesus, A.D. 69	This Gospel is the Spirit's record of the Divine glories of the Son. The matchless simplicity, yet profound depths herein unfolded are truly God-like.
ACTS, from the character of the book.	Luke, Gentile physician and companion of Paul.	Rome, A.D. 64, (supplementing the third gospel.)	This, the only historical book of the New Testament <i>Supplements</i> the Gospel history and serves for an <i>introduction</i> to the study of the Epistles.

ROMANS, from "Rome," strength	Corinth, A.D. 58, (first in moral order of the epistles ...)	A divine, comprehensive, and orderly exposure of Jewish and Gentile corruption and unfolding of Christianity—of the Grace and Gospel of God.
1 CORINTHIANS, from "Corinth," satisfied.	Ephesus, A. D. 57. Macedonia, A. D. 57. Corinth, (?) A. D. 57—Both time and place uncertain.....	The ordering of the Church—the house of God, so as to maintain practical holiness, and the regulation of gift and ministry so as to secure godly order in the assembly. The afflicted Apostle cheered by the partial recovery of the Corinthians from their state of decline, and filled with the consolations of Christ, pours out his heart to his children in the faith.
2 CORINTHIANS, from "Corinth," Satisfied.	Rome, A. D. 62. Rome, A. D. 62. Rome, A. D. 62.	The true Grace of God and justification on the principle of faith established for the saint in opposition to law, legalism, and flesh. The individual, then corporate blessedness of the saints as united to Christ, as glorified Man; seated too in heavenly places before God—in Christ and as Christ. Christian work and experience which is the manifestation of Christ Himself, amidst wilderness trials and circumstances.
GALATIANS, from "Galatia," white or milky.	Written with the Epistle to Philemon about the same time—during the Roman imprisonment.)	The richest and fullest unfolding in Scripture of the glories and perfections of Christ—the Church's Head, as also of the application of His work.
EPHESIANS, from "Ephesus," desire.	Paul was a Jew, of the sect of the Pharisees, of the honoured tribe of Benjamin, a free-born citizen of Tarsus, of Cilicia, educated in Jerusalem, under Gamaliel, converted in A.D. 36, and 16 years afterwards commenced writing these inspired communications bearing his name, as also that to the Hebrews, was mar-	
PHILIPPIANS, from "Philippi," lover of horses.		
COLOSSIANS, from "Colosse," correction.		

1 THESSALONIANS "Thessalonica" from name of daughter of Philip of Macedonia 2 THESSALONIANS after a memorable victory obtained over the Thes-salians. Ancient name was <i>Therma</i> . 1 TIMOTHY, <i>honoured of God</i>	tyred by beheading at Rome, A.D. 68, under Nero, perhaps the cruellest of the Cæsars. Thus died Paul, after a 32 years' life of service and suffering, un-exampled by all then or since. His record is on high.....	Corinth, A. D. 52. Corinth, A. D. 53. Macedonia, A. D. 67. (?)—Date un-certain.....	The "blessed" or happy hope—the im-mediate return of Christ for His Saints whether asleep, or alive on the earth—the central subject. The translation of the Saints, the subse-quent rise of Antichrist etc. then the re-turn of Christ in glory, and kindred sub-jects are developed in this epistle. Godly behaviour in the Church which is God's house, and which is here viewed in its normal character, is the main point insisted upon. The ruin of the Church as God's witness to the world is here depicted, and the individual pathway of the saint traced by the pen of inspiration. The conduct becoming the faith of God's elect, <i>not</i> in the Church as in 1 Tim. but in the world, is the great point insisted upon here, by the Spirit. A courteous and delicately expressed in-spired communication, touching a per-sonal and domestic matter. An elaborate and comprehensive disclosure of Christianity in its effects, its priest-hood, worship and sacrifice, which are shewn to be heavenly and permanent, in contrast to Judaism. The scattered tribes of Israel, <i>not</i> the Church, are here exhorted to a life of good works as evidence of their faith in God, hence the use of Gen. xxii. in chap. ii. 21.
2 TIMOTHY, <i>honoured of God</i>		Rome, A. D. 68. (<i>Last</i> writt'n of Paul's Epistles.).....	The ruin of the Church as God's witness to the world is here depicted, and the individual pathway of the saint traced by the pen of inspiration.
TITUS, <i>honourable</i>		Ephesus. A. D. 67. (?)—Date un-certain,.....	The conduct becoming the faith of God's elect, <i>not</i> in the Church as in 1 Tim. but in the world, is the great point insisted upon here, by the Spirit.
PHILEMON, <i>affection-ate, or kind</i>		Rome, A. D. 62. (Eph. Col. Phil. written at same time.....	A courteous and delicately expressed in-spired communication, touching a per-sonal and domestic matter.
HEBREWS, from "Eber," <i>the other side</i> . Gen. xi. 17.		Italy, A. D. 63. (For authorship see chap. xiii. 23, and 2 Peter iii. 15. 16.).....	An elaborate and comprehensive disclosure of Christianity in its effects, its priest-hood, worship and sacrifice, which are shewn to be heavenly and permanent, in contrast to Judaism.
JAMES, <i>supplanter</i> ...	James, "the Lord's brother," "the Just," son of Alphaeus.	Jerusalem, A. D. 61. (The first of the <i>four</i> Hebrew Epistles.).....	The scattered tribes of Israel, <i>not</i> the Church, are here exhorted to a life of good works as evidence of their faith in God, hence the use of Gen. xxii. in chap. ii. 21.

1 PETER, a stone or piece of rock; See Matt. xvi. 18; 1 Pet. ii. 4-8....	Peter, conversion recorded in Luke v.; Chief of the Apostles, Matt. x. 2; Mark iii. 16; Luke vi. 14; martyred by crucifixion in Rome A.D. 68 (?)	Babylon, A. D. 64. See chap. v. 13 where the word "Church," should be omitted.	Addressed to Christian Jews, in which their call to heaven, and walk on earth are the distinguishing subjects.
2 PETER		Unknown, A. D. 65. Compare chap. i. 14. with John xxi. 18. 19....	Addressed to the same persons as the first (chap. iii. 1.) In the first Epistle the saints are encouraged and comforted, here they are warned and the judgment of the world announced.
1 JOHN.....	John, the son of Zebedee, and brother of James, who was martyred by Herod Agrippa; A.D. 42-44. (Acts xii. 2). John outlived all his apostolic brethren, and is believed to have fallen asleep at Ephesus, about A.D. 98-100.	Ephesus, (?) A. D. 69. (?) Ephesus, (?) A. D. 69. (?) Ephesus, (?) A. D. 69. (?) Unknown, A. D. 66. (?) (Compare with 2 Peter.)... ..	Eternal life in the believer in manifestation and communion; its moral characteristics, and all pretensions to it tested and judged. The glory of Christ to be unflinchingly maintained; neither sex, woman, position, Lady, nor age, children are freed from the responsibility. The stern rejection of evil is the point of the second Epistle; the hearty reception of and encouragement of all that is good, the main point of the third. Jude and second Peter are much alike, but they differ in this essential respect, that the former develops the apostasy of Christendom in the last days, the latter, the sin of the last days. The Lord's judgment upon the professing Church, Israel, and the world prophetically announced, with the final results to all, whether in glory or judgment.
2 JOHN, see under the Gospel			
3 JOHN.....			
JUDE, praise the Lord.	Jude, or Judas, Lebbaeus, surnamed Thaddeus		
REVELATION, rolling back of a veil.	John, the youngest. and probably the most beloved of the apostles.....	Patmos, A. D. 96. This lonely Isle was a convict establishment....	

NOTE. — We may remark that *Who* and *Where* and *When* the various books of Scripture were penned, are questions irrespective of their inspiration. The Divine character of the Bible remains untouched, although in some instances we cannot answer these questions with any degree of certainty. *God by His Spirit wrote the Bible.*

Bible Queries.

Q. 393. Please explain 1 Kings xxii. 19—22? E. H.

A. Ahab's doom had been pronounced in Ch. xix. 16, unknown to him, on account of his exceeding wickedness. Micaiah relates his dream after the manner of men, the purport of which is to teach us that God overrules all, and it is only by His permission that lying spirits are allowed to deceive. This we find in 2 Thess. ii. also, and else where. But we are not to conclude that God is the author of a lie, or of sin, or that He needs to consult with any in carrying out His plans. In Job's case, God allowed Satan to tempt His own servant; here to deceive and lead to his already determined end, a notoriously wicked king.

Q. 394. Would you kindly give the meaning of the word "spiritual"? E. H.

A. We get the expression in 1 Cor. ii. 15; iii. 1; xiv. 37; Gal. vi. 1. A natural man is an unconverted man; a "carnal" man may be saved, but is not walking after the Spirit; a "spiritual" man is one who walks according to the power of the Spirit of God, exhibiting therefore the fruits of the Spirit, love, joy, peace, longsuffering, kindness, goodness, meekness, &c. The word does not seem to be used in Scripture of those who had the deepest insight into difficult points of doctrine or discipline, but rather of those who most clearly showed that they were walking in the Spirit near to Christ in all humility. We should greatly doubt the real claims of any to this title, where it was self-asserted.

Q. 395. Would you kindly explain the difference in the words "Peace," "Rest," and "Joy," especially in the following passages, *Peace*, John xiv. 27; Col. iii. 15; Phil. iv. 7; Rom. v. 1. *Rest*, Matt. xi. 28, 29. Heb. iv. 5; *Joy*, John xv. 11; xvii. 13. J. H.

A. Peace in these passages is the unruffled serenity given by the ever present consciousness of being completely in the hands of an ever-loving and all powerful Father while passing through a *peaceless* world. "Rest" in Matt. is present, and is rest from the restlessness of a *restless* will, found only in bearing Christ's yoke of perfect submission to our Father's will; in Heb. it is future rest from all the toils of our pilgrimage life, though enjoyed in spirit now. "Peace" is more connected with the heart, "rest" with the mind and energies. "Joy" here is the delight of doing the will of one we love, it is the active result of a walk with God. "Joy" is the condition of our spirits towards God; "Rest" the attitude of our spirits towards our own restless natural minds, and "Peace" the condition of our hearts towards the peaceless world without. Observe they are all Christ's. "My peace," "My rest" (connected with "My yoke") and "My joy" and are all ours if we are content to walk in His will-less footsteps.

Q. 396. Why is it the judgment seat of *God* (R. V.) in Rom. xiv. 10, and the judgment seat of Christ, 2 Cor. v. 10?
G. B.

A. Because in Romans it is connected with an Old Testament Scripture of which it will be the partial fulfilment, and this speaks of *God*. In 2 Cor. it is Christ, as the whole passage speaks of Him. The difference affords another proof (if such were needed) that Christ is God.

Q. 397. Are the following gifts still in the church?—Prophets, Teachers, Deacons, Bishops, Pastors, Elders, Evangelists?
G. B.

A. We must distinguish between gifts and offices. Bishops, Elders, Deacons, belong to the latter class, the rest to the former Gifts still continue according to Eph. iv. 13, but Scripture appears to place official ordination in the hands of the Apostles only, or their direct delegates. Still in spite of the present divided state of the church, there are found everywhere those who discharge the duties of the oversight of the flock of God (bishops), those who set an example and watch over the younger (elders), and those who attend to the distribution of money and other matters (deacons).

Q. 398. Is the book of Rev. v. the same as Phil. iv. 3, Rev. iii. 5, xiii. 8, xx. 12, xxi. 27?
G. B.

A. The book of Rev. v. is that of the judgment of God. The others refer to the Lamb's book of life. They are *not* therefore the same. See Q. 383, p. 116.

Q. 399. (1) Please distinguish between "prayers, supplications, and intercessions" (1 Tim. ii. 1.) (2) Does v. 2, mean that "Kings and all that are in authority" are to be prayed for individually as well as generally?
C. H. P.

A. See Q. 138. "Y. B.," vol. ii. p. 252. (2) It would appear from the whole passage (verse 8, 9,) that prayer in public is more especially meant. No doubt the Sovereign under whom we live should be the object of our special prayers. Are we not often remiss in carrying out ver. 2, in our prayer meetings?

Q. 400. Does John xx. 23, apply to the priesthood now?
* *

A. Refer to Q. 14. "Y. B.," vol. i. p. 180.

Q. 401. In what sense is eating "spiritual meat" and drinking "spiritual drink," to be understood? (1 Cor. x. 3. 4.) It appears as if they were all converted, and yet their lives did not shew this. The difficulty is that the drink, meat, and rock, are all called spiritual.
J. M.

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A. It would appear that they are called "spiritual" looked at from the stand-point of being such to the Corinthians when Paul wrote, rather than viewed as such in fact to the Israelites when they journeyed to Canaan. To *us* the food &c. is all spiritual, to *them* doubtless it was a literal fact. We can hardly suppose that they themselves understood the types which their daily wanderings were to furnish to generations yet unborn.

Q. 402. Is it likely that the two disciples in Luke xxiv. 13 knew Him (v. 31,) by His pierced hands? K.

A. As no such hint is given in the passage, we dare not say it was so. Inasmuch however as the Lord on other occasions, did give this sign by which to recognize Himself, we should consider it by no means improbable.

Q. 403. Is it right to say that to Paul alone was committed the revelation of the mystery (Eph. iii. 3,) or that all *knew* it, while Paul alone had to make it *known*? W. H. M.

A. While the verse referred to states plainly that the revelation of the mystery was made *to* Paul, yet verse 5 shews that it was not made to him alone. We find from Col. i. 24, 25, and other passages that he had a special commission to make this revelation known, and so much is this the case that we search the Epistles of John, of James, of Jude and of Peter in vain, for teaching about the church as the body of Christ.

Q. 404. What does "linen" represent in Ezek. xlv. 17, 18? Is it Christ our righteousness, or the righteousness of the saints? W. H. M.

A. We doubt not that here as elsewhere it is a type of the practical righteousness, which should ever clothe the priesthood. The ground of their approval (Christ their righteousness) lay in their sacrifice, not in their dress.

Q. 405. How are we to classify the allusions in Hosea v. 12, 14; vi. 3; xiii. 7, 8; etc.? **

A. These are all highly figurative expressions, but present to us a very vivid idea of God's judgments on His rebellious people. We do not quite understand the bearing of your question.

Q. 406. (1) How could Israelites who lived at a distance from the temple, and who had "sinned through ignorance" or contracted defilement, obtain forgiveness and be cleansed? (2) Did the priests reside in every city in the land, so as to help and instruct the people? (3) Did the sprinkling of the ashes of the heifer require the action of a priest? C. N.

A. (1) It is probable that these sacrifices were neglected, as the Jews for the most part only went to the temple once a year, though some went

thrice. (2) The priests resided in the thirteen cities allotted to them (Josh. xxi. 13—19.) The Levitical cities were scattered all over the country, but all the priestly cities were within the tribes of Judah, Simeon, and Benjamin. (3) No, only a clean person (Num. xix. 18), this action not being priestly, but only the application of what priestly care had already provided.

Q. 407. (1) Why did Adam take the fruit? The apostle says "he was not deceived." (2) Why did our Lord tell the leper in Mark i. to say nothing to any man? and how should the disregard of this injunction be viewed? S. B.

A. For Adam there was not even the poor excuse of being deceived; at most we can say he followed a bad example, but then this example was not set by his leader or superior, but by his dependent fellow creature. Man is thus utterly without excuse. In a figure it has been said that what Adam did here in rebellion in taking his place as a sinner with his guilty bride, Christ did in grace, in drinking the cup of wrath for us. (2) Because, here in Mark, He is Jehovah's servant, whose voice was not heard in the streets, but "he could not be hid" and the new-found joy of the leper would not allow the Lord to occupy the place of retirement and obscurity He here sought. The man did not obey Christ doubtless, and the result so far was to prevent Christ working on in the city. The man meant well, but after all Christ's way is best.

Q. 408. (1) Please explain Job v. 1, 23, which *seems* to allow the worship of saints, also (2) Job vii. 9, which *seems* to deny the resurrection, and (3) Job ix. 16, 22, 23; and x. 8, which *seem* to favour annihilation. J. B. S.

A. We cannot see the worship of *dead* (or even living) saints alluded to here. The saints spoken to were holy men who were *living*, even as Aaron was called "the saint of the Lord." (2) He shall "come up no more," plainly means from the next verse, shall no more return to the scenes he has quitted. So far from denying the resurrection or favouring annihilation Job is the man who of all others most convincingly shews life after death, in the sublime passage in xix. 25, so widely known. (3) "destroy" (ix. 22,) is plainly to punish *off the face of the earth* (see next verse,) and in x. 8, the word is applied to Job's then miserable condition, even while he was yet alive, and was certainly by no means annihilated.

Q. 409. (1) Please explain also Job x. 13, also (2) Job xii. 5, and (3) the last part of Job xiii. 15, also (4) Isaiah lxiii. 17. J. B. S.

A. (1) Job x. 13, seems to be connected rather with what follows than with what precedes. (2) xii. 5, Job here refers to himself and the cool way in which his misfortunes were criticised by his friends who were at ease, neglecting his case like a despised light, or unheeded beacon. (3) xiii. 15, Job would not give up his trust in God, but neither alas! would he yet give up vindicating himself. (4) We do not think

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that the speakers meant to tax God with being the author of these troubles, though He permitted them and in judgment pronounced the sentence of vi. 9, 10. But they came lamenting their sore chastisement and pleading for a return of divine favour.

Q. 410. Was Balaam a heathen? (2) Can James v. 14, 15, be applied now? E. S. M.

A. He was a Midianite originally from "Aram out of the mountains of the East," he was the son of Beor. He had the gift of prophecy, and a certain knowledge of the one true God. By birth he was undoubtedly a heathen. Such cases we find occasionally throughout Scripture. But because of his gifts and his reference to God it is by no means to be inferred that he was one of the children of faith. (2) Faith can still act on it, though the fact that the church is divided and that there are no longer elders recognized by the church generally, makes the literal application difficult. See "Y. B." vol. iii. Q. 167, p. 27.

Q. 411. What does "lead us not into temptation" mean? Does God ever lead us into temptation? W. H. W.

A. God does not tempt any with evil. Satan tempted Christ, though He was led of the Spirit into the wilderness to be tempted. The meaning of the prayer is to be kept from all temptation of the Evil One, not to be sifted as were Job and Peter by God's permission, as very rightly we ever mistrust our own power. If however we should be brought into it we can overcome by closely adhering to the Word after the pattern of our Master.

Q. 412. After the earth has been burnt, and the judgment taken place, will God's elect people live on this earth again and *it* be heaven? W. H. W.

A. The beginning of Rev. xxi. is the Scripture that most speaks of that time. Here we find that God will tabernacle with men, but even here the church is presented (ver. 2) in its distinctive place of blessing as the transmitter of heavenly light to the redeemed earth. No doubt the connection between the heavens and the earth will be very close and intimate, but the two will never be the same.

Q. 413. Does the communion of saints mean the intercourse between saints on earth and those in heaven, or is it with others on earth only? See the apostles' creed.

W. H. W.

A. We cannot say what the communion of saints means in the creed. In Scripture the expression (or rather thought) is in 1 John i. 7, and certainly has no reference to saints in heaven. Perhaps our correspondent will tell us further what is on his mind.

Q. 414. Please explain about the righteousness we get from Christ. Do we ever find that Christ's righteousness is

put upon us, is it not the righteousness of *God*? (Phil. iii. 9.)
Is His righteous life down here in any way imputed to us?

A. The righteousness of Christ is an expression not found in scripture. He Himself is our righteousness and is made this to us by God (hence *God's* righteousness) who made Him to be sin for us who knew no sin that we might be made the righteousness of God in Him. Christ's righteous life was not only the only one possible to His holy nature, but it fitted Him to *lay* down His life (*not forfeited* on account of sin as all others were) for us. Righteousness is a complex word, and may describe a moral quality or a judicial state. We have not either naturally, but the latter quality we get by Christ's death, the former through the outflowing of the new life from us, the one is Rom. iii. the other in Rom. vi.

Righteousness does not come to us by the law (Gal. ii. 21) or Christ would have died in vain; and if we are justified, it is not because we have kept the law either personally or vicariously, but because having broken it, and the law having exacted its last penalty on our substitute, who took our guilt, *not merely the punishment of it*, on Him, we are justified by Divine righteousness. It comes to us on the grounds of the blood and death, not the holy life of Christ. This was of infinite value in other ways, as shewing the perfection of the sacrifice. If not clear, please write again.

Q. 415. Please explain the meaning of Matt. xi. 29, "My yoke"?

A. See Q. 380, p. 115.

Q. 416. Please who were the following, Cephas (1 Cor. ix. 5) Apollos (xvi. 12,) Stephanas, Fortunatus and Achaicus (xvi. 17,) Aquila and Priscilla (xvi. 19)?

W. H. W.

A. Cephas was Peter (John i. 42,) Stephanas was a christian convert of Antioch: Fortunatus a convert who was at Ephesus when 1 Cor. was written; Achaicus was another; Aquila and Priscilla were a Jewish couple, tentmakers by trade at which they worked with Paul. Paul met with them at Corinth, they having fled from Rome. Afterwards we find them at Rome again (Rom. xvi. 3) where they risked their lives for the apostle.

Q. 417. (1) Please explain the following "Let him be Anathema Maranatha" (1 Cor. xvi. 22.) (2) "The firstfruits of Achaia." (1 Cor. xvi. 15.)

A. (1) Literally "Let him be accursed. The Lord cometh." The first is inserted on account of the probable admixture of mere professors in the Corinthian assembly, to whom therefore it would be a solemn warning; the latter is no doubt connected with the judgment seat of Christ so as to reach the consciences of those who *were* true Christians, but allowing evil. (2) Probably first converted. The same expression in Rom. xvi. 5 should be of "Asia," not of "Achaia."

Q. 418. Please explain Gen. l. 13, where we are told that Jacob was buried in the cave of Machpelah which Abraham bought of Ephron the Hittite, while in Acts vii. 16, we read that he was buried in the sepulchre which Abraham bought of the sons of Emmor of Sychem. H. M. M.

A. The difficulty is an old and acknowledged one. It may be that the word Abraham is interpolated in Acts, which will take away the difficulty. Some MSS favour this, or—as is more probable “the sons of Emmor the father of Sychem” is an interpolation. The Syriac version reads, “Jacob died, as also our fathers, and was carried over to Sychem, and laid in the tomb which Abraham bought” &c. Some one seeing Sychem probably added “Emmor the father of Sychem.”

Q. 419. Kindly explain why it says in Gen. xlvi. 27, &c. that three-score and ten persons went down into Egypt, and in Acts vii. 14, three-score and fifteen. H. M. M.

A. Stephen quotes from the Septuagint, which gives three score and fifteen. The reason of the difference we cannot at present divine. It will be an interesting question for some of our more learned contributors to solve. The general impression is that the Septuagint reckons sons of Manasseh and Ephraim born in Egypt. Compare 1 Chron. vii. 14, 20.

Q. 420. How are we to understand “I will raise him up at the last day,” (John vi. 39, 40, 44,) ? why is the resurrection of the saints said to be at the “*last day*” when Rev. xx. teaches that it must be at least 1000 years before the wicked can be raised ? J. M.

A. The last day here would appear to be the last day of the dispensation or age in which they were, and is previous to the Millennium. From John xii. 48, however, we think it is clear that the expression generally does not refer to a particular day, but that it has a moral force and is descriptive of the closing scenes of this world’s history, when God will act in power, whether in blessing or judgment, man’s day being over. It would thus extend from a little before the Millennium to a little after it.

Q. 421. Can it be truthfully said that the man and woman mentioned in Gen. i. 27, 28, are not the same persons as Adam and Eve in ch. ii ? That is to say, is the pre-adamite theory a correct one ? H. N.

A. No. Genesis i. gives the creation of all things by God. Gen. ii. recapitulates with additions, shewing Jehovah (not merely God) in relationship with man. Hence the double account.

Q. 422. (1) Who is meant by "him that teacheth in all good things," Gal. vi. 6? (2) What is meant by "their angels," in Matt. xviii. 10? W. J. H.

A. (1) It refers to those who received spiritual things communicating their temporal things to those who taught them. See 1 Cor. ix. 11. (2) See Heb. i. 14, It is a special favour in the East granted to but few, to see the king's face, but those who, as little children believed on Christ were always represented before God, ever in remembrance in His presence. We shall be glad of further remarks on this passage, which is confessedly difficult, knowing as we do, so little of the ministry of angels.

Q. 423. Please explain the meaning of "I am that I am," Ex. iii. 14. A. M. C. P.

A. The words "I am" can strictly only be used by God, and of Himself, describing as they do His absolute self existence utterly independently of all things in the eternal present. "We exist" as dependent creatures, so does the highest angel, and have our past, present, and future; God alone can say "I am." The name is sublime in its simple grandeur, "I am that I am," is all the information God gave at that time, of Himself; to us He reveals Himself more fully as Father.

Q. 424. (1) What causes may be assigned for the divisions that arose in the church at Corinth, 1 Cor. i. 12? (2) Please explain the word "Testament" in Heb. ix. 15, 16, 17. In v. 15, God would appear to be the testator, but this is impossible from v. 17. Should it not be translated "covenant"? F. E. G. P.

A. (1) Possibly fleshly preferences for particular teachers, who would be regarded by the Corinthians as heads of schools, may have caused the divisions. Paul taught church truth, Apollos (at one time at any rate) knew only John's baptism, (Acts xviii. 25, xix. 3.) Cephas was more or less Jewish in his teaching. Baptism appears to have been connected with these early divisions directly or indirectly from ver. 13, 14, 15, 16, 17. Of course we cannot speak positively in the absence of direct Scripture. (2) The death is that of Christ. See R. V. and read ver. 16, and 17 as a parenthesis, introducing a will merely as a figure to illustrate the new covenant.

Q. 425. Please *fully* explain John xx. 23. Does it in any way refer to the disciples' responsibility in preaching the gospel? E. R.

A. See "Y. B." vol. i. p. 180. It probably refers to the public recognition of professors in the Christian assembly, also to the exercise of discipline. See 1 Cor., v. etc.

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Q. 426. (1) Please explain Luke xviii. 8. "Nevertheless when the Son of Man cometh shall He find faith on the earth." (2) Also Luke xvi. 16, "Every man presseth into it."

T. V.

A. (1) The passage refers to the persecutions of the Jewish remnant whose sole resource will be to look to God in faith for deliverance in the days of their sore persecutions, and the question is whether any will be found still looking to God for this, or whether they will have given up all hope. (2) R. V. gives "entereth violently," referring to Matt. xi. 12, the meaning being that it was only by great determination and the overcoming of many adverse circumstances that the kingdom was to be entered, not that people were crowding into it.

Q. 427. Please explain Acts xxii. 16, where the result of baptism appears to be the washing away of sins, and 1 Pet. iii. 21, which appears to be just the opposite.

T. V.

A. Baptism was but the outward sign. Still according to Mark xvi. 16, the sins could not be publicly recognized as washed away where baptism was refused. Peter seems rather to contrast the washing of baptism with the Jewish washings, which were merely for cleansing, *this* for the satisfaction—in resting on that to which the figure pointed—of a good conscience before God.

Q. 428. Please explain John iii. 13, "No man hath ascended up to heaven, but he that came down from heaven," with reference to the case of Enoch "and he was not, for God took him," Gen. v. 24, and Elijah who "went up by a whirlwind into heaven," 2 Kings ii. 11.

W. F.

A. John continually speaks of future events in an abstract way as already accomplished. (See also xiii. 1, 2.) Elijah and Enoch were *taken up*, Christ alone ascended. We are inclined to believe, however, that here the meaning does not turn on this distinction, but that "ascending up" includes fully reaching and entering into all that heaven contains, which the Son alone knew. Further light on this will be welcome.

Q. 429. What Scripture proof have we that man has an immortal soul?

E. T. P.

A. Gen. ii. 7; Matt. xxv. 46; Luke xvi. 20—31; xx. 38; Rev. xx. 12; xxi. 8; xx. 5; &c. &c. By the soul is meant the seat of individuality; by the spirit that capacity of man wherein he differs from a beast.

Q. 430. (1) What is the meaning of "Every branch in me that beareth not fruit he taketh away" John xv. 2? (2) What is meant by "the feet of the ox and the ass" Is. xxxii 20?

M. G.

A. See B.S. Q. 314, p. 68. Those professors that bore no fruit (as Judas &c.) would be taken away in judgment, true souls would be purged. (2) It may refer to grace using what was unclean (the ass), or have some connection with Deut. xxii. 10. Some think the ox and ass are sent there to feed on the abundant fruit. The more obvious meaning however is that they are to plough or to tread in the seed. We shall be glad of further light on this obscure passage.

Q. 431. (1) Please say if the "Shibboleth" test, Judg. xii. 5, 6, can be applied in type to the word in 1 Cor. xii. 3, "No man can say that Jesus is the Lord but by the Holy Ghost" (2) Is there any special thought in connection with the angel of the Lord who had appeared to Manoah and his wife (Judg. xiii. 20), ascending in the "flame of the altar?" E. R.

A. (1) The passage in Corinthians is something more than a shibboleth. This Scripture speaks of the distinguishing of true spiritual gifts from counterfeits in a day when men were often the mouthpiece of evil spirits, and the distinguishing mark is that no wicked spirit would say that Jesus was Lord. The subject is not here conversion (See Y.B. vol. ii. p. 54. Q. 60.) (2) The flame of the altar simply means the acceptance of the sacrifice. We cannot say why the angel ascended in it. Will some correspondent help?

Q. 432. (1) Has Ezekiel's vision of the "waters" (ch. xlvii.) and of the trees on the bank of the river (v. 12) any reference to Rev. xxii. 1, 2? (2) Please explain "When he will return from the wedding." Luke xii. 36. E. R.

A. (1) Ezekiel speaks of the earthly Zion, Rev. of the heavenly city. Many things are found in both, the one being literal the other figurative; still though there is a general likeness there is always some important difference, as here where the trees in Ezekiel are not called "trees or tree of life." (2) Generally it merely refers to servants waiting for a bridegroom returning from the marriage ceremony as is customary in the east, but taken as referring to the Jewish remnant it is very significant, for they will wait for the Lord who will descend to Mount Olivet after the marriage scene in heaven. See Rev. xix.

Q. 433. What is the distinction between sanctified and holy? 1 Cor. vii. 12—14; 1 Tim. iv. 5; Heb. x. 29; Heb. iii. 1. T. S.

A. Study carefully the article on "Holy, holiness" in B. S., also "Practical sanctification," Y.B. vol. iii p. 117. 1 Cor. vii. is holy by birth; 1 Tim. v. set apart for the christian's use, "clean" and "unclean" no longer existing,—see Acts x; Heb. x 29, outward practical separation by a Jew professing Christianity; Heb. iii, the same only not *limited* to what is outward. We invite further remarks on these texts.

Q 434. (1) Kindly explain Matt. viii. 22, "let the dead bury their dead." (2) also Matt. xi. 11, "He that is least in the kingdom of heaven is greater than he." W. F.

A. The man had here volunteered to follow Christ and then wanted to put the claims of natural relationship before Him. This the Lord could not allow; He can never occupy the *second* place in the hearts of his followers. It must in no way be understood that Christ here undervalues the ties of nature and filial duty, but *He* must be first. Some think the man meant, "suffer me to bury my father" i.e., to stay at home with him until he dies. (2) The kingdom of heaven is the new dispensation that commenced with the ministry of Christ and which that of John ushered in. But though himself a great prophet, the feeblest believers now have far greater privileges and a higher place than even John, and this not in virtue of their having greater gifts or piety but because they are directly connected with the finished work of Christ, to which the saints of old only looked forward. No saint of old could repeat as his own utterance such verses as Eph. i. 5—23.

Notes and Fragments.

WE have now arrived at the close of the first six months of the Bible Student, and can unitedly praise God for the blessing He has given us thus far. The Bible Class, which forms the nucleus of our subscribers, has grown to a large number of regular contributors, and we are very thankful for the numerous testimonies as to help received from the monthly Bible researches. We sincerely trust that our friends will continue to work steadily on, and if any month the subject does not appear of particular interest to *them*, still diligently to work it out, at any rate for the good of others. One danger in Bible search is alone to be guarded against, and that is, of mere familiarity with the letter, without acquiring acquaintance with Him of whom it all speaks. "Christ and the Scriptures" must ever go together; the written word cannot be rightly held or understood apart from the living Word. And now a word about next year, should the Lord still tarry. We have felt so greatly cramped in space, notwithstanding close printing, that we have resolved to make the magazine 40 pages of the present large size, the price being raised to twopence. We trust none of our readers will grudge the extra penny, which the publishers are obliged to charge, owing not only to the size, but the number of tables and amount of small printing, which renders it so very much more costly than the "Young Believer." Our desire is to make the magazine more comprehensive, so as better to meet the wants of Bible students generally. The contents will be arranged under leading heads, and the new matter

will include a variety of papers on Biblical History, antiquities, &c., a series of papers distinguishing the meaning of most important Greek New Testament words when rendered by the same word in English, analyses of various books in the Old Testament (like Y. B. vol. 1), papers unfolding the spiritual meaning of the various names of Christ, and others on various subjects. Two or three pages will be devoted each month to short notes and jottings, which we invite our correspondents to send us from their Bible margins; with each note will be given the sender's initials for future reference. The Bible Queries too, will be thrown more open for discussion, the answers given being by no means considered final, further solutions and suggestions being invited, thus ensuring, we trust, a fuller light on the questions raised. Owing to the larger amount of work that this will involve, and the fact that we shall have to go to press earlier, we shall be compelled to make the 3rd, instead of the 10th the last date for questions to be answered the following month. We trust confidently to the efforts of our present subscribers to make the enlarged magazine widely known, and the publishers will be glad to send specimens of the first number for free distribution to any applicant. We earnestly ask, too, for real prayer to God that, in this responsible and arduous work, no error may be allowed to creep into the pages of this magazine, but that He will deign to make it an increased channel of blessing to others for His glory.

The Revised Version of the New Testament.

MATTHEW xv. 8—xxii. 44.

xv. 8.—“This people honoureth me with their lips, but their heart is far from me.” The words “draweth nigh unto me with their mouth,” are here omitted.

xv. 19.—“Railings” in this verse is substituted for “blasphemies.” The original word includes all injurious speaking, whereas “blasphemy” refers almost necessarily to speaking against God.

xvii. 37.—“Jesus spake first to him.” The Authorised version has “prevented him” using the word “prevent” in its original

sense of "coming before," of which we have an example in 1 Thessalonians iv. 15. In modern English "prevent" has quite lost this meaning.

xix. 17.—"Why askest thou me concerning that which is good?" The adjective "good" being omitted in the preceding verse, it is evident we cannot read in the 17th verse "Why callest thou me good?" In Mark x. 18 we find, both in the Authorised Version and in the Revision, "Why callest thou me good?" and in the previous verse "good Master."

xix. 29.—In this verse the words "or wife" are omitted by the Revisers.

xx. 7.—The sentence, "And whatsoever is right that shall ye receive," is here left out.

xx. 16.—In this verse there is another omission, "For many be called, but few chosen."

xx. 21.—The word translated "grant" in the Authorised Version, and "command" in the Revision, means literally "say." This usage of "say" in the sense of "command" is common in the later books of the Old Testament.

xx. 22.—The rendering "the cup that I am about to drink," instead of "the cup that I shall drink of" is unquestionably more exact, and besides, draws our attention to the fact that the event referred to was close at hand. The words "and to be baptized with the baptism that I am baptized with" are omitted by the Revisers.

xxi. 8.—"The most part of the multitude" is no doubt a more correct translation than "a very great multitude." We may also remember that, as we find in Luke xix. 39, a part of the multitude was composed of Pharisees who wished the rest to be rebuked. The expression used by Matthew "the most part of the multitude" is therefore peculiarly appropriate, as referring to those who rejoiced.

xxii. 43.—"In the Spirit" is here substituted for "in Spirit." It is true that in the Greek text the definite article is not pre-

sent before the word "Spirit," but this is sometimes the case in passages where even the Authorised Version translates "in the Spirit," as, for example, Revelation iv. 2 and xvii. 3. In this verse in Matthew it is quite clear that the Spirit of God is meant, whereas if we read "David in spirit" the word "spirit" would refer to the spirit of David.

xxii. 44.—The reading "till I make thine enemies thy footstool," adopted in the Authorised Version, is a more exact rendering of the Hebrew text in Psalm cx. But the best manuscripts support the reading "till I put thine enemies underneath thy feet," both here and in Mark xii. 36. In other similar passages, such as Luke xx. 43, Acts ii. 35, Hebrews i. 13, we should no doubt read, as in the Revised Version, "till I make thine enemies the footstool of thy feet."

(To be continued.)

To Correspondents.

A. B.—Many thanks for your letter. We are much encouraged to hear from many sources that the study of the subjects selected for the class has been used for blessing.

B. F. C.—We do not think it would be practicable to carry out your suggestion: it would require the whole of our space.

G. W. R.—We have put your name down in the class, but we must ask you to explain your last question a little more fully, as we do not understand it.

H. N.—A Revision of the Old Testament is being proceeded with, but no date is yet fixed for its publication.

W. J. H.—The division allotted should at least be searched through, but any member of the Class is quite at liberty to take up more than one division.

F. E. le. P.—Your first question is not clear enough.

E. R.—Asking questions is not limited to members of the Class.

Communications received from J. G. S. P.; T. S., and others. As will be seen from the notice given earlier, we hope next month to be able to devote more space to the papers received from various correspondents.

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