

THE
BIBLE STUDENT:

FOR PAPERS AND COMMUNICATIONS
ON ALL BIBLICAL SUBJECTS.

Conducted by the Editor of "The Young Believer."

VOL. III.

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PREFACE.

THIS volume brings to a close this series of this Magazine.

We know that many of our readers will regret this, for nothing is so pleasant and profitable as united study of the Word of Life. Those indeed who have worked hardest for this Magazine (we allude to the Bible Students' Class) will, we feel sure, regret it most; for blessing reaped is in proportion to labour bestowed in the fields of Scripture, and those who have gathered so liberally for others have, we know, gleaned much for themselves.

We have again made the Index to this volume a special feature, enabling ready reference to be made to every passage alluded to in the Bible Queries. Inasmuch as the plan was not pursued in the first half volume (for 1881), we have in addition incorporated in the index every Scripture reference contained in that period of six months. The distinction is as follows :—

Every Scripture or Subject with the letter (a) following the figures, refers, not to this Volume, but to that for the last 6 months of 1881.

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PREFACE.

In the two volumes therefore for 1882 and 1883 a complete index is furnished to many hundreds of difficult Scripture passages.

We are glad that in the Bible Conversations we have been able to complete the Epistle to the Romans, and we most heartily thank those of our friends who have joined in this year's Bible Reading, not, as we are sure, without great profit to their own souls.

In conclusion we would commend this little effort to stand for the truth of God's word, and to unfold some of its beauties, to God, that He may graciously deign to use it for His glory, and the blessing of many souls.

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The Bible Student.

The Bible Class.

Notes on last month's Subject.

XVIII.—THE TEMPTATIONS OF SCRIPTURE.

ALTHOUGH perhaps the results of the work of the Bible Students' Class for last month are some of the briefest we have had, and although the subject itself is rather a selection than an exhaustive summary, we are sure that it is one of the most practical that we have had. We regret somewhat that the exact scope of the subject was not more precisely indicated at first, but still we feel sure that the result arrived at is full of interest and teaching for all who will study it.

In this article, with but a limited space at our disposal we can do little more than indicate one of the ways in which a subject like this may be made of real practical value. We would first of all for readier reference tabulate it afresh as follows :

THE BIBLE STUDENT.

List of those who were Overcome	Sins	List of those who were Overcomers
ABRAHAM, ten spies, Jeroboam, Asa, PETER by.....	fear	Caleb & Joshua, three children, DANIEL, Amos
Eve, DAVID, Judas, Ananias, Sapphira, by	Satan	Job, the Lord & Jesus.
Absalom, Adonijah, Hezekiah, Uzziah, Nebuchadnezzar, by...	pride	Gideon
Balaam, Achan, Saul, Ahab, Gehazi, Jacob by	covetousness ..	
Esau, Ch. of Israel, DAVID, by Adam, Samson, Solomon, Pilate, PETER, by	fleshly lusts	Joseph, Rechabites, DANIEL.
Roman Soldiers, by	desire to please	
	love of money ...	ABRAHAM, Naboth & DANIEL.
Cain, Joseph's Brethren, by.....	jealousy	
MOSES and Aaron by	impatience	
MOSES, by	{ good motives without divine guidance }	} Zerubbabel.

Where a name occurs more than once it is in capitals.

In this list we find ten sins, the first of which is *fear*.

We have a list of five overcome by this sin and of five who overcame it. In our list at any rate it is the most besetting sin, there being ten examples given of it. It so constantly attacks each one of us that we must know by this time whether we are among the conquerors or conquered of this particular vice. In one sense it is the last sin that ought to have any power over the christian, who is positively delivered from all fear. He has no fear of God save a reverential fear, and he has no fear of the future, no fear for the past, no occasion any longer to fear the *world* to which he is crucified, the *flesh* which he has not only the authority but power to treat as dead (Rom. vi.) as no longer himself (Rom. vii.), or the *devil* from whose power he has been delivered (Heb. ii.) What then has one who is "more than a conqueror" to fear? Alas! alas! too often the fear of ridicule, of coldness, of losing a friend, of appearing strange, of receiving a rough answer, is sufficient to

overcome the one who should fear nothing. In the list of those who were overcome we find the greatest saints—Abraham, the friend of God, father of the faithful, Peter the great apostle of the circumcision; in the ranks of the overcomers we find some but little known, such as the three Hebrew children. We learn from this that it is not our reputation nor Christian standing that can avail us here in the presence of the enemy; it is solely by having God's strength perfected in our weakness. It is a true saying that we cannot fear both God and man, and these who were delivered from fear of the latter were truly God-fearing men. Observe, too, the wonderful rewards God gives to these overcomers. We know the bright reward Caleb and Joshua got, the only two whose feet trod both the brick kilns of Egypt and the vineclad hills of Palestine; not even to Moses and Aaron was vouchsafed such a reward: and surely none of us can forget that fourth form that was seen in the fiery furnace with His three beloved servants who knew not what fear meant. A further study of the subject will reveal the fact that it is in little things we fail most, and that many a man who if tried would make a true and noble martyr, fails from day to day to glorify God from fear of trifles.

The next on the list is our great adversary himself. What a terrible thing to find Eve, David and Judas side by side as being all directly overcome by the temptation of Satan, whereas the solitary one who overcame all his wiles (for even Job succumbed at last) was the Lord Jesus Christ. The teaching of this is evident. For warning let us search out the causes by which the former were overcome; and for power let us study the means by which our Saviour overcame.

Pride, the next sin, claims many victories, and (singular to say) all of them are kings. What a warning lies here to those who are rich, or in any position above others, especially to guard against this sin; but further, what a warning against that deadlier and subtler form of this evil—spiritual pride. The treachery

of this sin lies in the fact that while outwardly a man seems to be conquering pride in its worldly form, it is all the time being secretly nurtured and yielded to in another way. Many who outwardly appear to be servants of all, yet fall victims to spiritual pride.

The next sin, *covetousness*, furnishes us with a list of six victims, but we have no example of an overcomer. This sin Paul singles out in Romans vii. in speaking of the law, as one particularly hard to resist. Stealing, murder, and such sins require actions, but this in its beginning at any rate, is a subtle sin of the heart, and we feel sure that many who are not yet openly victims to it, still suffer great spiritual damage through harbouring in some way a covetous spirit.

Among the victims of *fleshly lusts* we find David ; among the overcomers Joseph and Daniel. We have already seen the former overcome by the devil as here by the flesh, whereas Daniel successively overcomes the *world* (love of money) the *flesh* (as here) and the *devil* as a roaring lion seeking to intimidate him a bright example for the Christian now. Let us beware of, "fleshly lusts" which war against the soul. Sad indeed is the next list of poor victims to a "desire to please." One who desires to please his fellow men, whether from mere amiability, or from selfish motives, is in a dangerous path. We find Aaron the saint of the Lord, Samson the strongest man, Solomon the wisest man, and Peter first of the apostles, in the same list as Pilate, all being tripped up by this insidious sin. It is not that we are to be disagreeable or disobliging, let no one think this ; but rather that our motto is to be "we ought to please God, rather than man."

Lower down we find Moses, the man of God, twice tripped up ; on one occasion through acting *without* God's word, on the other through acting *contrary* to it. What a warning this is to us, against acting hastily from apparently the best of motives, unless we are sure we have God's mind in the matter ; and on

the other hand, what blessings we see forfeited through simply giving way to temper. Surely the lives of these men of God are thus sketched out before us for our deepest instruction in these days. Who would think that David, Moses and Peter should be the ones to fail twice when tempted?

The closing thought, and perhaps the most important one that we would suggest to our readers is this—In which column of this list do I come? Am I an overcomer or a victim? Do I give way to the temptations of Satan, of my fleshly lusts, or of the world in any shape or form? Am I led astray by pride, covetousness, or fear, or a desire to please others? Just as the names are tabulated above, so surely are our names recorded either as overcomers or the reverse. Surely a consideration of this subject must lead each of us to seek for more power from God to stand against temptation. And if still further incentive is needed we have but to read the list of special rewards promised to the overcomers of various temptations in Rev. ii. iii. to show us how much God thinks of a man who can stand steady when surrounded by evil.

Is not this, beloved reader, a special word for you and me at the beginning of another year? It will be undoubtedly a year of temptation. Oh! that it may be a year of overcoming, of being “more than conquerors” through Him that loved us.

We would recommend each one, in conclusion, specially to study one point on which we have not touched at all, and that is the various means which these overcomers in our list used to obtain the victory, for being in like circumstances, the same weapons will serve us now.

FRAGMENT.

Faith imparts real dignity to the character and superiority over the petty circumstances of this transient scene. Those who know themselves as pilgrims and strangers, will remember that the sorrows as well as the joys of this life are evanescent, and they will not be inordinately affected by either the one or the other. “Passing away” is written on everything; the man of faith must therefore look upward and onward.

This Month's Subject.

THE subject worked out for this month is—

The Blood—its value and meaning.

In the Old Testament.

The great thought presented to us in the Old Testament concerning blood is that it represents *life*: the passages which show this are too numerous to cite. Two however are prominent—Gen. ix. 4, “the life thereof which is the blood thereof,” and Lev. xvii. 11, 14, “For the life of the flesh is in the blood.” To the former of these passages is added the solemn warning as to murder, as to which read Numb. xxxv., and to the latter the important truth that “it is the blood that maketh an atonement for the soul.” It is in connection with this truth we find the blood used in a figurative sense.

The directions in Exod. xii. as to the blood of the passover lamb are of the deepest interest: in our number for June last the various aspects in which this sacrifice was typical of our Lord were clearly brought before us, and we may now notice the manner in which its blood was to be used—

The blood was to be sprinkled on the two sideposts and the lintel of each house in which the passover lamb was eaten, and this ensured the safety of the inmates, for God said “When I see the blood I will pass over you.” Exod. xii. 13.

In Exod. xxiv. 6—8 we find the blood used in connection with and as the basis of the covenant of works under which the people of Israel voluntarily placed themselves. This is called the old covenant (Heb. viii. 13), and may be contrasted with the terms in which the Lord speaks of the new covenant (Matt. xxvi. 28, etc.) See also Zech. ix. 11 margin.

In Exod. xxix. it is used in connection with the consecration of the priests. Here the blood of the ram of consecration was to be put on the tip of Aaron's right ear, the thumb of his right hand and the great toe of his right foot, and similarly with his sons; and it was further to be sprinkled upon the altar and some taken therefrom and sprinkled upon them and upon their garments. See also Lev. xiv. 25.

We now come to the offerings and sacrifices of Leviticus where the fullest teaching is presented:—

In the *burnt offering*, the blood was to be sprinkled round about upon the altar, Lev. i. 5.

THE BIBLE CLASS.

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In the *peace offering*, the blood was to be sprinkled in a similar manner round about upon the altar (ch. iii. 2).

In the *trespass offering*, the blood was to be sprinkled seven times before the Lord, before the vail of the sanctuary (ch. iv. 6), some was to be put upon the horns of the altar of sweet incense (iv. 7) and the rest was to be poured out at the bottom of the altar of burnt offering (iv. 7),—these instructions were for the cases in which a priest, or the whole congregation sinned: when a ruler or one of the common people sinned the blood was not sprinkled before the vail of the sanctuary.

If any garment was sprinkled with the blood of a sin offering it was to be washed in the holy place (ch. vi. 27).

Blood was on no account to be eaten, the penalty being death. This important injunction is frequently repeated (ch. iii. 17 ; vii. 26, 27, etc., also Acts xv, 20, 29). Notice the failure of Israel in this respect, 1 Sam. xiv. 32—34.

In the cleansing of the leper, the living bird, the cedar wood, the scarlet and the hyssop were dipped in the blood of the bird that was killed over the running water, and the leper was to be sprinkled seven times, Lev. xiv. 6,—17.

In the *sin offering* of the great day of atonement, the blood of the sacrifice was to be sprinkled upon the mercy seat eastward, and before the mercy seat seven times : the altar of burnt offering was also to be sprinkled seven times, and blood to be put upon its horns.

The blood of the red heifer (Numb. xix.), whose ashes were to be kept for a water of separation, was to be sprinkled directly before the tabernacle of the congregation seven times.

“And the priests killed them, and they made reconciliation with their blood upon the altar, to make an atonement for all Israel.” 2 Chron. xxix. 24.

Human blood was not to be offered in sacrifice, Ps. cvi. 38.

In the New Testament.

THE BLOOD OF CHRIST

Is the basis of the *new* covenant or testament. Matt. xxvi. 28 ; Mark xiv. 24 ; Luke xxii. 20 ; “Shed for many for the remission of sins.”

For the application of this to the *Christian*, see 1 Cor. xi. 25, and to the *Jew*, see Heb. viii., also Heb. x. 29 and xiii. 20.

Rests upon the Jews nationally, Matt. xxvii. 25 ; Acts v. 28 ; Deut. xix. 10.

To be (spiritually) drunk by the believer, John vi. 53, 63.

Came forth from His side, John xix. 34 ; 1 John v. 6.

Is the means through faith of blessing, Rom. iii. 25.

And the basis of communion, 1 Cor. x. 16 ; 1 John i. 7.
 By it He entered in once into the Holy Place, Heb. ix. 12.
 As the blood of sprinkling, it speaks better things than that of Abel,
 Heb. xii. 24.
 Bears witness on earth, 1 John v. 8.
 Those who come out of the great tribulation washed their robes and made
 them white in the blood of the Lamb, Rev. vii. 14.
 By the blood of the Lamb and the word of testimony Satan is overcome,
 Rev. xii. 11.
 Avails for,
 Purchase, Acts xx. 28.
 Justification, Rom. v. 9-
 Redemption, Eph. i. 7; Col. i. 14 ; 1 Pet. i. 19.
 Bringing nigh, Eph. ii. 13.
 Peace, Col. i. 20.
 Purging of the conscience, Heb. ix. 14.
 Entrance into the holiest, Heb. x. 19.
 Sanctification, Heb. xiii. 12.
 Cleansing, 1 John i. 7 ; 1 Pet. i. 2.
 Washing (or freeing) from sin, Rev. i. 5.

Blood also signifies that which is of nature, Matt. xvi. 17 ; John i. 13.

Bible Queries.

All Bible Queries received by the 3rd, will be answered in February, all received after, in March.

New Queries, Nos. 1-18.

Q. 1. Explain 1 Tim. i. 20.

H. C.

A. We must ask our correspondent to be good enough to refer to B. S. vol. ii. p. 54, Q. 59, for an answer, and we would suggest that each correspondent before sending a fresh Bible Query should consult the detailed index of that volume which gives a list of some 500 answers given in 1882 to Bible Queries. Should further light be wanted on some verse or subject already touched upon, it will be well to say exactly what the difficulty is, in order that the correspondent may not be referred back to a previous answer that would not meet his difficulties.

BIBLE QUERIES.

9

Q. 2. (1) Is Job speaking of death in ch. xiv. 14? (2) What is meant by the "Valley of Achor" in Hos. ii. 15?

B. S.

A. (1) This remarkable verse appears to us not only to speak of death, but of resurrection. Does not verse 15 also refer to this? We should be very glad of further remarks on this interesting passage. (2) Our answer to this may be best given in the words of another—"The circumstances by which God expresses Israel's return to grace is of touching interest. The valley of Achor should be her door of hope. There when the judgment of God began to fall on the unfaithful people, after their entrance into the land (Josh. vii. 26)—where God acted according to the responsibility of the people—there would He now shew that grace abounded over all their sin. The joy of their first deliverance and redemption should be restored to them." The chief interest to us of this beautiful passage foretelling the future restoration of Israel to divine favor, lies in the use the apostle Peter makes of verse 23 (1 Peter ii. 10), shewing that these blessings, though still future to Israel as a nation, were the present portion spiritually of any amongst them who accepted the rejected Messiah.

Q. 3. (1) How could the disciples do greater miracles than Christ, John xiv. 12? (2) How did Christ sanctify Himself, John xvii. 19?

E.

A. (1) The Holy Ghost who would be sent down in power "*because* Jesus went to His Father" was not confined by a body to one place, but could so energize believers everywhere, that the gospel could spread far more rapidly and widely than even when individually proclaimed by the Lord and supported by the mighty works that He did. The power was not in the disciples, but in the promised Comforter. The first fulfilment of this we see in Acts ii. in the mighty power that accompanied Peter's preaching. See also B. S. vol. i. p. 114, Q. 374. (2) Though doubtless true that "sanctify" means generally to "make holy," we must remember that this is after all a secondary use of the word, that is to say that the reason a person is "holy" is because he is "*set apart*" to God. The word itself means simply to "set apart." In this passage the Lord sets Himself apart to God in heaven in order that the disciples on earth might be set apart, by the communication to them of the place and position of Christ, and of their union with Him where He is.

Q. 4. Does Rev. xiii. 3 show that the Beast will receive a deadly wound?

E.

A. The beast represents the revived Roman power seen in the hands of one man. The head wounded unto death and then revived, we think represents the imperial form of government which will again be restored in the days of Antichrist.

Q. 5. Why did John the Baptist preach the kingdom of heaven whilst the Messiah was on earth and before His rejection?

D. T. C.

A. He proclaimed what was about to be set up. It was "at hand." If his preaching had been received as "Elias that was for to come," there would have been no rejection. It was because "His own received him not" that the kingdom has been postponed some 2000 years at any rate as to its earthly and visible aspect, and that another "Elijah" will yet come as the prophet "before the coming of the great and terrible day of the Lord" to "turn the heart of the fathers to their children and the hearts of the children to their fathers." Mal. iv. 5, 6.

Q. 6. Does Matt. xviii. 19 apply only to the assembly, or to individual prayer as well?

C. H. P.

A. Matt. xviii. 19 applies to all who carry it out. A general principle follows in the next verse, not only embracing verse 19, but going far beyond it, but verse 19 plainly applies to any two who so agree.

Q. 7. (1) Explain Gal. i. 10 "For do I now persuade men or God," also (2) ch. ii. 2, "but privately to them which were of reputation, &c."

C. H. P.

A. (1) We understand the expression to mean that Paul was not seeking to "persuade" men by adulterating the gospel. In another place and in a different sense he *does* say "we persuade men." We should be glad to know the force of "or God" in this phrase. (2) God had His ordained apostles, who were justly "in reputation" at Jerusalem and also "in Christ" long before Paul, and with great wisdom, but no servility, Paul lays his gospel before them, before pressing it among the Jews, and especially in those points where it superseded the Jewish ritual. The result showed the wisdom of his course.

Q. 8. What becomes of the departed spirits until the resurrection? Where are they?

A. M. G.

A. They go to Hades. This word is used in Luke xvi. 23 for the present abode of lost souls; in Acts ii. 27, 31 for the abode of Christ when absent from the body; in I Cor. xv. 55 for the abode of spirits of believers. We therefore see it is the place of all departed spirits, and is divided by a great and impassable gulf into a place of blessing and of misery. At the first resurrection the former will be emptied, at the second resurrection (or death) the latter (Rev. xx. 13), and then hades (or hell) having no further use is shewn in a metaphor (ver. 14) to be finally abolished for ever.

Q. 9. Please explain the meaning of "redeeming the time because the days are evil" Eph. v. 16. Is there not always a price paid for a thing "redeemed"? If I am to be

always buying back the time because Satan claims it as his right, what is the price I am to pay? 148.

A. The Greek word is used in three other places, viz.:—Gal. iii. 13, “Christ hath *redeemed* us” &c. Gal. iv. 5, “To *redeem* them that were under the law,” and Col. iv. 5, “*redeeming* the time.” The word no doubt means to “buy back” literally, but we cannot see why it should not be taken metaphorically. We often use the word in a non-literal sense: we speak of “a redeeming quality” &c., but we do not ask from whom it is redeemed! So here; it means by diligence “buying back” the fleeting moments from the corrupt use to which they are naturally appropriated, for better and higher ends. We need not introduce the question of Satan into the passage at all.

Q. 10. Is it Scriptural to say Christ took our human nature? Please explain what it was pertaining to us which Christ took. E. M. B.

A. Certainly. He was as truly God as man. All that pertains to humanity in sinless perfection Christ had; every feeling, sensibility, capacity for suffering, and capacity, but not necessity for dying. Herein we distinguish between a human body and a mortal body. We must never imagine that Christ was really and truly God and only appeared to be man, but impossible as it is for our minds to grasp it, we must be content to believe that our Lord was as truly man as He was God.

Q. 11. Is fasting a Christian duty? E. M. B.

A. It was continually practised and taught by the apostles (Acts xiii. 23 &c.), and we know no reason why on suitable occasions it should not still be practised literally. For a deeper meaning of the word see B. S. vol. i. p. 339, Q. 341.

Q. 12. Would the Israelites have returned to Egypt after their sacrifice in the wilderness if Pharoah had let them go? (Ex. iii. 18; v. 3; viii. 25—29; x. 8—11; 24—26). It seems almost like a stratagem to get away altogether, and yet it could not be, for God had told Moses to say it. C. H. P.

A. The fact that God *had* told Moses to say it, sufficiently shews that Moses did not invent it. Nowhere do we find any thought that the children of Israel would return. On the contrary, Pharoah evidently thought they would not, and sought to get their children or cattle as hostages, all of which Moses refused. There is no doubt that when a whole nation packs up, taking all their goods, cattle and children (leaving not a hoof behind) it looks very much like going away altogether, but it can hardly be called a stratagem, especially when not a word is said anywhere about returning.

Q. 13 Kindly explain "Thus it becometh us to fulfil all righteousness," Matt. iii. 15, also "He hath covered me with the robe of righteousness" Is. lxi. 10, also "Perfect, through my comeliness which I had put upon thee," Ezek. xvi. 14, also

"Jesus thy blood and righteousness,
My beauty are, my glorious dress."

I know we are justified by the *blood* of Christ, but did He not also keep the law for us, and is not *that* our "robe of righteousness." I feel very much confused about this subject, and should be grateful for light upon it.

A. R. C.

A. Christ did fulfil the law and made it honourable. He kept it perfectly, and was the only one who ever did. Indeed it was this that in part shewed His perfect fitness to be a ransom for us. The robe of righteousness is Christ Himself who is made unto us "righteousness," 1 Cor. i. but we only get Him through death and resurrection. The hymn we do not comment on. Extreme accuracy does not always mark poetry, but it does mark the word of God. In view of further discussion on this interesting subject we will content ourselves for the present with affirming that Christ kept the law as being born under it, and *not* for us as substitute, and that we are justified through His blood, not by His life before the cross.

Q. 14. (1) Did Moses really die, because he appeared on the Mount of Transfiguration in a body? see also Jude 9. (2) Are there any grounds for believing the widow of Nain's son was only in a trance? *

A. We know no more about Moses than what the Word of God tells us in Deut. xxxiv. 5, where we are told of his death, burial, and sepulchre. See B. S. vol. ii. p. 123, Q. 156. (2) Luke vii. 11 says he was dead. We know no ground for the idea of his being merely in a trance. Scripture says "a trance" when this state is meant. See Acts x. 10.

Q. 15. Has the Pentecostal gift of healing ceased? If so, ought we to pray that it may be restored to the church?

E. M. B.

A. These special signs that were given when the church was first formed do not appear to have continued long. The reason for this may be two-fold, one that they were not intended to be permanent, and the other that the present divided state of the church would render any such manifestation of Divine power in any one section unsuitable.

Q. 16. (1) How can Mark x. 34 be reconciled with Luke ii. 14? (2) Please explain "I will draw *all* unto me." John xii. 32.

E, M. B.

BIBLE QUERIES.

13

A. (1) Luke gives us the aspect in which the Saviour came amongst men as an expression of God's goodwill towards men and as the Prince of Peace. Mark expresses the results of man's hatred and rejection of the One thus sent in love according to the parable of the vineyard in Matt. xxi. Luke xix. 38 shews that peace in heaven must precede the peace on earth proclaimed in ch. ii. and the death of Christ, more than even His birth, proved the climax of the expression of God's goodwill towards men (John iii. 16). So wonderful are His ways! (2) "All" not "every" that is, all sorts and conditions, Jew and Gentile, the latter being expressly in His thoughts, it being the presence of the pious Greeks that called forth these words.

Q. 17. Were the bodies of the animals, with whose skins Adam and Eve were clothed (Gen. iii. 21.), offered in sacrifice?

S. E.

A. That we do not know, It is not however improbable that it was so, and hence Cain's culpability would be increased in neglecting a known means of approaching God. We cannot however speak positively in the absence of Scripture. Animal food was not given to man until after the flood. (Gen. ix. 3).

Q. 18. Explain Ex. xxii. 2, 3.

A. E. W.

A. A thief might be killed in the night justifiably by accident or in self-defence; not so in the day time. On the contrary, the proper course then was not to kill him, but to exact restitution in full, or if he had it not, it was lawful to sell him into slavery for his theft. We must remember this is law, not grace.

Bible Notes.

Fottings from Bible Margins.

ETERNAL.

Eternal God, Deut. xxxiii. 27.

Eternal Spirit, Heb. ix. 14.

Eternal purpose, Eph. iii. 11.

Eternal life, John iii. 15.

Eternal redemption, Heb. ix. 12.

Eternal glory, 2 Tim. ii. 10.

King Eternal, 1 Tim. i. 17.

Eternal power, Rom. i. 20.

Eternal excellency, Is. lx. 15.

Eternal salvation, Heb. v. 9.

Eternal inheritance, Heb. ix. 15.

House eternal in the heavens, 2

Cor. v. 1.

Eternal weight of glory, 2 Cor. iv. 17. Eternal judgment, Heb. vi. 2.

Eternal damnation, Mark iii. 29.

Eternal fire, Jude 7.

C.

CHRIST OUR EXAMPLE.

- He who was rich became poor for our sake.—2 Cor. viii. 8, 9.
 He laid down His life for us.—1 John iii. 16, 17.
 He loved us and gave Himself for us.—Eph. v. 2.
 He pleased not Himself.—Rom. xv. 2, 3.
 He suffered patiently.—1 Pet. ii. 20, 21.
 He resisted not those who killed Him.—James v. 6.
 He emptied Himself, humbled Himself, and was obedient even unto death.—Phil. ii. 7, 8.
 He forgave us.—Col. iii. 13.
 He was faithful to God.—Heb. iii. 1, 2.
 He endured the cross, despised the shame, and endured the contradiction of sinners.—Heb. xii. 1, 2, 3.
 He washed the disciples' feet.—John xiii. 4, 5. C.
-

CANNOT.

- The Scripture cannot be broken.—John x. 35.
 God cannot lie.—Tit. i. 2.
 Flesh and blood cannot inherit the kingdom of God.—1 Cor. xv. 50.
 A corrupt tree cannot bring forth good fruit.—Matt. vii. 18.
 They that are in the flesh cannot please God.—Rom. viii. 8.
 Except a man be born again he cannot see the kingdom of God.—John iii. 3.
 Himself He cannot save.—Matt. xxvii. 42.
 Ye cannot serve God and mammon.—Matt. vi. 24.
 If any man come to me and hate not his father . . . he cannot be my disciple.—Luke xiv. 26.
 Whosoever doth not bear his cross and forsake all that he hath, cannot be my disciple.—Luke xiv. 27, 33. C.
-

SEVEN STATEMENTS ABOUT SCRIPTURE IN 2 TIM. iii.

It is—

- Able to make wise unto salvation.
- Given by inspiration of God.
- Profitable for doctrine,
- Profitable for reproof.
- Profitable for correction.
- Profitable for instruction in righteousness.
- (Given) that the man of God may be perfect, thoroughly furnished unto all good works.

JOTTINGS FROM BIBLE MARGINS.

BELIEVERS in 1 *Pet. ii.* are—

- | | |
|-------------------------|-----------|
| 1.—Living stones, | } ver. 5. |
| 2.—A spiritual house. | |
| 3.—A holy priesthood, | |
| 4.—A royal priesthood, | } ver. 9. |
| 5.—A chosen generation, | |
| 6.—A holy nation, | |
| 7.—A peculiar people, | |

SEVEN OVERCOMERS IN REVELATION—

Rev. ii. 7; ii. 11; ii. 17; ii. 26; xi. 7; xiii. 7; xvii. 14.

W. J. H.

SEVEN PRECIOUS THINGS IN PETER.

Precious faith—precious blood—precious stone—precious corner stone—
precious Saviour—precious faith—precious promises, W. J. H.

SEVEN ONES in *Eph. iv.*,

- One Body,
- One Spirit,
- One Hope,
- One Lord,
- One Faith,
- One Baptism,
- One God and Father of all, who is above all, and through
all, and in you all. Verses 4, 5, 6.

SEVEN GENTILE EPISTLES OF PAUL.

Romans—Corinthians—Galatians—Ephesians—Philippians—Colossians
—Thessalonians.

CHRIST AND THE CHURCH.

Sevenfold display of grace. He loved her, and gave Himself for her; He sanctifies, cleanses, nourishes and cherishes her; and will present her to Himself.

Bible Outlines.

GENESIS I.

THIS book has a peculiar interest. It has been called the seed plot of the Bible, and contains the germs of all the relationships between God and man excepting perhaps the law; though as we know there was one given to Adam in innocence, and Hagar is a type of Sinai. We have in this book, (so fiercely assailed by sceptical critics, so universally referred to throughout Scripture) Creation, Satan, God's promises, God's call, God's judgment, God's redemption, God's covenant, God's people, their position in the earth, resurrection, Israel in the land, the blessings of all nations, the promised seed; all, even the church itself, is foreshadowed here.

This book moreover though containing the only true account we have of well-nigh half the stream of time (about 2400 years) mainly consists of incidents more or less grouped around *seven* men, *four* of them evidently types of Christ corresponding in the main to the four Gospels, and *three* typical of the christian. The four are Adam, the typical *man*, corresponding with Christ in the Gospel of Luke; Isaac, the typical *son* corresponding with the teaching of John; Jacob (in part of his life at any rate) the typical *servant*, as Christ is presented in Mark; and Joseph, the typical *ruler*, as Christ is seen in Matthew. It is worthy of notice also that we get the marriage recorded of each of these, the bride doubtless foreshadowing in each case the glorious bride of the great Antitype as spoken of in Revelation. We can only glance at these now. In *Eve* we get the bride of the second Man, her distinctive characteristic being that she is part of His body, a part of Himself. In *Rebecca* we see the bride of the *Son*, fetched from earth and

led to heaven by the Holy Ghost, while the Son is hidden in the Father's house. In *Rachel*, the bride of the Servant won by his hard toil, which seemed but a few years for the love he had towards her (Eph. v.) In *Asenath*, the bride of the *Ruler*, seated on the throne, and in a nearer place to the Ruler than His earthly brethren. The three characters representing the believer, are Enoch, the saint walking with God, Noah witnessing against the world, and Abraham, the believer in all his varied experiences and life of faith.

But we must pass on to look at the chapters in order.

Chap. i.—We have here the *work* of God ; in chap. ii. the *rest* of God. This account is not a history of all God has done, but only what is needful and profitable for us to know. We *shall* know all things, but this revelation of the beginning is but partial. The Bible nowhere gratifies men's curiosity, only that which directly concerns man is here told us. Hence we have no account of angels, good or bad, no history of their creation. Nor indeed have we any account of the creation of this world. We have the bare fact, however all important in its meaning. "In the beginning God created the heavens and the earth." What follows is no account of how this was done, making ver. 1 a summary of the chapter. We are told nothing of what may have occurred on this earth between its creation and ver. 2 when all was without form and void.

Morally the world was again in this state 4000 years later, when God once more began to work, and out of the darkness to bring the new creation, saying again "Let there be light" and there was light.

It is interesting to note that the word "moved" or "brooded" in verse 2 is stated to be wonderfully descriptive of the undulations of ether that transmits what we call light. The same word is used in Deut. xxxii. 11. Comparing the old with the new creation we may link together Gen. i. 3 and 2 Cor. iv. 6 ; Gen. i. 4 and 2 Cor. vi. 14. In the first four days God brings

light and order out of darkness and confusion. Before God formed man, He filled sea earth and air with life, the proof of His power, in that to matter He could communicate living energy.

Observe in i. 5, the "evening" before the "morning." So in the new creation the *evening* of the cross, and the *morning* of the resurrection compose its first day.

i. 6, 7.—The division of the waters in the air from those on the earth, is important, and forms one chief difference between Egypt and Canaan, Deut. xi. 10, 11.

i. 8.—Heaven. There are three spoken of in Scripture, 1st. (Deut. iv. 19) the firmament above us, where the birds fly, and the clouds gather, 2nd. (Matt. xxiv. 29) the whole of space where the stars, the sun, and moon are, and 3rd. (Ps. ii. 4; 2 Cor. xii.) the dwelling-place of God, the "heaven of heavens" or third heaven. Observe, God brings forth generally *light*, *water*, and the *earth* on the first three days and then deals with each again particularly in *the same order* in the last three.

i. 14. "Lights" or "lightbearers," *not* the sources of light, or light itself.

i. 15. These lights were all made by God (it does not say when), and on the fourth day they were brought into relation with the earth to give light, and to mark the course of time. The object of their existence is specially stated, because they so soon became the objects of idolatry. "Sun," and "moon," and "stars." In the new creation, Christ is the Sun, Christians looked at collectively are the moon, (Matt v.) reflecting Christ's glory in His absence, and Christians individually are the stars (Phil. ii. 15).

And now in the midst of the prepared scene man is placed. He did not spring out of matter by the mere will of God as did the beasts. God *formed man* out of the dust. He was not "brought forth" by the earth, but "made" by God.

But though the "image" of God on the earth as being the

head and centre of creation, and ruler over it all and in His "likeness" in the absence of evil, we cannot go further, and say of the first man of the old creation, as of those in the new that he was created in "righteousness and true holiness," Eph. iv. 24.

i. 26. In the new creation and concerning the Second Man read Col. i. 15. "Us" means the Trinity, for it was not then a kingly expression as now. Kings formerly said "I" not "we" Gen. xii. 18 19; Ezra vi. 8 &c.

i. 27. Eve is here seen blessed in Adam before her actual creation, just as the Church is in Christ.

i. 28. Observe here we get the dominion of the earth and all in it in the hand of the first man. He failed, but the book does not close till the government is in the hand of him who is the most remarkable type in the Old Testament of the Second Man, dead and risen, and reigning in glory.

i. 29, 30. The fruit of the earth is for man, grass for the beast. No animal food till Gen. ix. 3.

Expository and Practical.

Miscellaneous Papers.

Original and Selected.

MELCHISEDEC.

HEBREWS vii. 8.—There is really no solid ground for denying that Melchisedec was a man, as simply as Abram, Lot, or any other personage that figures in the description of Gen. xiv.

The mystery consists not in the person, but in the way in which the Spirit of God records his appearance and action in the scene, so as to make of him a suitable type of the Lord Jesus. Thus not a word is said of his birth, or of his death;

there is total silence as to his ancestors ; and no hint is given of the lapse of his office, or of any successor. The Holy Ghost, by Paul, argues from this silence (which is so much the more striking as contrasted with the well-known pedigree and succession of Aaron), and thus illustrates Christ's priesthood, which had really those features that are here shown to be typically foreshadowed in Melchisedec. For instance, while verse 8 refers to Melchisedec, all that is meant of him is that the testimony Scripture renders is to his life, not to his death ; whereas it frequently speaks of the death of Aaron and his sons. The same principle applies to his "abiding a priest continually."

The Bible does not speak of his institution, nor of his resignation. When first we hear of Melchisedec he is a priest, and as such we leave him ; no son, no successor, appears. The name, "King of righteousness," the place, "King of Salem ;" his sacerdotal office, especially in connection with so peculiar a title "priest of the Most High God" (which, in its full import, implies the possession, *de facto* as well as *de jure*, of heaven and earth) ; the circumstances ("met Abram returning from the slaughter of the kings") ; the character of his actions ("blessed him," and not merely sacrifice and intercession),—are all obviously and eminently typical.

There is scarcely more difficulty as to Melchisedec than as to Jethro, priest and king of a later day ; though of course the latter could not furnish so apt an illustration, in the circumstances of the case, as the former. Both were real, historical, and not merely mystical, persons.

Two remarks may be made towards the better understanding of this chapter and epistle. The first is that, if the order of the Lord's priesthood is that of Melchisedec, the exercise is that of Aaron, as is most plain in Heb. ix. x. The second is, that in verses 18, 19 of our chapter, we must take "for the law made nothing perfect" parenthetically and omit the word "did."

Bible Conversations.

THESE Conversations are the nearest possible approach to an actual Bible Class. The remarks made or questions asked have all been sent to the Editor by those under whose initials they appear. The subject of these Conversations during the year will be the Epistle to the Romans, divided as follows :—

Jan. ... Rom. i.	May... Rom. vii.	Sept.... Rom. xii.	
Feb. ... ,, ii.-iii. 20	June... ,, viii.	Oct. ... ,, xiii.	
March... ,, iii. 21-v.2	July ... ,, ix.	Nov.... ,, xiv.-xv.7	
April ... ,, v. 12—vi.	August ,, x. xi.	Dec.... ,, xv. 8.—xvi.	

Attention is requested to the following rules for guidance :—

1.—Initials or *noms-de-plume* should always be written on *each sheet* of the MSS., and retained in all subsequent communications.

2.—Queries, expositions, comments, original or selected references of all sorts, parallel passages and all descriptions of notes bearing on the Scripture selected are admissible. When original, the remarks will be simply inserted under the initials of the writer ; when said to be selected, inverted commas will be added.

3.—All communications should be brief, plain, and pointed, all general commentaries on the whole passage being avoided. They may be shortened or omitted wholly or in part at the discretion of the Editor, every communication, however, being acknowledged at the head of each conversation.

4.—Any further queries arising out of previous Conversations will be answered or discussed in the usual way in “Bible Queries.”

5.—All readers of the Magazine can send contributions, no class being formed. They may contribute either occasionally or monthly.

6.—All papers for the March Conversation to be sent to “B. C.” Editor of B. S., 27 Paternoster Square, E.C., on or before the 25th instant.

Communications have been received from A. E. W.—103—H. S.—B.—G. K. B.—Servitor—J. M. M.—C. H. P.—E.—M. A.—Yod—E. H. F—E. D.—A. S.

ROMANS I.

Ed.—This book has been chosen for study first, because it is the great gospel treatise of the Bible, and unless understood, we are hardly likely to avoid mistakes in studying the other Epistles. Perhaps some one will give us in a few words a general idea of the chapter before we look at it verse by verse.

103.—“It helps to the better understanding of this epistle to know somewhat of the condition of the assembly at Rome at this time. It consisted of Christians who were both from among the Jews as well as from among the nations. The former, boasting in their carnal privileges, were occupied in introducing Jewish elements, and the latter, undervaluing these privileges altogether, stood in danger of setting up a carnal liberty. Such circumstances gave occasion not only to various uncharitable actions, but what is still worse, they were calculated to loosen and to pollute the ground of the truth. The apostle perceiving their danger, meets it by a perfect unfolding of the principles of the doctrine of salvation, an exposition which entirely excludes all glory of man, and brings to light the glory of God.”

A. E. W.—I think ver. 1—17 are introductory.

Ed.—No doubt, and perhaps the following summary of our first two portions may help us to rightly divide them. It may be observed first that the whole Epistle may be arranged under three great heads; chaps. i.—viii. being *doctrinal*, ix.—xi. *dispensational*, and xii.—xvi. *practical*. In the first of these heads we may distinguish five subjects. 1—Introduction, i. 1—17; 2—The state of the world before God, i. 18—iii. 20; 3—The question of *sins* dealt with, iii. 21—v. 11; 4—The question of *sin* dealt with; v. 12.—vii and 5—The complete triumphal position of the Christian, viii. The first two of these subjects will occupy us now and in February, and I think we may subdivide them as follows:—

I. INTRODUCTION	i. 1—17
II. STATE OF THE WORLD BEFORE	
GOD (a parenthesis)	i. 18—iii. 20
1.—State of the heathen	i. 18—32
2.— ,, philosophers... ..	ii. 1—16
3.— ,, Jews	ii. 17—29
4.—Objections met	iii. 1—8
5.—Summary	iii. 9—20

But we must not delay any longer in looking at the chapter before us. Perhaps some of our friends will tell us what strikes them in verse 1.

B.—I notice here that the gospel is “of God.” The loving message comes from the wronged One. Jesus is only known to believers.

Ed.—The last statement is a little sweeping. Still it is true that it is God who is said to love the world, Christ loves the church.

C. N. B.—We get the gospel of His Son (ver. 9), of Christ” ver. 16 (though this is sometimes omitted), of the grace of God (Acts xx. 24), “of the glory of Christ” (2 Cor. v. 4). “of peace” (Rom. x. 15) “and of our salvation” (Eph. i. 13).

Servitor.—Respecting Paul being a servant, see Acts xxvii. 23. He was a bondservant. Under the Romans this was perpetual, and the master had uncontrolled power of life or death. All the apostles call themselves servants.

H. S.—How striking the difference between this and the epistle to the Galatians ; here Paul is simply called an apostle, there he had to state that he was an apostle by an express divine calling.

Ed.—Yes, and observe the three ways Paul is presented in this verse, first as a servant and that *voluntarily*, then as an apostle by *calling* (Acts ix. 15) and lastly as an evangelist by *separation* (Acts xiii. 2).

A. E. W.—I believe in the second verse there is no article before “holy scriptures” because it refers here merely to the writings of the Old Testament. The old and new together are *the* holy scripture.

Ed.—We see in the third verse that the gospel is “concerning *Christ*” not *us*, though proclaimed to every creature. The foundation of the good news is that Christ has died and risen, the result of this to the sinner who believes is that he is justified from all things.

A. E. W.—I think in verse 3 we get Christ presented in a Jewish aspect according to the promises, (see also ix. 4) whereas in verse 4 he is presented to man in general. It is not a question of promise, but of power as **One** who could come down where man was, even in death, and overcome its power completely and then be declared or shewn to be the Son of God with power by the resurrection ?

H. S.—Does not this verse teach that Jesus declared Himself to be the Son of God by the power that He shewed in raising others (as in John x) or does it refer to His own resurrection.

Ed.—It is not merely by *His* resurrection (the article is omitted) but by the fact of resurrection generally, His own included. He was the Lord of life also for others, and His power was shewn in John xi. as well as in John xx.

C. H. P.—What is the meaning of “according to the Spirit of holiness?” The Holy Spirit is called the Spirit of Holiness here in connection with the resurrection, whereas in Heb. ix. 14, He is called the eternal Spirit in relation with Christ’s death.

103.—Is not one of the reasons of Christ’s resurrection here hinted at ? God’s *Holy One* should not be suffered to see corruption, Ps. xvi. 10.

Ed.—Verse 3 presents His earthly descent as man, verse 4 His heavenly position as Son of God in the power of the Holy Spirit, see also 1 Pet. iii. 18, and 2 Cor. xiii 4.

C. H. P.—In verse 5 we get the obedience of faith, also in xvi. 26. In

John xiv. 15 we get the obedience of love. Is the former our first accepting Christ as our Saviour (as in Acts vi. 7) and the latter what He looks for from us daily after we have known His love? Is not the second obedience the practical result of the first?

Ed.—Yes, most truly so. For the commands to believe see x. 16.

E.—“For His name.” There seems something nice about that, but I do not exactly know what it means in this connection.

E. B.—Revised Version reads “for His name’s sake.” It probably refers to the grace and apostleship received by Paul.

A. E. W.—And notice, received from the Son of God in power, as well as power and grace given to exercise it.

A. S.—In saying “we” Paul distinctly links himself with the other apostles.

A. E. W.—Paul now proceeds to address all the Christians in Rome as beloved of God and “called saints” or “saints by God’s call.” Here as in other epistles there is grace and peace wished, but no mention of mercy as when writing to an individual (see Tim. Titus. Philemon, an apparent exception, includes the church in his house.)

Ed.—And whence do the grace and peace come? You will find the two connected in the Old Testament in Numb. vi. 25, 26. “The Lord be gracious unto thee, the Lord give thee peace.” This is very beautiful, for the one who pronounced these words (Aaron) was a type of our Lord, who bears us (as the high priest then) on His breast (the place of love) assuring us of grace, and on his shoulders (the place of strength) assuring us of peace, not only of conscience but of heart, all through the journey. Here the blessing also is connected with the source of all, our God and Father.

M. P.—What a wonderful verse the next is! I wonder if so much could be said of us even throughout a single town.

Ed.—I fear not. But the Romans here by God’s grace wonderfully met their responsibility. At Rome the centre of the world, they were as a city set on a hill, and their faith shone in its measure throughout the world. A great responsibility attaches to any Christian set in a public position.

J. M. M.—What a contrast between Rome then and now. Then their faith” but now their apostasy from “the faith” is evident to all.

A. E. W.—We find in verse 10 that Paul desired to go to them, and from verse 13 it was not the first time, but he was hindered. It does not say as in 1 Thess. ii. 18 that Satan hindered him, but the Lord never allowed him to go to Rome save as a prisoner; no doubt in His wisdom knowing the arrogance of Rome in the latter days.

BIBLE CONVERSATIONS.

25

Ed.—Certainly a comparison of Paul's prayer in verse 10 with the narrative in the Acts shows us how far God's thoughts and ways are above ours.

H. S.—What is meant by the expression "mutual faith" in verse 12. ?

Ed.—The Revised Version reads beautifully, "that I with you, may be comforted in you, each of us by the other's faith, both yours and mine," and shews the true humility of the apostle, and his likeness to his Master in thus placing himself on a level with those whom he addressed, even as Jesus said "That take and give it for me and thee."

C. H. P.—Does verse 14 apply only to the apostle or to us too ?

Ed.—It was particularly true of Paul, who owed the Gentiles a debt, being especially their apostle : in measure of course, every man who has the truth is responsible to make it known.

A. M. W.—We see in verse 16, God never forgets His ancient people. After Christ was risen the message of grace (according to His own command "beginning at Jerusalem") was first given to the Jews (Acts ii., iii.) and even until chap. vii when Stephen is stoned (the messenger sent to say they *would not* have "this man" to reign over them (Luke xix. 14) Jesus is seen standing in a waiting attitude, as though He was waiting to see how His beloved people would receive His message, but after this He finally takes His seat, and in Heb. x. 12 He has for ever sat down.

C. H. P.—We get two men who were "not ashamed." Paul was not ashamed of the gospel, and Onesiphorus was not ashamed of Paul's chain, 2 Tim. i. 16. Both of these points are brought in in Paul's exhortation to Timothy (2 Tim. i. 8.) He was told not to be ashamed either of the *Lord's testimony* or of *His prisoner*. This exhortation would have weight, being backed by example.

Ed.—Observe also the way in which the apostle presents all as coming from God. It is the gospel of God, the power of God in salvation, the righteousness of God, and even the wrath of God, and that from heaven,—a different thing from earthly chastisement. This is the key to everything. The apostle lays stress upon it, putting it forward from the commencement of the epistle, for man ever inclines to have some confidence in himself, to boast of himself, to seek for some merit, some righteousness in himself, to Judaize, or to be occupied with himself in some way. It was the apostle's joy to put his God forward.

A. S.—Yes, and it is well to notice the difference between the law and the gospel. The former if kept is the power of man, and the righteousness is human ; the latter is the power of God, and the righteousness divine.

Yod.—The word for righteousness here is *dikaioisunee*, and does not

mean justification, but here at least as in most, places where the word occurs, "righteousness." It is kept distinct by the apostle from *dikaiosis*, (iv. 25, v. 18) which expresses the act of justifying, or the effect, justification. *Dikaionia* sets forth accomplished righteousness in justification (see Luke i. 6; Rom. i. 32; ii. 26; v. 16, 18; viii. 4; Heb. ix. 1, 10; Rev. xv. 4; xix. 8). Thus *dikaiosune* retains its regular signification of the habit or quality of righteousness. It is what God *is* that is here spoken of.

E.—What *does* the righteousness of God mean?

Ed.—The expression occurs seven times besides, iii. 5, 21, 22, 25, 26, and x. 3 twice. It has been described as God's consistency with Himself. It is the correlation of the truth that God is light just as His grace is the correlation of the truth that God is love. It is opposed to human or legal righteousness. We shall understand more about how it becomes ours when we get to chaps. iii. and iv., meanwhile all that is said is that it is revealed "by faith unto faith," or in other words, on the principle of faith (not of law or *doing*) to faith wherever it exists. "The just shall live by faith." This Jewish scripture, which the apostle quotes, testified to the truth that every believing Gentile was admitted as freely as a believing Jew, the latter having no longer any class privileges.

C. H. P.—What is the connection between "The righteousness of God revealed" in verse 17, and "the wrath of God revealed," in verse 18? and how can the wrath of God be said to be already revealed?

Ed.—All that was partial was now done away: with the full revelation of one side of God's character in the gospel must come also the revelation of the opposite of His nature to evil wherever it is found. It is not executed, but the fact of its existence is here fully stated.

E. H. F.—One word on faith here. In verse 5 we read of the *obedience* of faith; to believe is a command (see 2 Thess. i. 8). In verse 8 we find faith shows itself and is known widely throughout the whole world. In verse 12 we learn it is a mutual faith, it draws all believers together. The world thus sees it, and the church feels its power, and in verse 17 our life is to be one of faith—not only saved by faith but living by faith.

Ed.—We must notice before passing on, that from i. 18—iii. 20 is a parenthesis, taking up by the way the condition of the heathen, the philosophers (of Greece, &c.), and the Jews.

G. K. B.—I observe that the power of God, the righteousness of God, and the wrath of God are all connected with the gospel. Two reasons are given for wrath being revealed, 1st, inexcusable neglect of the testimony of creation to God's eternal power and Godhead, (verses 19, 20), and 2nd,

abandonment of the traditional knowledge of God preserved as late as Noah's day (verse 21).

Ed.—The word Godhead differs from that in Col. ii. 9, here meaning deity or the fact there is a God, which is all that can be known by creation. When, however, we turn to God as revealed—(not in nature, but)—in Christ, we learn not merely His *theiotes* or divinity, but His *theotes* or deity, or *what* God is. (See Article "Godhead" B. S., vol. 2, p. 60.) What follows in the rest of the chapter is an exact description in a few strong and energetic words of the whole pagan mythology.

A. S.—We get God giving them up three times, verses 24, 26, 28.

J. M. M.—"Professing themselves wise they became fools," verse 22. Is not this like Rev. iii. 17? In verse 21 we read also "neither were thankful," but we see in chap. ii. 4, as also in Luke vi. 35, that "God is kind unto the unthankful and to the evil."

C. H. P.—The Revised Version seems clearer in verses 23, 25, where it reads "exchanged," instead of "changed unto." How clearly man's responsibility ("did not like to,") and God's sovereignty ("God gave them up,") are brought out in verse 28.

Ed.—Let us notice also the three words used in verse 30,—"despiteful, proud, boasters." The first only occurs twice (also in 1 Tim. i. 13, injurious) and means insolent in *acts*, the next word means proud in *thoughts*, and the last boastful in *words*. Thus thought, word, and deed are all contrary to God.

C. H. P.—How can the heathen be said to know the judgment of God is against these things, verse 32?

Ed.—In a general way only by the light of their natural conscience. But I think our space is now gone, and as we have come to the end of chapter i., we had better stop here this month, hoping to take up the rest of the parenthesis to iii. 20 in February.

FRAGMENT.

If we are not conscious that we are doing the will of God, we shall have no courage in performing it. Perhaps, indeed, what we are doing is the will of God, but not being conscious of this we act with hesitation; whilst when we are assured of doing His will, and that God has said "I have not I commanded thee?" nothing can alarm us.

Historical and Illustrative.

Historical Introduction to the Epistles.

I. THE COLOSSIANS.

IT is evident that it would greatly assist us in understanding the different Epistles of the New Testament, if we could learn with exactness the history and condition of the assemblies or individuals to whom they were addressed.

This is not in every case possible, but in some instances both the Epistles themselves and also contemporary history furnish evidence in this respect of the highest interest. In this series of articles we hope to direct the attention of our readers to evidence of the former class, and to lay before them interesting details of the latter class, gathered from various sources.

We shall confine ourselves to the Epistles of the Apostle Paul, the writings of the other apostles not being as a rule addressed either to special assemblies or to individuals, and we propose to commence with the Epistle to the Colossians.

There is no evidence that the Apostle had ever visited Colosse, and indeed all that we can gather both from the account of his travels given in the Acts, and also from the Epistle itself, would seem to indicate that he was a stranger to the Colossians. We cannot however doubt that it was indirectly through his instrumentality that they were brought to the knowledge of the truth. He was long resident at Ephesus, a neighbouring town to Colosse, and his opponents there bore witness to the fact that the effect of his teaching had reached almost throughout all Asia" (Acts xix. 26) ; Ephesus too being

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a place of resort on account of the temple of Diana, many from the country round had no doubt opportunities of hearing the Apostle's teaching in his disputations in the school of Tyrannus. It would appear however that the direct instrument of their conversion to Christianity was Epaphras, who in the Epistle is several times referred to in terms of warm commendation of his faithfulness in service and of his love for the Colossians. How natural then that, earnest as he was in prayer for their welfare, he should be alarmed at the appearance of any evil doctrine or practice in their midst, and should have laid his trouble before the Apostle in the hope that warnings such as in the case of the Corinthian Church had already proved so effectual, might now be used for the awakening of the Colossians to a sense of the danger to which they were exposed.

Of the subsequent history of the Colossian Church we have no record in Scripture, but of the neighbouring church, that of Laodicea, the book of Revelation affords us instructive details, more especially when we consider that the Epistle to the Colossians and the one, which if not addressed to, was at least in the possession of the Laodicean church, were to be exchanged, and that the same elements of danger probably existed in both assemblies—It is interesting therefore to notice that the warnings addressed by the Apostle Paul to the Colossians indicate the working of a principle, the fruits of which were sternly rebuked in the message the apostle John was instructed to deliver to the angel of the church of Laodicea. It is interesting too in this connection to note, as has been pointed out by a recent writer, that some of the decrees adopted at a council held at Laodicea about three centuries after the date of the Epistle to Colosse, forbid the very practices against which the apostle's warnings are directed.

The consideration of the close links which Scripture thus shows us existed between the two churches, leads us to think that a few details as to the position and history of the cities

and of the neighbouring one of Hierapolis also mentioned in our Epistle (ch. iv. 13) may not be uninteresting.

The three cities were situated close to each other in the South-Western part of Asia Minor on, or at least near, the Lycus a tributary of the Meander. Of the three the most important undoubtedly was Laodicea, which at the date the apostle wrote had been built about three centuries, and for some time had been noted for the wealth of its citizens and the magnificence of its public buildings. As an instance of the former we may mention that the city having been destroyed by an earthquake, was speedily rebuilt by its inhabitants without external help, and of the latter, the present extent and character of the ruins which now mark the site are abundant witness. What is however of more immediate interest to us, is the fact that amongst the inhabitants were a great number of Jews, who, as the historian Josephus tells us, had been transplanted into the district by Antiochus the Great: from the same authority too we learn that their wealth had become so enormous as to excite the cupidity of the Roman Governor of the Province.

Elsewhere we read that they were of sufficient importance to obtain certain special privileges as to the practice of the different rites of their religion. The presence in Laodicea of this extensive and wealthy colony will help us to understand how much the faith of the converts might be tinged by the deep-rooted prejudices of the Jews, and how readily like the Galatian Christians, they might slip from the simplicity of the gospel back to the elements of Judaism.

Intercourse between the cities of Asia Minor and the great centre Jerusalem would be very constant, and there would therefore be a continued influx, not only of Jews whose every religious thought was bound up with the service—barren though it might be—of the temple, but also of Jewish Christians, who, as we learn from Acts xxi. 20, were themselves “zealous of the law.”

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To the heathen superstitions and other doctrinal dangers to which the faith of the christians of the three cities was exposed, especially the speculations of the Greek philosophers we may perhaps refer more conveniently later on.

The subsequent history of Laodicea does not now concern us ; suffice it to say that after having become of great ecclesiastical importance, it was entirely destroyed by the Mohammedan invasion, the judgments pronounced by the apostle John falling upon the Church as upon the city.

Situated but a few miles from Laodicea, Hierapolis was perhaps of scarcely so much importance either commercially or politically : it was however of note on account of valuable medicinal baths which caused it to be a place of much resort. We may assume however that the inhabitants consisted of very much the same classes of people as Laodicea. In later days it occupied a prominent position in connection with the various discussions which agitated the church and still later it shared the fate of the sister city.

Whilst Laodicea and Hierapolis were increasing in importance, Colosse was declining and until quite recently its very site was uncertain. Modern research has determined it as having been near the existing village of Chonas. It is interesting to note in connection with one of the exhortations of the Epistle (see chap. ii. 18), that in later days angel worship prevailed to some extent in the city, a church having been erected in honour of the archangel Michael. Colosse was eventually destroyed at the same time as Laodicea and Hierapolis.

Marginal Notes.

GEN. i.—iii.

Gen. i. 14. *Lights*, or rather luminaries or light bearers; [being a different word from that rendered light in ver. 3.

— i. 20. *fowl that may fly.* *Heb.*—let fowl fly. This marginal reading is more conformable to the original and reconciles this passage with chap. ii. 19. The word fowl, from the Saxon *fleon*, to fly, exactly corresponds to the original which denotes everything that flies, whether bird or insect.

— i. 24. *Cattle*, denotes domestic animals living on vegetables.—Beasts of the earth, wild animals, especially such as live on flesh; and creeping things, reptiles; or all the different genera of serpents, worms, and such animals as have no feet.

— i. 26. *Man.* In Hebrew, Adam, probably so called either from the red earth of which he was formed, or from the blush or flesh tint of the human countenance: the name is intended to designate the human race.

Gen. ii. 2. *And on the seventh day God rested*, or, rather, ceased, as the Hebrew word is not opposed to weariness, but to action; as the Divine Being can neither know fatigue, nor stand in need of rest.

— ii. 7. A remarkable heathen tradition evidently based on the Scriptural narrative is as follows:—The people at Takaafu, of the Tokelan group say that the first *woman* was made of the loose earth or dust of the ground. The first man, who had previously been a stone, thought one day that he would make a woman. He collected the light earth on the surface of the ground in the form of a human body with head, arms and legs. He then plucked out one of his left ribs, and thrust it into the breast of his earth model. Instantly the earth became alive, and up started a woman. He called her Ivi (according to English orthography it would be Eevee) which is their word for *rib*. How like to our Eve.

— ii. 10. *Eden.* Eden denotes pleasure or delight, but was certainly the name of a place, and was, most probably, situated in Armenia, near the sources of the great rivers Euphrates, Tigris, Phasis, and Araxes.

— ii. 12. *Bdellium* is a transparent aromatic gum. The *onyx* is a precious stone, so called from a Greek word signifying a man's nail, to the colour of which it nearly approaches.

— iii. 15. *It shall bruise thy head.* There are various traditions connected with the serpent among heathen nations. The Hindoos relate of their god Krishnoo, that, having a terrible encounter with a black serpent, which

had a thousand heads, he tore them off one by one, and trampling on them the serpent was completely vanquished. This tradition, doubtless, had its origin with the Scriptures. Now that the words "it shall bruise thy head" comprehend nothing less than the utter destruction of the devil by Jesus, our Great Deliverer, is manifest, on referring to the customs in those countries where serpents abound; and it is well known there, if not elsewhere, that there is no certain mode of ensuring the death of these creatures but by bruising or crushing the head; one reason for this being, as is said, that the heart is situated so near the head.

Thou shalt bruise his heel. In Oriental Illustrations the Rev. J. Roberts quotes various parallel passages in the history of Jacob, Job, and David, with a view of showing that attacking or injuring a person in the "heel" included the idea of treachery, of craft and deceit. "Thus," he says, "was the serpent to injure the seed of the woman. The *heel* was the part to be wounded, which conveys the idea of being followed for that purpose. A similar phraseology exists in the East at this day; for the *heel* is the part which is said to be wounded when a treacherous person, under the guise of friendship, has injured another. The man who has thus perfidiously conducted himself is called *kuthe-kal vettukuravlu*, that is, a *heel-cutter*, which reminds us of the Russian proverb, 'He fawned on me and then bit my heel.'"

—iii. 18. *Thorns and thistles.* These terms are generally connected in the Scriptures, and probably often denote any kind of useless or noxious plants that grow spontaneously, to the annoyance of the husbandman, and the great injury of his crops. The figurative use of these terms denotes desolation, (Prov. xxiv. 31; Is. v. 6; Hos. ii. 6; ix. 6; x. 8.) The visitations of Providence, Numb. xxxiii. 55; Judges ii. 3; 2 Cor. xii. 7. Difficulties and hindrances, (Prov. xv. 19.) Troubles, (Prov. xxii. 5.)

Miscellaneous.

Eastern Manners and Customs

Illustrating various Passages in the Bible.

And now see where the king's spear is, and the cruse of water that was at his bolster.—1 Sam. xxvi. 16.

“I noticed at all the encampments which we passed, that the sheikh's tent was distinguished from the rest by a tall spear stuck upright in the ground in front of it; and it is the custom, when a party is out on an excursion for robbery or for war, that when they halt to rest, the spot where the chief reclines or sleeps is thus designated. So Saul, when he lay sleeping, had his spear stuck in the ground at his bolster, and Abner and the people lay round about him. The whole of that scene is eminently Oriental and perfectly natural, even to the deep sleep into which all had fallen, so that David and Abishai could walk among them in safety. The Arabs sleep heavily, especially when fatigued. Often when travelling, my muleteers and servants have resolved to watch by turns in places thought to be dangerous, but in every instance I soon found them fast asleep, and generally their slumbers were so profound that I could not only walk among them without their waking, but might have taken the very 'aba (or outer garment) with which they were covered. Then the cruse of water at Saul's head is in exact accordance with the customs of the people at this day. No one ventures to travel over these deserts without his cruse of water, and it is very common to place one at the “bolster” so that the owner can reach it during the night. The Arabs eat their dinner in the evening, and it is generally of such a nature as to create thirst; and the

quantity of water which they drink is enormous. The *cruse* is therefore in perpetual demand. Saul and his party lay in a shady valley steeped in heavy sleep after the fatigue of a hot day. David from above marks the spot where the king slumbers, creeps cautiously down and stands over his unconscious persecutor.

Abishai asks permission to smite him once, only once, and promises not to smite a second time ; but David forbade him, and taking the spear and cruse of water, ascended to the top of the hill afar off and cried aloud to Abner "Art not thou a valiant man? and who is like to thee in 'Israel? . . . As the Lord liveth, ye are worthy to die, because ye have not kept your master the Lord's anointed. And now see where the king's spear is, and the cruse of water that was at his bolster." What a strange sensation must have run through the camp as David's voice rang out these taunts from the top of the hill! But David was perfectly safe, and there are thousands of ravines where the whole scene could be enacted, every word be heard, and yet the speaker be quite beyond the reach of his enemies.

Dr. Thomson.

"*A lordly dish.*"—Judges v. 25.

To this day in some parts of the east, the largest dish in the house is called *Sultanea*, or Sultan-like, being from its size sovereign, as it were, over the smaller dishes and plates. Many old-fashioned housekeepers in our own country still preserve the *set* of custard glasses, one of which, of the same pattern, but much larger than the others which were ranged round it, was called the *Master*.

Anon.

“*Cities great and fenced up to heaven.*” Deut. ix. 1.

“This is a strong, but not unusual hyperbole. . . . At this early time, as well as now, it was customary to surround towns with very high walls. Few towns of the least consequence in Western Asia are without walls, which, whatever be their character in other respects, are sure to be lofty. As the use of artillery is still but little known, when a town has a wall too high to be easily scaled, and too thick to be easily battered down, the inhabitants look upon the place as impregnable, and fear little except the having their gates forced or betrayed, or being starved into surrender. So little indeed is the art of besieging known in the East, that we read of great Asiatic conquerors being obliged, after every effort, to give up the attempt to obtain possession of walled towns. . . . It is, therefore no wonder that the, at this time, unwarlike Hebrew shepherds regarded as insurmountable the obstacles which the walls of the Canaanitish cities seemed to offer. Indeed, of all classes of people, there are none in the world so unequal as the nomade dwellers in tents to overcome such an obstacle. However brave and virtuous in the field, all their energy and power seem utterly to fail there before a walled town. . . . The walls of towns and are generally built with large bricks, dried in the sun, though sometimes of burnt bricks, and are rarely less than thirty feet high. They are seldom strong and thick in proportion to their height, but are sometimes strengthened with round towers or buttresses, placed at equal distances from each other.”—*Kitto*.

The Bible Class.

Notes on last month's Subject.

XIX.—THE BLOOD—ITS VALUE AND MEANING.

THE prefix of the definite article to our subject is sufficient to shew to every Bible student what blood is meant. “*The blood*” can mean none other than that of the Lord Jesus Christ, or that which is typical of His.

“Its value” none but God can fully know ; “its meaning” we can understand just so far as it is unfolded in Scripture.

“The blood” runs like a scarlet thread from Genesis to Revelation. In the first place, “Unto Adam also and to his wife, did the Lord God make coats of skin, and clothed them.” This could not have been done without shedding of blood, whether in sacrifice or no, we know not. The fact remains that the result of the first blood shedding in the world's history was the clothing of a sinner's nakedness from the eyes of God.

In the next chapter, we find the blood of the lamb offered in sacrifice by Abel. It was through the blood of this offering that Abel was accepted, and was accounted righteous, God testifying, not of him, but of the value of his gifts. God here gives His judgment once and for all on a religion without blood, however sincere—which is not accepted by Him.

Again, the first thing Noah did on leaving the ark was to shed blood, and it was through blood that he was enabled to draw nigh and worship. Coming down the stream of time, in Abraham's offering of the ram in place of his son, we get the truth of substitution most accurately and beautifully taught ;

whereas the result of the blood-shedding of the paschal lamb in Exodus xiii. is shewn to be that all who were sheltered by it became God's property.

In the wilderness the whole worship of the people was based on blood-shedding. It was the sole means whereby Aaron could enter the holiest. It was used to consecrate him to God's service, being placed on his right ear, hand and foot. In the case of the leper, it was used to cleanse. On the great day of atonement it was the basis of relationship with God for all Israel.

Time would fail to go through the types of blood in the Old Testament, such as the scarlet line of Rahab, but what we have already said will furnish a type for each of the objects for which the blood is said to avail in the last list given on the subject. Thus :—Purchase is illustrated by the Passover,

Justification,	„	Abel's sacrifice,
Redemption	„	the Passover,
Bringing nigh	„	Noah's offering,
Peace	„	great day of atonement,
Purging of the conscience	„	clothing Adam's nakedness,
Entrance into the holiest		Aaron's sprinkling before the mercy seat,
Sanctification	„	Aaron's consecration,
Cleansing or washing	„	The leper's cleansing.

What then is the reason that the whole word of God should give such prominence to our subject? It is two-fold: first the blood "*is the life*" of the man or animal, (hence when it is seen out of the body it is a proof of death); secondly, man's life is forfeited by sin and sins. He is mortal, being descended from Adam after his fall, "As in Adam all die," and has a sinful nature; in addition to which he has committed sins, the penalty of which is death. "The wages of sin is death."

Now it is because of the first of these reasons that at the

Lord's supper we get the blood typified apart from and outside that which sets forth the Lord's body. The bread would be enough to set forth Christ, but to set forth His death or Him in His death, we have the special image of the blood as poured forth in the cup. Hence the force of that verse "Without *shedding* of blood there is no remission." Other types of death exist, such as the water of baptism, but blood is specifically death in its atoning aspect as placed between God and the sinner. It is the only thing that covers sin. Hence when it was sprinkled on the mercy seat, God could not only dwell with rebellious Israel, but could say through the mouth of Balaam that He had beheld no iniquity in them, although proof enough of their rebellious spirit lay within the ark in the very holiest. As to the second reason—life being forfeited to God on account of sin, no man can lay down his life as a free-will offering for another (as Moses wished to do). The reason Christ could do so was, because He was sinless in nature and practice. His life was therefore not forfeited on account of sin or sins, and He alone "had power to lay it down." This He did in perfect love for us who had forfeited our lives. This sacrifice has two aspects, God-ward and man-ward. The atoning blood looked at from God's standpoint propitiates Him, or in other words satisfies fully the claims of His holiness, that has been outraged and set at nought by sin for 4,000 years. An offence against an infinite God demands an infinite sacrifice. Therefore even though no sinner on earth were to trust in the blood, God's righteousness on account of sin looked at generally would be vindicated in Christ's death. But man-ward it has another side. God is not only now vindicated as regards His own holiness and righteousness, but He comes forth as the justifier of every sinner who believes. The blood washes away out of God's sight the sins of all who rest on it.

Towards man then it has a saving power, of which the vilest

may freely avail themselves. It therefore atones to God for sin and justifies believers from their sins.

Another point regarding the blood of Christ we must speak of before we close. It is this,—Whereas the blood of bulls and of goats required to be shed again and again every time a man sinned, the sacrifice of Christ is not only offered once for all, *but for ever cleanses from all sin.* It not merely cleansed us when we believed, but it *cleanses*, or in other words, no sin can ever stand against us in God's book, for the value of the blood of Christ for those who believe is eternal. There is a practical cleansing and a restoration of communion that take place as regards the sins of the believer, but this is by the application of the water of the word, not of the blood of Christ. This is shewn in the Old Testament type of the red heifer in Numb. xix., and also by our Lord in John xiii. To confound the constantly repeated cleansing of the washing of water by the word with the eternal cleansing power of the blood of Christ, shed once never to be repeated nor reapplied, is a serious mistake.

We commend an earnest study of this subject of “the blood” to all our readers, for we are convinced that sound and Scriptural views on this subject form the only basis for correct views of either Christ or Christianity.

This Month's Subject.

THE subject worked out for this month is—

Redemption, as spoken of in Scripture.

We believe that the result now printed may be taken as including almost every passage where the subject of redemption occurs in the Bible, not only where the word itself is found, but also other words derived from the same root.

There are however other passages which we think might suitably have been included, where the thought is presented, and indeed, in some instances these were mentioned in the papers sent in. We have however been obliged to omit them, for though the subject would by their insertion have been more extended, it would not have been so complete.

Under the words "deliver," "purchase," "buy", we think a good deal will be found within the scope of our subject.

REDEMPTION IN THE OLD TESTAMENT.

Those whom God redeemed, what He redeemed them from, and the manner of the redemption.

Abraham, Is. xxix. 22.

Jacob, from all evil, Gen. xlviii. 16.

Israel, from Egypt with an outstretched arm and with great judgments, Ex. vi. 6; xv. 13; Ps. lxxvii. 15.

from the house of bondmen, from the hand of Pharaoh king of Egypt, Deut. vii. 8; xv. 15; xiii. 5; xxiv. 18; out of the house of servants, Micah vi. 4.

"through thy greatness," Deut. ix. 26; Neh. i. 10.

from Egypt, from the nations and their gods, for a people to Himself, 2 Sam. vii. 23; (no other people did He thus redeem) 1 Chron. xvii. 21; Is. xliii. 1.

from the hand of the enemy, Ps. cvi. 10; cvii. 2; cxxxvi. 24.

David's soul out of all adversity, 2 Sam. iv. 9; out of all distress, 1 Kings i. 29; Ps. xxxi. 5; lxxi. 23.

The rod of his inheritance, Ps. lxxiv. 2.

Israel, Is. xliv. 22, 23; xlviii. 20; Jer. xxxi. 11, (spoken of as redeemed, though still in dispersion, Zech. x. 8).

Those whom, or that which it is said God redeems or will redeem.

In famine from death, Job v. 20.

The man who owns his guilt, Job xxxiii. 28, (deliver, lit. redeem).

The soul of His servants, Ps. xxxiv. 22.

The soul of the needy from deceit and violence, Ps. lxxii. 14.

The life of His people from destruction, Ps. ciii. 4.

Israel from all their iniquities, Ps. cxxx. 8.

Zion with judgment, Is. i. 27; without money, Is. lii. 3, 9; from Babylon, Mic. iv. 10.

Israel from death, Hos. xiii. 14.

Appeals to God for redemption.

David for Israel from all their troubles, Ps. xxv. 22.

for redemption and that God would be merciful to him, Ps. xxvi. 11, see also Ps. xliv. 26 ; lxix. 18.

Redemption is of God, of Him only, Ps. xlix. 7, 8 ; cxi. 9 ; cxxx. 7

Is. l. 2.

God's people are called the redeemed, Is. li. 11 ; lxii. 12 ; lxiii. 4.

The Lord is spoken of as the *Redeemer* by Job, ch. xix. 25 ; David, Ps. xix. 14 ; lxxviii. 35 ; Solomon, Prov. xxiii. 11, (as regards the land of the fatherless), and in many passages in the book of Isaiah, also in Jer. l. 34.

What the Israelite was to redeem and the manner of the redemption.

He was to redeem

Every firstling of an ass, and if he did not redeem it, he was to break its neck, Ex. xiii. 13 ; xxxiv. 20.

The firstborn of his male children, Ex. xiii. 14, 15 ; xxxiv. 20 ; Num. xviii. 15.

His daughter if he sold her to be a maidservant, when she did not please her masters, Ex. xxi. 8.

He might redeem his land, counting the years of the sale, and restoring the overplus to the man to whom he sold it, Lev. xxv. 25—27 ; in any case it returned to him in the year of Jubilee, verse 28.

He might redeem a dwelling house that was in a *walled city* within a year after having sold it ; after that, it became the absolute possession of the purchaser, not going out in the Jubilee, Lev. xxv. 29, 30 ; but if the house belonged to a Levite it might be redeemed at any time, verse 32.

He might redeem at any time a dwelling house in a *village*, but in any case it returned unto his possession in the year of Jubilee, Lev. xxv. 31.

If he sold himself as servant to a stranger, he might at any time be redeemed by any of his kinsmen, in any case becoming free in the year of Jubilee, Lev. xxv. 47, 55.

He might redeem under certain conditions that which he had made the subject of a singular vow, Lev. xxvii. 2—13.

Also he might redeem his house or land which he had sanctified to be holy unto the Lord, but if he did not redeem it, then instead of returning to him in the year of Jubilee, it remained "holy unto the Lord," Lev. xxvii. 14—25.

He might redeem the firstling of any unclean beast, otherwise it might be sold : but the firstling of beasts which were suitable for sacrifice could not be redeemed, being the Lord's, Lev. xxvii. 26, 27, Numb. xviii. 15—17.

Nothing that was devoted to the Lord could be redeemed, Lev. xxvii. 28, 29.

The tithes of the land and its produce could be redeemed, Lev. xxvii. 30, 31.

Illustrations of the above injunctions.

Numb. iii. 44—51. In the numbering of the people, the second year after they left the land of Egypt, all the first-born were redeemed by the setting apart to the Lord of an equal number of Levites ; the first-born that remained in excess of the number of Levites were redeemed for 5 shekels each, and the redemption money was given to Aaron and his sons, Ex. xiii. 14, 15.

Ruth ii. iii. iv. Boaz as the near kinsman of Naomi redeemed the possession of Elimelech, fulfilling also the injunction of Deut. xxv. 5 : in like manner Jeremiah (ch. xxxii. 6—15) redeemed the inheritance of Hanameel his uncle's son.

Neh. v. 5. In Nehemiah's day the people were so poor that they were unable to redeem their daughters whom they had made servants, Ex. xxi. 8.

Neh. v. 8. Yet Nehemiah himself had redeemed his brethren, Lev. xxv. 47, 48.

1 Sam. xiv. 24—45. Saul had placed under a curse any who should eat food until the evening ; Jonathan had eaten honey and Saul declared that he must die, but the people rescued (lit. redeemed) him, Lev. xxvii. 2—13.

REDEMPTION IN THE NEW TESTAMENT.

The Redemption of Israel,

Looked for by many at Jerusalem, Luke ii. 38, and by the disciples, ch. xxiv. 21.

Spoken of by Zacharias (in anticipation) as accomplished, Luke i. 68.

The signs that precede it indicated by our Lord, Luke xxi. 28.

Christ,

Came to give His life a ransom (same word) for many, Matt. xx. 28 ; Mark x. 45.

Gave Himself a ransom for all, 1 Tim, ii. 6.

Is made unto us . . . redemption, 1 Cor. i. 30.
 Hath redeemed us from the curse of the law, Gal. iii. 13.
 Came to redeem them that were under the law, Gal. iv. 5.
 Gave Himself for us that He might redeem us from all iniquity, Tit.
 ii. 14.
 Has obtained eternal redemption for us, Heb. ix. 12.
 Has an inheritance which He will redeem, Eph. i. 14.

Believers,

Are justified freely . . . through the redemption that is in Christ
 Jesus, Rom. iii. 24.
 Wait for the redemption of the body, Rom. viii. 23, see also Eph. iv. 30.
 Are bought * with a price, 1 Cor. vi. 20 ; vii. 23.
 Have in Christ redemption through His blood, Eph. i. 7 ; Col. i. 14.
 Are not redeemed with corruptible things . . . but with the
 precious blood of Christ, 1 Pet. i. 18, 19.
 The hundred and forty-four thousand, who stand with the Lamb on Mount
 Zion, are spoken of as redeemed from the earth, and from among men,
 Rev. xiv. 3.

* The same word as is translated "redeemed" in Rev. xiv. 3.

Bible Queries.

*All Bible Queries received by the 3rd, will be answered in March, all received
 after, in April.*

New Queries, Nos. 19-49.

Q. 19. What is the meaning of John i. 9, "That was the true light which lighteth every man that cometh into the world?"

H. B. C.

A. See B. S. vol. ii. p. 230 Q. 250. Also Q. 1. this year.

Q. 20. How was it that the Lord said to Mary "Touch me not, for I am not yet ascended to my Father" (John xx. 17), while in Matt. xxviii. 9 He permitted the women to hold Him by the feet, and in John xx. 27 told Thomas to thrust his hand into His side? Had He ascended in the interval? H. B. C.

A. See B. S. vol. i. p. 112, Q. 366.

BIBLE QUERIES.

45

Q. 20. Explain Heb. xiii. 10.

N. L.

A. See B. S. vol. i, p. 67, Q. 311, also B. S., vol. ii, p. 13, Q. 9, also Q. i, this year.

Q. 22. (1) Will the church during the millennium be on earth with Christ? (2) Will the Old and New Testament saints be raised together?

N. L.

A. (1) We find that Christ will reign over the earth during the millennium, but not that He will habitually live on the earth. On the contrary a prince who will be His vice-gerent will reign in Jerusalem. Christ and the Church will be together in intimate relation doubtless with the earth, as reigning over it, but above it and forming, as far as the figure in Rev. xxi. shews us, a connecting link between heaven above and earth below. We are to reign in glory with Christ, having different spheres allotted to us according to our faithfulness in walk and service now. The transparent cube, which is the figure representing the heavenly saints, shews that they will be used to transmit the glories of Christ to every part of the earth. (2) Scripture says generally the dead "in Christ." All who by faith in God at any age of the world's history are among "the just" will take part in the resurrection of the just, which is the first resurrection. We do not know of a line of Scripture to show that those in the church will be raised separately from the Old Testament saints.

Q. 23. Will the earth be burned up before the Lord comes?

H. B. C.

A. Seeing that when He comes to the earth His feet will stand on the mount of Olives (whence He ascended), it is evident that it will not (Zech. xiv. 4).

Q. 24. Does Matt. vi. 19 forbid Christians accumulating money in banks, burial societies, &c. against "a rainy day" or old age (see verse 25—34).

H. B. C.

A. The verse appears to draw a contrast between earthly and heavenly treasures. A Christian's treasures are not on earth, and the sooner he knows and believes this, the better able he will be to set his affections on things above, not on things on the earth. Even if he have riches they are not the things which are his own, but another's (God's) Luke xvi. 12. As to the way in which he is to use his riches, whether he is to spend interest or principal, whether he is to have a banking account or no, all this and every other detail must be referred to God, who in His wisdom will guide aright each one who seeks for guidance. We do not think the verse is directed against saving banks.

Q. 25. (1) What was the sword in Luke ii. 35? (2) How are the thoughts of many hearts revealed?

M. H. U.

A. (1) See B. S. vol. ii., p. 162 Q. 182 also Q. 1. this year. (2) Does it not mean that the presence of Christ on earth was a touchstone for man's heart, drawing as He did round Himself all who were prepared in heart (though it may be secretly hitherto) to receive Him; and on the other hand bringing out the depths of enmity and hatred that were but partly known before Christ came. It was the presence of light that fully brought out the darkness.

Q. 26. Referring to vol. ii. Q. 379, please explain 1 Tim. v. 11, 12 in connection with verse 14. (1) Why does Paul in v. 11, 12 blame widows for wishing to marry again, and in ver. 14 order them to do so, (2) and what is the "first faith" which they have cast off? (3) Had widows in those days no fortunes of their own; for it would seem from what the apostle says that they were always dependent?

E. B.

A. (1) Paul seems rather to point out that their probable desire to marry renders them ineligible for being supported by the church, (2) We do not exactly understand the meaning of the "first faith;" will some correspondent answer this? (3) Widows in Scripture had no legal provision. Under the Mosaic law they were left partly dependent on relations, more especially on their eldest son, and partly on a share in the tithes (Deut. xiv. 29, xxvi. 12); widows generally were commended to the care of the community (Ex. xxii. 22; Deut. xxvii. 19; Is. i. 17; Jer. vii. 6; xxii. 3; Zech. vii. 10). Among the apostles, widows were maintained at the public expense (Acts vi. 1-6). As a rule therefore widows had no fortunes of their own.

Q. 27. (1) Does "the righteous," Amos ii. 6 refer to Christ? (2) What is the meaning of Zech. ix. 11? E.

A. (1) Like many other Old Testament Scriptures this has no doubt a literal meaning lying on the surface, and possibly a secondary one referring to "the righteous one" who was sold for thirty pieces of silver (2) The marginal reading seems to clear it up, together with a reference to Is. lxi. 1. It is addressed doubtless to the "daughter of Zion" whose covenant is by blood, Ex. xxiv. 8. and who will be brought back from the prison house of her rejection and dispersion.

Q. 28. In the Revised Version in 1 Thess. i. 9. the indefinite article is used; in the Authorised Version, the definite article, "the living" instead of "a living;" if the former is correct, please say what is the difference in the force of the expression.

E.

A. The substitution of the indefinite for the definite article is doubtless well founded. The result of the change is that more emphasis is thrown in the words "living and true" than on "God," which is no doubt the point the apostle wished to bring out.

BIBLE QUERIES.

47

Q. 29. (1) Explain the latter part of Heb. xii. 17. (2) What do we learn from Rev. ii. 10? M. H. U.

A. (1) What Esau sought earnestly with tears was not a place of repentance but the blessing. See Gen. xxvii. 34. (2) No doubt reference is made to some particular time of fiery trial the early Christians underwent. At present Christians generally are not actively persecuted. But if any are in like circumstances, this word will be very precious to them.

Q. 30. In vol. ii. p. 403 amongst the list of those who resisted temptations are given the Rechabites. In Jer. xxxv. 2 we read that the Lord commanded Jeremiah to set wine before them; in James i. 13, that God does not tempt any one. E. B.

A. Many of the acts recorded in the prophecies can only be explained by seeing that they are pictures by which God strove all the more vividly to bring home their sin to His rebellious people. The action of Jeremiah here was entirely of this nature. It was not a question of tempting or trying the Rechabites, that was not the point, but of shewing how far more faithful they were to their father's words than Israel to God's; on these grounds therefore we think it might have been well and correctly omitted from the list last year.

Q. 31. When it is said "Look unto me, and be ye saved all the ends of the earth" (Is. xlv. 22), is He, to whom the saving look is to be directed, a dying or dead Christ or One who had died and been raised from the dead (compare Rom. x. 9)? It is true that "by His stripes we are healed," but could a look at a suffering, dying, or dead Christ hanging on a tree, whilst being "made sin," bearing all the judgment due to sin and "crucified through weakness," impart "eternal life" and give power against sin? J. P.

A. In Rom. xiv. 11 and Phil ii. this passage in Isaiah is expanded and applied to Christ risen and glorified, in whom Israel shall be justified and shall glory in the Millennium. The groundwork is undoubtedly the cross, but the One to whom they turn is clearly Jehovah—Jesus in millennial glory.

The closing half of the question seems rather directed against a line of a hymn. "There is life for a look at the crucified One" than to bear on the passage here, which does not refer to Christians at all, but to the resurrection and blessing of Israel. As to the question on its own merits, we must remember not to apply a critic's accuracy to poetical language. "To look" we presume here means to "trust in." The One in whom we trust is Christ: we do not literally look at Him anywhere, but we do trust in His finished work and receive eternal life. To show however that a literal look at Christ on the cross *can* give eternal life we have only to refer to "the dying thief."

Q. 32. Please explain in what respect the "power and wisdom of God" are displayed in "Christ crucified" (1 Cor. i. 23, 24, compare with 2 Cor. xiii. 4.) J. P.

A. It is true that Christ was raised from the dead by the power of God and the glory of the Father, but this verse does not refer to the resurrection but the Cross, and the point is that in the foolishness of God is more wisdom, and in the weakness of God more power, than in the greatest wisdom and power of man. The gospel is God's power (Rom. i. 16.) to salvation, and the basis of it is the cross. Here where Christ was crucified in weakness, He yet proved Himself mighty to save, and here when apparently all that He came for was lost and frustrated, the mighty plans of God's eternal wisdom were wrought out.

Q. 33. When Philip "preached Jesus" in Acts viii. 35, was that preaching limited to "His life is taken from the earth" or must that preaching have borne the same character as Acts ii. "God hath made that same Jesus whom ye crucified both Lord and Christ?" J. P.

A. We are not told, and therefore cannot speak with certainty. We do not however see any reason to doubt that Phillip told the eunuch the story not only of the cross and death, but of the resurrection and glory of Christ. It is a great mistake to suppose that the gospel of the glory is confined to Paul's ministry.

Q. 34. Could the apostles ever have preached "Christ crucified" apart from "Christ raised from the dead" and exalted to God's right hand in heaven? J. P.

A. We do not find that they ever did.

Q. 35. Please explain how it was not possible that the Lord Jesus Christ should be "holden of death" (Acts ii. 24) and in what manner was "the path of life" shown, Ps. xvi. 11? J. P.

A. On account of the glory of His own person, on account of the acceptance by God of His finished work, on account of the plan and counsel of God the Father, on account of the language of the Prophetic Scripture. The "path of life" is doubtless life out of death, and refers to the resurrection and glory of the Lord Jesus Christ.

Q. 36. Is there any special connection between the corn of wheat falling into the ground and dying of John xii. 24, and "the Son of Man" lifted up out of the earth of ver. 32? (see Revised Version). J. P.

BIBLE QUERIES.

49

A. The "corn of wheat" is a parable or a simile; the "lifting up out of the earth" is a literal statement. This is important for us to remember. We have no difficulty though in seeing that both statements, different though they are, refer to Christ's death on the cross.

Q. 37. Why were the Jews so perplexed by the Lord saying "And I, if I be lifted up out of the earth" as to ask (apparently with wonder) "How sayest thou, the Son of Man must be lifted up, who is this Son of Man?" was not crucifixion a familiar mode of death to them? J. P.

A. It certainly was not familiar to them that "the Son of Man" should be crucified. What puzzled them was why, if the Son of Man and the Messiah was the same, He should leave the earth and die at all. Was not Messiah to reign for ever? who then was this Son of Man? We do not even suppose that any there understood the hidden allusion to crucifixion, but they did understand in a general way that death was intended.

Q. 38. When we read "This said He signifying what death he should die" are we to understand it simply meant the *mode* of His death, or did it also include the *character*, that is death resulting in "bringing forth much fruit" to God's glory? J. P.

A. The literal translation "But this said He signifying by what death He should die" would show that it was a distinct reference to death by crucifixion. The Revised Version is still more emphatic in pointing out the true meaning "Signifying by what manner of death He should die" We decidedly think that the point of ver. 32, is explained to us by the Spirit in ver. 33, lest we should very naturally explain our Lord's words in some erroneous way.

Q. 39. According to the "Englishman's Greek Concordance" the Greek word translated "lifted up" in John iii. 14, viii. 28, xii. 32, 34, occurs 20 times in the New Testament and with the above exceptions, has invariably been translated "exalted." Why has it another sense given it in the above exceptions? and is not quite another word generally used in Greek, when the sense is that of physical lifting up, apart from physical or moral exaltations? J. P.

A. The Greek word *ύψω* has also been rendered "lifted up" in Jas' iv. 10 in the Authorised Version though "exalt" in Revised Version and it is quite true that in every other case when the verb is used it appears to have the sense of a moral raising up and not a physical. The height is figurative and not literal all through. When however we turn to derived words, we do find that literal "height" is meant. The word *ύψος* is used for the literal "height" of the new Jerusalem, Rev. xxi. 16, and the word *ύψηλος* (high) refers to literal height in at least six of the eleven

places where it occurs (Matt. iv. 8 ; xvii. 1 ; Mark ix, 2 ; Luke iv. 5 ; Rev. xxi. 10, 12). These instances shew that such a use of the word, though not very common is at least admissible and the Spirit's explanation in Jno. xii. 33 of the meaning of verse 32 seems expressly designed to prevent our referring the word *ὑψόω* here to mean moral exaltation—a mistake which we may admit we are liable to fall into from the common use of the word in this sense elsewhere.

Q. 40. Does that verse (Is. xlv. 23) "I have sworn by myself, the word is gone out of my mouth, and shall not return, that unto me every knee shall bow," refer to the same period as Phil. ii. 10, 11 ; Rev. v. 12—14 ? and does John xii. 32 also refer to the same period ?

J. P.

A. It does undoubtedly, but we do not think that John xii. 32 refers so much to Christ's glory, as to the still greater wonder that it was a *crucified* Christ to whom all should be drawn.

Q. 41. (1) Is it contrary to the teaching of 1 Tim. ii. 12, that a woman should speak at a Bible reading, when there are only a few present ? (2) Does 1 Cor. xiv. 34 apply to a Bible reading ? (3) What constitutes a "church" meeting ?

M. W.

A. We think the passage refers to public authoritative teaching in such a way as to usurp a place of authority over man. A remark at the Bible reading would hardly come under this category. (2) No. (3) Whenever God's people are gathered together to Christ's name with the Holy Spirit free to divide to every man severally as He will (1 Cor. xii. 11) in accordance for the purpose for which they are gathered.

Q. 42. (2) What is the meaning of "this is your hour and the power of darkness," Luke xxii. 53 ? Also (2) "the calves of our lips." Hos. xiv. 2 ?

A. (1) Does it not mean that "His hour of weakness" and Satan's of apparent power had at length come at the cross ? Previously to this we repeatedly find the statement "His hour was not yet come," or "His hour is not yet come," but now *had come* the time when through apparent defeat He was to destroy all the power of him that had the power of death, that is, the devil (Heb. iii.) The people are here connected with Satan just in as much as they were his tools. (2) We think Heb. xiii. 15 probably refers to this where it speaks of the "fruit" of the lips, and describes it as a "sacrifice." The "calves" Israel was to offer up to God were not literal sacrifices, but the sacrifices of praise, hence called the "calves" of the lips.

Q. 43. Have we Scripture for calling a fast now ? Does not vol. ii. 16, 17, shew that such a thing belonged to the past dispensation of "shadow" ? Is not verse 23 against it, showing

that neglecting the body satisfies and does not mortify the flesh?

A. P. C.

A. The Scripture in Colossians shews that all ordinances are done away in Christ, including the observance of holy days, new moons, etc., and that no one can judge the Christian for no longer observing these times and seasons. At the same time it is no return to bondage to observe the Lord's day, though in one sense holy days and sabbaths are done away in Christ. We are not in legal bondage, but the freedom of the Spirit leads us in the direction of Rom. viii. 4. Now respecting fasting it is clearly not only a Jewish, but a Christian practice, and, when occasion calls for it, may be observed without becoming a worldly ordinance (ver. 20) against which ver. 23 is directed. We clearly see that it may so degenerate, but that does not warrant us in saying absolutely that all "fasting" partakes of the nature of legal bondage: and we notice in the Acts that it was owned by the Spirit after our Lord's ascension.

Q. 44. Please explain John i. 29, where John the Baptist acknowledges Jesus as the Lamb of God, as compared with Matt. xi. 2, 3, where he appears to stand in doubt of Him. S. E.

A. Does it not appear that in Matt. xi. his faith had failed somewhat, owing to the fact that he was left (in the mysterious ways of God) to languish in prison at the time when with a word Jesus could have released him. Lest however any should point a finger at the great prophet, see how the Lord seizes this very opportunity to speak well of him (Matt. xi. 7—12) in His own blessed manner.

Q. 44. What is Christendom? Does the Bible say anything about it? SOLO.

A. The word is unknown in Scripture. It is the "domain" or country of those who are "christened," or who in any way outwardly profess the name of Christ. It is the corruption of Christianity and is compared in 2 Tim. ii. to a great house in which, however, true vessels of mercy are found to God's glory, the word opposed to it is "Heathendom." Judgment being always in proportion to light received, it follows that this will be the scene of the heaviest of God's coming judgments (2 Thess. i. ii., etc.)

Q. 45. What is the meaning of "I am debtor both to the Greeks and to the barbarians (Rom. i. 14)? SOLO.

A. Does not 1 Cor. ix. 16, gives the answer, namely: that Paul being set apart as the apostle to the Gentiles, he owed them the gospel, a debt which he strove to repay by preaching to them at any and every opportunity?

Q. 46. Why are oxen ("the herd") mentioned for the pass-over (Deut. xvi. 2), as a lamb only is mentioned Ex. xii? (2)

Explain Deut. xviii. 6—8, especially the last clause of verses 6. and 8.

A. (1) Evidently the sacrifices of the passover week are meant (Numb xxviii. 17—24. and 2 Chron. xxxv. 7.) In the end of ver. 4 and following verses the passover strictly is spoken of—The Jews commonly called the whole series “the passover. (2) Some Levites were attached to the tabernacle service, others were scattered throughout the land. If one of the latter, in devotion, decided to come to the tabernacle service, he was to have his portion with the others. (ver. 8.) Though the Levites had no allotted land, yet they sometimes had possessions (1 Kings ii. 26; Jer. xxxii. 7; Acts iv. 36, 37), and though they might sell these, it could not deprive them of the tabernacle support.

Q. 48. Please explain (1) John xv. 6; also Matt. xi. 12.

A. T.

A. (1) See B. S. vol. i, p. 68, Q. 314; also p. 140, Q. 430; and Jan. present year Q. 1. (2) See B. S. vol. ii, Q. 224, pages 224, 306, 341, 379, where the question is fully discussed, also Jan. present year Q. 1.

Q. 49. What was Jehoiachin's age when he came to the throne; eight or eighteen? (See 2 Kings xxiv. 8—12: and 2 Chron. xxxvi. 9, 10.

X. X.

A. See B. S. vol. ii, p. 267, Q. 284; also Jan. of present year Q. 1.

Notes on Former Queries.

Q. 378, Vol. II.—This was misprinted, and hence not answered. I wanted to know how overcomers are found in Laodicea? Why do they not move into Philadelphia, as both go on together? D. T. C.

With reference to Q. 378, it is quite true that there are overcomers in Philadelphia, but I fail to find any in Laodicea. In Thyatira there is a remnant who of course are overcomers; in Sardis again a remnant who are overcomers; in Philadelphia *no* remnant, but all are overcomers; in Laodicea *no* remnant and *no* overcomers, but “*If any man*”; our Lord outside the church, the door shut against Him, He says, “*If any man,*” &c. Till our Lord rises from His seat at the right hand of the Father, and judgment begins, the little but mighty word “*if*” keeps the door of grace open for “*any man*” to repent and be saved. I do not know a more expressive word in the New Testament. F. L. P.

Q. 2. Job xiv. 14. Is not Job anticipating in this and the next verse the time concerning which he speaks so confidently in chapter xix. ? “For I know that my Redeemer liveth, and that he shall stand in the latter day upon the earth : and though after my skin worms destroy this body, yet in my flesh shall I see God : Whom I shall see for myself.” It seems to me that he speaks with certainty in his own mind of that “trump of God” which shall call from their graves all the sleeping saints. “Thou shalt call and I will answer thee.” The ground of his confidence being his assurance that God will have a desire to the work of His own hands, His own being begotten of Him. C. F.

Bible Notes.

Jottings from Bible Margins.

“HIS OWN.”

His own self in death.—1 Peter ii. 24.

His own body given —1 Peter ii. 24.

His own blood shed.—Rev. i. 5.

That we might be

His own sheep.—John x.

His own loved ones.—John xiii.

And share

The Father’s own love.—Rom. v. 8.

Manifested in the gift of

His own Son.—Rom. viii. 32.

THE HEART in Ps. cxix.

Blessed are they—that seek Him with the whole heart. ver 2.

I will praise Thee with uprightness of heart.—ver. 7.

Thy word have I hid in mine heart.—ver. 11.

I will run in the way of Thy commandments when Thou shall enlarge my heart.—ver. 32.

Let my heart be sound in Thy statutes.—ver. 60.

I have inclined mine heart to perform thy statutes alway—ver. 112.

My heart standeth in awe of Thy word.—ver. 161.

161.

WHAT CHRIST WAS MADE FOR US.

The word was made flesh and dwelt among us.—John i. 14.

Made of a woman, made under the law.—Gal. iv. 4.

Made sin for us.—2 Cor. v. 21.

Made a curse for us.—Gal. iii. 13.

Made in the likeness of men.—Phil. ii. 7.

Made a surety.—Heb. vii. 22.

Made like his brethren.—Heb. ii. 17.

Made perfect.—Heb. v. 9.

Made unto us wisdom.—1 Cor. i. 30.

„ „ sanctification. „

„ „ righteousness „

„ „ redemption „

Made a High Priest for ever.—Heb. vi. 20.

Made higher than the heaven.—Heb. vii. 26.

Made a quickening spirit.—1 Cor. xv. 45.

Made head of the corner.—1 Pet. ii. 7.

Made Lord and Christ.—Acts ii. 36.

C.

WHAT THE BELIEVER IS MADE IN CHRIST.

Made the righteousness of God.—2 Cor. v. 21.

Made nigh by the blood.—Eph. ii. 13.

Made to sit together in heavenlies.—Eph. ii. 6.

Made accepted.—Eph. i. 6.

Made heirs.—Tit. iii. 7.

Made meet to be partakers of the inheritance.—Col. i. 12.

Made to drink into one Spirit.—1 Cor. 12, 13.

Made partakers of Christ.—Heb. iii. 14.

Made us kings and priests.—Rev. i. 6.

Made us free from bondage.—Gal. v. 1.

Made free from sin.—Rom. vi. 18, 22.

Strength made perfect in weakness.—2 Cor. xii. 9.

Made us able ministers.—2 Cor. iii. 6.

Made an hedge about him.—Job. i. 10.

Simple made wise.—Prov. xxi. 11.

Made wiser than my enemies through God's word.—Ps. cxix. 98.

Made you go upright.—Lev. xxvi. 13.

Way of righteous made plain.—Prov. xv. 19.

C.

Bible Outlines.

II.—GENESIS II.

In this chapter we have first of all the rest of God.

The work of creation was finished. Compare also in this connection the word "finished" in Ex. xl. with regard to the tabernacle, in 2 Chron. vii. 11. as to the temple; also John xvii, and our Lord's last words John xix. Also at the end of all, Rev. xxi.

We do not get simply God and His creatures as in ch. i. but Jehovah God, that is, God in especial relationship with man.

Compare in the new creation John xx. 22 with verse 7, and contrast Luke xxiii. 43 with verse 8.

Ver. 9. Here we have the purpose for which trees and flowers were formed, a purpose told us before the entrance of sin. Compare this with ch. iii. 6, where we find Satan's addition to "pleasant to the sight" and "good for food" is "a tree to be desired to make one wise," which suggests a something which God had withheld; namely, wisdom.

Eve, not content with innocently enjoying what God gave, seeks to use these things, harmless in themselves, for the gratification of human pride, and for the denial of God's love. Ponder carefully these two verses in this connection.

Ver. 10. Christ is the giver of life, seen as one and undivided in the paradise of God (Rev. xxii.) but here as flowing out to the earth for the benefit of man, parted into four heads, just as Christ is presented in Matt., Mark, Luke, and John in four distinct aspects.

Ver. 11—14. The three rivers that are not now generally known, and whose course had probably been changed when Moses

wrote, after the Deluge, are here specially described for their identification. The fourth does not need a detailed description.

Ver. 17. We have in this chapter the two great principles from which everything flows as to man—man's responsibility, fulfilled by obedience, and God's sovereignty, in giving and preserving life. The first man failed as to the first and hence forfeited the second; the Second man perfectly glorified God as to the first and therefore in Him we get the second. Hence in Revelation, (the tree of responsibility having been fully met by Christ), we only have the tree of life.

In the garden the knowledge of good and evil did not yet exist, obedience in refraining from an act, which was no sin had it not been forbidden, constituted the test. Man was in direct relationship with God, inasmuch as he became a living being through God Himself breathing into his nostrils the breath of life. All animals are called living souls, and are said to have the breath of life, but God did not breathe into any in order that they might become living souls. Upon Adam therefore rested the duty of obedience. His blessing consisted in dependence on and intercourse with God: this he forfeited, and became the craving centre of his own wishes and ambition, which he could never satisfy.

That he might not be alone here, but have a companion, fellowship, and the enjoyment of affection, God formed, not another man—for then the one would not be a centre—but out of the one man himself, his wife, that the union might be most absolute and intimate, and Adam head and centre of all.

Such is the beautiful picture of Christ and the church. Adam slept and awoke to receive his bride. Compare John xii. 24. This answers to Christ's two comings; first by His sleep of death, when out of His side flowed the blood and water by which the church, His bride, is redeemed and cleansed; secondly, when He comes in the morning at the close of the

long night through which she is being built up and completed, to receive her unto Himself. Observe that this relationship of the woman and the man was constituted by God before sin came in, and is in no way the result of the fall.

Ver. 23. Man—woman, lit : *ish—isha* : so now, Christ—Christian “Bone of my bone,” compare Eph. v. 30.

Such then was Adam in innocence,—blessed with a perfect nature, in relationship with God by creation, enjoying divine intercourse, the head of all earthly things, with a companion suited to him, a source of eternal existence and (all being dependent on his obedience) a means of putting him to the test. In this latter he failed and lost all, as we may see in the next chapter.

CHAPTER III.

Ver. 1. “Subtle” may mean familiar. “Yea hath” is as the continuation of some conversation. This friendship is put an end to in ver. 15.

Ver. 3. Eve here added to God’s words. See Prov. xxx. 6.

Ver. 4. In ver. 1 Satan had cast an imputation on God’s goodness, and Eve ought immediately to have left him. Here he gives God the lie, and attributes the same motives (envy) that moved him (Satan) to blight the happiness of the human race.

Ver. 5. “As gods”—lit. as one of us, i.e. the angels of God.

Ver. 6. Here we get what has always happened, disobedience and failure wherever God has set anything up in the hands of responsible man. The results, dishonour to God, both as regards truth or love which are alike impugned, terror of God, self justification, seeking to cast on another and even on God (“whom *thou* gavest to be with me,”) that of which we have been guilty. After this, we get, not the restoration of fallen man, or any promises made to him, but judgment on the tempter coupled with promises to the second Man. Observe

how complete the fall was. Man is composed of body, soul, and spirit. These three successively yielded to Satan's artifice. The body—"good for food;" the soul, or emotions—"pleasant to the eyes;" the spirit or intellect—"desired to make one wise." In short the lust of the flesh, the lust of the eyes, and the pride of life. (1 John ii. 15.)

"Saw," the eyes; "desired," the heart; "took," the hands. This is the order for good or for evil. The object enters by the eyes or ears, it affects the heart, and this moves the hands or feet for its attainment, thus:—Lot beheld, chose, pitched, (Gen. xiii. 10—12); Job, mine eyes, my heart, my step (Job xxxi. 7); Bartimæus saw, glorified, loved, and followed (Luke xviii); the prodigal son, "give me the portion," his heart gone; "not many days after" his feet follow. The temptation of our Lord was of this three-fold character: the stones made into bread, the lust of the flesh; the sight of the world, the lust of the eyes; and the casting down from the temple, the pride of life.

Man here believed Satan rather than God, and cast off God who had blessed him, to gratify his own desires, using, as men do now, his own will to seek happiness by, instead of trusting God. In Phil. ii. the Lord Jesus glorified God in the very points where Adam failed. Adam sought to exalt himself, to be as God, while Christ emptied Himself to become as man. Adam was disobedient, Christ was obedient unto death. Observe Adam was not deceived, but ate out of love to Eve (1 Tim. ii.). Man here got by the fall the evil heart, the flesh or carnal mind which is enmity against God, and which he has had ever since.

Ver. 8. "Hid themselves among the trees" an example of right things turned to a wrong use; trees were not made for hiding places from God. So now even religion itself may be turned into a hiding place. Observe man ran away from God before he was driven out of His presence.

Ver. 9. The first words uttered by man to God are still those of all unbelievers. "I heard thy voice in the garden, and I was afraid," while the last words uttered are the language of every true believer, "Even so, come Lord Jesus." The cross of Christ, which stands between, has made all the difference.

Ver. 10. All hiding of sin from self is gone when God comes in. Adam, who had covered his nakedness, speaks of it to God, as if he had done nothing to cover it. So it is with all our efforts to hide our sins by our own righteousness.

Ver. 21. After the sentence of the justice of God, we get His mercies to fallen man. God clothes Adam and Eve with garments which cover their nakedness, garments which though they had their origin in death, which had come in, hid the effects of the sin which had introduced it. Man was no longer naked. God Himself had clothed him. In ver. 20 we get a true though obscure glimpse of Adam's faith in God in changing his wife's name to Eve, the mother of all living.

Expository and Practical.

Miscellaneous Papers.

Original and Selected.

"*This do in remembrance of me.*" 1 Cor. xi. 23—25.

It is the knowledge and communion I have with Christ before the act of eating the Lord's Supper, which will give me a condition of soul for my remembrance of Him. Instead of remembering Him generating a condition, my remembrance of Him will be in accordance with my condition of soul.

Thus, a babe in Christ will only remember Him as far as a babe's knowledge has reached—a young man's and a father's remembrance will be according to their knowledge of the person they are remembering. I *must* know a person in order to remember him. I could not be called upon to remember a person with whom I am unacquainted. We know a living Christ, and we remember Him at the moment of His betrayal and death.

The offerings—burnt offering, meat offering, peace offering, sin offering, and trespass offering—give us the varied apprehension of each person who eats; each has his own note of praise when the heart is awakened: and, like a chord of music, all is in perfect harmony and unison. Hence the individual state of each is the preparation to the united condition of the assembly.

Romans vi. 22.

If we live unto God, there will be a knowledge of what good and evil is in the eye of God. Not simply that you live to Christ as to outward devotedness, but you will get your heart withdrawn from the influence of the things which drew it formerly away from Him. Therefore, in plain, common life, O let God be everything! Be not like one slipping and getting on, and slipping and getting on—as Christians often are—but be advancing quietly and steadily; increasing in separation to God: then you will have “fruit unto holiness,” yourselves being servants to God.

Bible Conversations.

Queries, expositions, comments original or selected, references of all sorts, parallel passages and other notes on Romans v. 12—vi. 23 can be sent by any subscriber, addressed “B. C.” Editor of B. S., 27 Paternoster Square, E. C., on or before the 25th instant.

All communications must be brief and pointed, diffuse commentaries on the whole Scripture being avoided. The papers sent may be shortened or omitted wholly or in part, at the discretion of the Editor. No communications can be returned, but each will be acknowledged at the head of the Conversation.

Communications have been received from C. H. P.—G. F.—B.—E.—A. E. W.—J. M. M.—H. S.—15—G. K. B.—A. S.—F.

ROMANS ii.—iii. 30.

Ed.—The subject of our present Conversation forms part of a long parenthesis running from i. 18,—iii. 20, and is introduced to shew the state of the heathen, the philosophers, and the Jews at the moment when God saw the full time had come to reveal His righteousness (i. 17). The first half of chapter ii. (1—16) is occupied with the case of the heathen moralists, and the latter part (17—29) with the Jew.

C. H. P.—What is the meaning of “thou that judgest doest the same thing” connected with “whosoever thou art” which goes before? For are there not many unconverted men who are much better than others as to outward conduct; for instance the Gentiles in verse 14?

Ed.—This is true. But the verse only speaks of those who *do* practise these things. Of such it affirms that however high their position, in assuming to judge others, they are really only pronouncing a righteous sentence against themselves. The next verse is very beautiful, and is indeed a sheet anchor of the christian faith. When in our ignorance we cannot pronounce how such and such an one will be judged by God, it is a great relief and stay to the soul to know this, “We are sure that the judgment of God is according to truth.”

A. E. W.—In verses 3 and 4 the judgment of God is presented for two reasons, viz. :—first for sins committed, and secondly for despising God's goodness and suffering.

Ed.—And thus in verse 3 is shewn how man's heart naturally loves sin, and in verse 4 how he slights and despises God's grace; two points which really sum up man's sin in the present day. Those who have heard the gospel will be judged for these two things—their sins, and their neglect of the great salvation that would have put them all away.

C. H. P.—In what way can the goodness of God be said to “lead men to repentance” if they refuse to be led?

Ed.—It is its character. Wrath gives no place for repentance, but goodness does, and will lead to it all who will be led. Man has however, as this passage shews, the fatal power of refusal.

J. M. M.—What a beautiful illustration of this passage is found in the address of Paul and Barnabas to the people of Lystra—“We preach unto you, that you should turn from these vanities unto the living God, which made heaven and earth and the sea and all things that are therein; who in times past suffered all nations to walk in their own ways. Nevertheless he left not himself without witness in that *he did good*, and gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness.” It also illustrates Rom. i. 19. “That which may be known of God is manifest to them, for God hath shewed it unto them.” Ps. civ. also tells us of these “riches of His goodness.”

C. H. P.—How often the word “riches” is used in connection with God.

1. The *riches* of His goodness, and forbearance and longsuffering. Rom. ii. 4.
2. The *riches* of His glory, Rom. ix. 23; Eph. iii. 16.
3. The depth of the *riches* of His wisdom and knowledge, Rom. xi. 33.
4. The *riches* of His grace, Eph. i. 7; ii. 7.

5. The unsearchable *riches* of Christ, Eph. iii. 8.
6. His *riches* in glory by Christ Jesus, Phil. iv. 19.
7. The *riches* of the glory of this mystery, Col. i. 27.
8. The reproach of Christ is greater *riches*, etc., Heb. xi. 26.

What a contrast all these riches are to those of Babylon, Rev. xviii. 17. "For in one hour so great riches is come to nought!"

Ed.—In the following verses we get briefly but clearly the broad principles of Divine justice and judgment laid down. Men, as such, will be dealt with according to the advantages enjoyed. None who do evil will escape God's judgment. The real difference between right and wrong will be maintained by judgment. God will have reality, and a Gentile who fulfils the law is better than a Jew who breaks it. Verse 6 may be compared with Prov. xxiv. 12.

C. H. P.—How would you answer people if they took up these verses to defend salvation by works?

Ed.—By asking them to read on through at least chapter iv., by which time they will clearly see that whatever else may be doubtful as to the meaning of these verses, it is at least apparent that the apostle does not mean to teach a salvation by works. As is pointed out in John vi. 28, 29, the only way to work the works of God, and which He can accept as good is to begin by accepting a salvation without works, by believing on Jesus Christ whom He hath sent. To those who have heard the gospel this verse presents no difficulty, for none can, now that a Saviour has been proclaimed by God, turn their backs on Him and tell God they are seeking for "glory and honour and immortality" and are working "good." Respecting the heathen it is plain that they cannot be judged either by the law or the gospel, neither of which have they ever heard, but they *will* be judged by their conscience. How many it will acquit we must leave with God.

H. S.—But you do not get the thought here that by well-

doing you get eternal life, do you? Is it not rather that by well-doing I am to seek for glory, honour and immortality in the eternal state?

Ed.—We do not think the construction of the passage will bear your explanation. What God renders impartially to those who lead godly lives is eternal life, while on the other hand those who live far from Him receive wrath and indignation, etc. It is the laying down of a principle which we also find in Gal. vi. 18.

H. S.—Is verse 10 fulfilled in this world?

Ed.—In a general sense no doubt in the government of God we may sometimes find it. But there is no reference to this in the verse which speaks of what God “*will render*” at the day of judgment. Coming down to verse 14, let us notice the difference between “the law” and “a law,” the former of course referring to the ten commandments.

A. K. B.—Why does Paul call it “my gospel” in ver. 16?

Ed.—It was the gospel that had been specially committed to Paul to preach to the Gentiles, 1 Cor. ix. 16—18.

C. H. P.—Are the Gentiles in verse 14 lost?

Ed.—We cannot say. All that we can say is that no man will be condemned who walks up to all the light God has given him. Whether such a man has ever lived, we cannot say.

C. H. P.—What a contrast (ver. 17) between resting in the law and resting in Christ.

Ed.—Yes. Paul found that out and tells us the result in Phil. iii.

C. H. P.—What is the meaning of “Dost thou rob temples?” ver. 22 Revised Version.

Ed.—This might be done in many ways. Mal. iii. 8, also Mal. i. and ii., shew some ways in which the Jews did this.

C. H. P.—Do not we christians (as well as mere professors) often cause our God’s name to be blasphemed among the unconverted through our inconsistency? Is not “Give none

occasion to the adversary to speak reproachfully," a parallel passage to this?

Ed.—Yes. And it is well to try and find ourselves rebuked in such a passage, instead of merely sitting together in condemnation upon others.

C. H. P.—What *does* ver. 25 mean? Was law-keeping of any use after the death of Christ?

Ed.—Not for salvation. But the apostle is not speaking of this at all. He merely says that the advantage and profit of circumcision was in having the oracles of God. But this was valueless if they broke them.

E.—How verses 28, 29 (and especially the last line of verse 29), when applied in principle to our hearts, cut right at them.

Ed.—Indeed they do. In ways in which many of us little think, we may be regarding the praise of man rather than that of God. A single eye is a great blessing.

G. K. B.—What a privilege Israel had in being the depository of God's written word!

Ed.—And this only increased their responsibility.

G. F.—I think ver. 3 reads better in the Revised Version "For what if some were without faith? shall their want of faith make of no effect the faithfulness of God?"

G. K. B.—How indignantly in verse 4 the apostle repudiates the slightest failure on God's part. The Jew also (ver. 6) was willing enough to allow the justice of God in dealing with the world at large (Gen. xviii. 25.) "Shall not the judge of all the earth do right?"

Ed.—"And not rather" in verse 8 obscures the sense which is clearly given in the Revised Version "And why not" let us do evil, etc., following on to verse 7.

G. K. B.—Every part of man is corrupt. Throat, tongue, lips, mouth, feet, eyes, and not *man* merely, but the proud Jew, as the revealed sentence of the law proves. The apostle quotes from the Psalms and the Prophets. The Psalm (liii.)

terminates with an earnest wish that the turning-point for Israel were come out of Zion and their captivity given place to deliverance. The prophecy (Is. lix.) terminates with the declaration that the Redeemer shall come out of Zion. Then both passages in their original connection close their sad account of Israel's sin with the *yearning* after and the distinct *prediction* of the future blessing and glory, and the kingdom being restored to *Israel*. But here these Scriptures are followed by the grace of God to *every sinner* that believes in Christ.

C. F.—Verse 9 is I think better rendered in the Revised Version, “For we before laid to the charge” etc., this he had done in i. 28, etc.

Ed.—Yes, it is much clearer. Before we close let us notice the force of “*every*” in verse 19. The great difficulty was to stop the Jew's mouth. It was certain that if they could be silenced, every mouth would be stopped, and having thus brought their own Scriptures to bear upon themselves, all are morally silenced, and the whole world has become subject to the judgment of God.

F.—Do you not think that from verse 10 to the first half of verse 19 may be a parenthesis, and that the reason why *every* mouth is stopped (v. 19) is because the apostle has already (v. 9 being a summary) proved both Jews and Gentiles to be all under sin?

Ed.—The passage would then read thus: “We have before proved both Jews and Gentiles, that they are all under sin; . . . that every mouth may be stopped and all the world become guilty before God,” and this certainly seems to give greater clearness to the passage. All that we have now therefore to expect is to hear the sentence pronounced, and, were it not that God is love as well as light, that is what would follow. But as it is, what we hope to hear in our next conversation are the wonderful words of love that God has to say to condemned sinners when once their mouths are fairly stopped. When a sinner's

mouth is really stopped half the battle is over. The reason so many are not saved, is because they will keep talking instead of listening to what God has got to say.

Historical and Illustrative.

Historical Introduction to the Epistles.

I. THE COLOSSIANS—*continued.*

IT was the frequent practice of the apostle in his epistles to commence by such a development of divine truth as should in itself be the rebuke, or the warning which he knew to be the especial need of those to whom he addressed himself, the application of the truth in its practical bearing being given subsequently.

Bearing this in mind, we shall readily see that, apart from the direct warnings which may be recorded, a consideration of the truth brought out at first will throw much light on the condition of the assembly addressed, and this is perhaps in no case more apparent than in the Epistle to the Colossians.

Before proceeding therefore to the latter part of the second chapter, which will more directly occupy us, we may call attention to a few points in the previous portion of the Epistle.

In the first chapter, after expressing his thankfulness for their faith and love, and his continuous prayer for their spiritual welfare, and giving in a few words a summary of the blessings they had received, the apostle proceeds to dwell upon the glories of the person and work of the Lord: from this we may judge that the false doctrines which were being introduced at Colosse

were having the effect of robbing the saints of their affection for their Saviour, and of their appreciation of the value of His work.

In all ages the heart of man has experienced the need, however vaguely it may have been expressed, of being brought to the knowledge of God. The enquiry contained in the question asked by Job's friend "Canst thou by searching find out God?" which has exercised the minds of the wisest men, finds its only answer in christianity, where we learn that though no man has seen God at any time, "the only begotten Son which is in the bosom of the Father, he hath declared him."

The works of creation testify the power of God of, and neglect of their witness leaves man without excuse (Rom. i. 19, 20); the perfect manner in which every created thing from the lowest to the most highly developed organism performs its allotted functions may cause us to wonder at His wisdom; but all this tells us nothing of His heart, and it needed the gift of His Son that we might learn how much He has loved us. How needful then that our thoughts of the Revealer of the Father, of the Word of God, should be divinely directed!

In the first place then, Christ is the image of the invisible God—He is the representative and manifester. Of the first man (Adam), we read that he was created in the "image" of God: in a deeper and fuller sense is this expression used of the second Man, for He is not only, as Adam, the representative of God, but in Him dwells all the fulness of the Godhead. The first man was innocent; of those who are in the new creation, of which the second Man is the beginning we read "created in righteousness and true holiness," and "renewed in knowledge after the image of Him that created Him."

We then find an unfolding of the dignity of the *person* of Christ in a double aspect—in connection with all things (whether in heaven or on earth), as their creator and upholder, and with

the church as its head : and in both respects He is shown to have the first place, the pre-eminence, not only as regards the material creation, but also as to the new order of things brought in by redemption.

In the second place the glory of His *work* is unfolded, again in a double aspect—in connection with the world as the Reconciler of all things (a work the basis of which was laid in the cross, though the full results are not yet manifest), and also as the present Reconciler of those who are the objects of divine grace.

Between these two thoughts, and linking them together, is the emphatic assertion of the divinity of Christ, repeated again in the second chapter, that in Him dwells all the fulness of the Godhead.

Having thus set forth the glories of the person and work of Christ in such a manner as should call forth the adoration and affection of the Colossians, the apostle proceeds to add a few words of warning and enters a little into detail as to the character of his own ministry (which we see has a *double* sphere—the church and the world), and his desire for their welfare.

Let us now consider what light these passages throw upon the condition of the Colossians, and what inferences we may fairly draw as to the errors into which they were in danger of falling. We should thus judge—

1st. That their faith in the divinity of Christ was being undermined, and that they were attributing to Him an inferior place as to His person.

2nd. That the question of the creation of the world was exercising their minds, and that they were losing sight of the only key to the many problems it presents to the human mind.

3rd. That their worship was not addressed to God alone, but that inferior beings, “ thrones, dominions, principalities, powers,” were occupying their attention.

4th. That their sense of their union with Christ was being lost.

5th. That they were forgetting what they had been taught as to the value and effects of the work of Christ, and were seeking to supplement the reconciliation wrought out by Him.

In our following papers we may consider from the warnings given by the apostle if these conclusions are just.

Marginal Notes.

GEN. iv.—viii.

Gen. iv. 8. The present reading of the text is very unsatisfactory. The Hebrew word which our translators have rendered “talked,” will not bear this meaning, but not finding anything that was spoken on the occasion, they have ventured to intimate that there was a conversation indefinitely. In the most correct edition of the Hebrew Bible there is a hiatus, a deficiency marked, which is supplied in the ancient versions, and in the Samaritan text. According to these, the text is clear and consistent, thus:—
“And Cain said unto Abel his brother, Let us go out into the fields. And it came to pass, when they were in the field, that Cain rose up,” etc.

— v. 3. The chronology differs in the Hebrew Text, the Samaritan, the Septuagint, and Josephus. The Septuagint adds 100 years to each of the patriarchs, Adam, Seth, Enos, Cainan, Mahalaleel, and Enoch, before the birth of their sons, while it takes 20 from the age of Methuselah, and adds 6 to that of Lamech. Thus the space from the creation to the deluge is made 2242 years according to the Vatican copy, but 2262 by the Alexandrine; and the sum total by Josephus is 2265, by the Samaritan, 1307, and the Hebrew Text, 1056. The sum total from the deluge to the 70th year of Terah, according to these authorities, is, Hebrew 292, Samaritan 942, Septuagint Vatican 1172, Alexandrine 1072, and Josephus 1002.

— vi. 5. *Every imagination*, or the whole imagination. The Hebrew word signifies not only the imagination, but also the purposes and desires.

— vi. 19. The cubit being nearly 22 inches, and the ark being 300 cubits in length, 50 in breadth, and 30 in height (ver. 15), its size was equal to 547 feet long, 91 feet broad, and 54 feet high; and it is computed to have been 81062 tons burthen. These dimensions were sufficient to

contain all the persons and animals in it, and food for more than a year. It was 150 feet shorter, but 10 feet broader than the "Great Eastern" steamship.

— viii. 4. After much controversy, it is now generally admitted that Ararat was situated in the North-Eastern part of Armenia. The mountain is now known to the Armenians by the name of Massis, to the Turks by the name of Agri-Dah, or steep mountain, to the Persians by the name of Kuh-i Num, or Noah's Mountain. It rises as a rocky island out of a tea of plain to a height of from 6,000 to 7,000 feet above the level of the sea, presenting a surface of extensive plains, whence, as from a fresh base, spring important and lofty mountain ranges, having a generally parallel direction from the East to the West, and connected with each other by transverse ridges of moderate height.

Its geographical position. The Armenian plateau stands equidistant from the Euxine and the Caspian Seas on the North, and between the Persian Gulf and the Mediterranean on the South. The climate is severe; winter lasts from October to May, and is succeeded by a brief spring, and a summer of intense heat. The contrast between the plateau and the adjacent countries is striking; in April when the Mesopotamian plains are scorched with heat, and on the Euxine shore the azalea and rhododendron are in bloom, the Armenian plains are still covered with snow, and in the early part of September it freezes keenly at night. The vegetation is more varied and productive than the climate would lead us to expect. Trees are not found on the plateau itself, but grass grows luxuriantly, and furnishes abundant pasture during the summer months to the flocks of the nomad Kurds. Wheat and barley ripen at far higher altitudes than on the Alps and the Pyrenees, the volcanic nature of the soil, the abundance of water, and the extreme heat of the short summer, bringing the harvest to maturity with wonderful speed. At Erzurum, more than 6,000 feet above the sea, the crops appear above the ground in the middle of June, and are ready for the sickle before the end of August. The vine ripens at about 5,000 feet, while in Europe its limit, even south of the Alps, is about 2,500 feet. The general result of the observations, as bearing upon the Biblical narrative, would be to shew that, while the elevation of the Armenian plateau constituted it a natural resting place of the ark after the deluge, its geographical position, and its physical character secured an impartial distribution of the families of mankind to the various quarters of the world. The climate furnished a powerful inducement to seek the more tempting regions on all sides of it. At the same time, the character of the vegetation was remarkably adapted to the nomad state in which the early generations of Noah's descendants lived.

Eastern Manners and Customs

Illustrating various Passages in the Bible.

“A word fitly spoken is like apples of gold in pictures of silver.”—Prov. xxv. 11.

A word “spoken fitly” or as in the margin “on its wheels”—not flung in nor pushed in, but glided in at the fitting opportunity and suited to him to whom it is addressed—is both beautiful and precious, like golden fruit seen through the pure frosted network of a silver basket. Such a word was once spoken to the great emperor Theodosius, who at one time was disposed to waver in his belief in the divinity of our Lord. One day he was seated on his imperial throne in the great hall of his palace at Constantinople, and by his side sharing his throne and splendour was his little son Arcadius, on whom he had just bestowed the title and honours of Augustine. An aged bishop approached to salute his sovereign. He bowed with all reverence to Theodosius, but turned away without seeming to notice Arcadius. The Emperor, thinking it an oversight, called him back, and in a friendly manner pointed to the prince, upon which the bishop coolly went up to the child, stroked him on the head, and said with the familiar air he might have used to a peasant “God save thee, my son.” The Emperor’s indignation rose in a moment. Raising his voice he angrily commanded his guards to drive the insolent old man from his presence. But as he was being led to the door the bishop found time to “Thus, O Emperor, will the Lord of heaven do to those who fail to obey His commands, and to honour the Son even as they honour the Father.” The lesson was rude and simple, but it was striking and well-fitted to impress the mind of him to whom it was addressed. Theodosius never forgot it.

Anon.

The Bible Class.

Notes on last month's Subject.

XX.—REDEMPTION—AS SPOKEN OF IN SCRIPTURE.

THE full collection of passages, bearing on this subject in every possible way, given us last month by the class, affords material for fully arriving at the meaning and different uses of the word "redemption" in Scripture.

As we have so often had to say before, we can but touch the surface in the few remarks we may make, and we trust that our readers will make further researches for themselves.

Whenever a subject of interest is worked out, we should feel greatly obliged to any of our correspondents who will send short papers giving further, and different practical views of the subject, than the brief remarks we give monthly ourselves.

We find then here that God and man both redeem.

God redeems men	Man redeems
the life or soul of men,	himself,
the body of man,	his children,
Jerusalem,	animals,
Israel,	horses,
our inheritance,	lands.
God redeems by power,	Man redeems always by
by judgments,	money.
by the death and blood	
of the Lord Jesus	
Christ.	

Respecting this we should be very glad to know the true typical bearing of the acts of those who, being already redeemed

by God, and being His property, redeemed themselves from His service by the payment of five shekels each. (See Q. 74.)

We now pass on to consider more in detail the redemption of Christ.

In this we notice seven distinct points.

1. *Redemption is through the giving of Christ's life.*

Not through His life, holy and spotless as it was, before it was yielded up in death, for without shedding of blood, there is no redemption. It was the purity and perfection of His life that fitted Him to be our redemption. Not that this was its only value. As we are taught in the meat offering, all the beauty and perfection of Christ's life ascended in perfect fragrance to His Father. It was a great thing that the Second Man should perfectly glorify God on the earth before He gave His life for the race who had ever dishonoured Him. It is well to be perfectly clear as to what the life of Christ did accomplish, and as to what it did not accomplish. Confusion on this point is sure to lead us into some unscriptural errors.

2. *Through redemption we are freely justified*, or accounted righteous. It is therefore on account of Christ's death, not of His life before the cross, that we are reckoned, or accounted righteous. God's righteousness is manifested in the sacrifice of Christ for sin, and it is through this that He is enabled to justify every sinner that believes. Christ, doubtless, was perfectly righteous throughout His life, but it was as a perfect man, not as God, and hence this righteousness is never spoken of as God's righteousness, though the One who fulfilled it was as truly God as He was man.

3. *This redemption is eternal in its character*, herein differing from all sacrifices under the law, which required to be repeated. If a Christian therefore sins, he does not require fresh redemption through the blood of Christ, but the cleansing application of the water of the word, leading to confession and *restoration*, not redemption. To be redeemed is to be redeemed for ever.

4. *We are redeemed from the curse of the law.* A broken law requires death, and keeping it was the sole means of life. This curse here passed on Christ, and we are delivered from death by His redemption. Hence to put the Christian again under law as a means of life is to deny one great aspect of redemption. The Christian is dead to the law by the body of Christ, not that he should break it, but (though no longer under its penalty) that he should fulfil it, not in the oldness of the letter, but in the newness of the spirit.

5. *We are redeemed from all iniquity.* Christ's work not only changes our position and standing, but is to have a practical effect on our state and ways. If we do not remember this, we turn the grace of God into lasciviousness. Romans vi. enforces this point strongly, and it is most important, for after all, it is by a man's *fruits*, not by his *faith*, that we are to know him. When Israel were redeemed out of Egypt, they were to put away all their strange gods. Indeed all their daily life was changed even down to their daily food.

6. *The redemption of our bodies is still future.* It is this for which we wait. The new jewel is still in the old casket, but the day will soon come when our bodies will be as perfectly like Christ's as our new life is now. The point at present is to bring the new life out of the old bodies, and to manifest the power of Christ in the earthen vessel, which is, alas! too often a hindrance to, rather than a vehicle for, the display of the light within. Hence so much stress is laid in Scripture on the literal use of the members of our bodies, for it is only through them that we can manifest Christ. In one respect only do we positively know that our new bodies will differ from our Lord's: the marks in His hands, feet, and side, will ever distinguish the Saviour from the saved.

7. *Our inheritance is to be redeemed.* We do not exactly know the full meaning of this. Every thing is God's, but He has not yet fully, as He will hereafter, made good His right.

When He does, it will be in, or through, or by means of, the saints. He will inherit all. Hence in one sense the inheritance will be theirs ; in another, God's. Eph. i. 18.

Such are a few salient points connected with our redemption as wrought out in Christ. Well may we say even after such a brief review—"What manner of persons ought we to be in all holy conversation and godliness !"

This Month's Subject.

THE subject worked out for this month is—

What the Bible says about itself.

We regret that, owing to the incomplete manner in which the method for working out the subject was indicated, the papers sent in by the class have almost all been arranged on different plans, and we have found it impossible in the short space of time available, to prepare anything like a satisfactory result. Instead, therefore, of printing a paper which would have been in all respects incomplete, we have thought it advisable to limit the subject, and to present our readers with a result which, though much less extended than the original one proposed, will we trust be found interesting. It may be styled a list of the events in the Old Testament which are alluded to, and of passages whose authorship is confirmed by the New Testament.

The papers sent in as illustrating the connection between various parts of the Old Testament are reserved for the present, and we hope to present our readers at no distant time with a result in part derived from them.

In addition to the passages referred to below, we would commend to the attention of all, those direct quotations which are prefaced by the words "It is written," and would especially point out also that very many passages quoted from the Psalms and Prophets are introduced with the words "He (i. e. God) saith."

Genesis—

i. 1. ...	... Creation of the world	... Heb. xi. 3 ; Col. i. 16.
—3 ...	... Light	... 2 Cor. iv. 6.
—8 ...	... Heavens	... 2 Pet. iii. 5.

ii. 7 ...	...	Creation of Adam	...	...I Cor. xv. 45.
—2 ...	...	God's rest...	...	...Heb. iv. 4.
—22 ...	...	Woman formed	...	...I Cor. xi. 9.
—24 ...	...	Marriage instituted	...	...Matt. xix. 4, 5; Mark x. 7.
iii. ...	...	Adam's sin	...	...Rom. v. 12.
		(Eve first deceived)	...	...2 Cor. xi. 3; 1 Tim. ii. 14.
—16 ...	...	Woman to be in subjection	...	...I Cor. xiv. 34.
—19 ...	...	The consequences of the fall	...	...Rom. v. 14.
iv. ...	...	Abel's sacrifice and faith	...	...Heb. xi. 4.
		His death ...	...	...Matt. xxiii. 35; Luke xi. 51.
		Cain's wickedness	...	...1 John iii. 12; Jude 11.
v. 24 ...	...	Enoch's faith	...	...Heb. xi. 5; (his testimony, Jude 14).
vi.—ix.	...	History of Noah and the flood	...	...Matt. xxiv. 37—39; Luke xvii. 27; Heb. xi. 7; 1 Pet. iii. 20; 2 Pet. ii. 5;
xii.—xxv.	...	Call of Abraham and summary of his history	...	...Acts vii. 2—8; Heb. xi. 8.
xiv. 18—24 ...	...	Melchisedec	...	...Heb. vii. 1.
xv. 6 ...	...	Abraham's faith	...	...Rom. iv. 3, 19, 20; Gal. iii. 6.
xvii. 2	...	The covenant made to him	...	...Luke i. 73; Acts iii. 25; Heb. vi. 13.
10	...	Circumcision	...	...Rom. iv. 11.
19	...	Promise in Isaac	...	...Rom. ix. 7; Gal. iii. 8.
xviii. 12	...	Sarah's subjection	...	...1 Pet. iii. 6.
xix. ...	...	Wickedness and destruction of Sodom and Gomorrah	...	...Matt. x. 15; xi. 24; Mark vi. 11; Luke xvii. 29; 2 Pet. ii. 6; Jude 7.
2—26 ...	...	Lot's wife...	...	...Luke xvii. 32.
—29 ...	...	His deliverance	...	...2 Pet. ii. 7.
xxi. 1—21	...	History of Ishmael and Isaac	...	...Gal. iv. 22—30.
—12 ...	...	Isaac the chosen seed	...	...Rom. ix. 7.
xxii. ...	...	Abraham's faith in offering Isaac	...	...Heb. xi. 17, 20; James ii. 21.
xxv. 22, 23 ...	...	Esau and Jacob; Jacob the chosen seed	...	...Rom. ix. 13.
xxvii. 27-40 ...	...	The blessing of Jacob and Esau	...	...Heb. xi. 20.
xxxvii.-xlvii. ...	...	History of Joseph	...	...Acts vii. 9—16.
xlviii. 5-20 ...	...	Jacob's faith in blessing Joseph's sons	...	...Heb. xi. 21.

- l. 24—25 ... Joseph's charge concerning his ... Heb. xii. 22.
bones... ..
- Exodus—**
- i.—xv. ... The bondage in Egypt and the
deliverance Acts vii. 17—37; xiii.
17; Heb. xi. 23—28;
Jude 5.
- iii. 6 ... God's appearing to Moses in the
bush Matt. xxii. 32; Mark xii.
26; Luke xx. 37;
John ix. 29.
- vii. 3 ... Pharaoh's hardness of heart ... Rom. ix. 17.
- x. 11 ... The opposition of the magicians 2 Tim. iii. 8.
- xii. 14 ... The passover and feast of unlea-... Matt. xxvi. 17; 1 Cor.
vened bread v. 8.
- xiii. 12 ... The setting apart of the firstborn Luke ii. 23.
- xiv. ... The passage of the Red Sea ... 1 Cor. x. 2.
- xvi. 15 ... The giving of Manna ... John vi. 31; 1 Cor. x. 3.
- xvii. 6 ... Water from the rock ... 1 Cor. x. 4.
- xix. 13 ... The mount that might be touched Heb. xii. 20.
- 25 ... The law given by Moses... John vii. 19; Acts vii. 38.
By the disposition of angels ... (Ps. lxxviii. 17). Gal. iii. 19.
- xx. 12. ... The fifth commandment... Matt. xv. 4; Mark vii.
10; Eph. vi. 2.
- 13 ... The sixth commandment ... Matt. v. 21.
- 14 ... The seventh commandment ... Matt. v. 27.
- xxi. 17 ... He that curseth father or mother Matt. xv. 4; Mark vii. 10.
- 24 ... An eye for an eye ... Matt. v. 38.
- xxiv. 6 ... The first (or old) covenant ... Heb. viii. ix. 19—21.
- xxv.—xxxi. ... The tabernacle and its contents Acts vii. 44; Heb. viii. ix
- xxxii. ... The sin of the golden calf ... Acts vii. 39-43; 1 Cor. x. 7.
- xxxiv. 30—35 The veil on Moses' face ... 2 Cor. iii. 7—18.
- Leviticus—**
- xii. .. The purification of women ... Luke ii. 22.
- 3 ... Circumcision ... John vii. 22.
- xiv. 1—31 ... The offering to be made by a
cleansed leper Matt. viii. 4; Mark i.
44; Luke v. 14.
- xvi. 27 ... The bodies of the beasts of sin
offering burned without the
camp Heb. xiii. 11.
- 34 ... The annual sin offering ... Heb. x. 1.
- xviii. 5 ... The promise to those who kept
the commandments ... Rom. x. 5.

xix. 12	...	False swearing forbidden	...Matt. v. 33.
—18...	...	Love to one's neighbour enjoined	...Matt. v. 43. James ii. 8.
xx. 10	...	The penalty for adultery	...John viii. 5.
xxiii. 34	...	The feast of Tabernacles	...John vii. 2

Numbers—

xii. 7...	...	Moses' faithfulness	...Heb. iii. 2.
xiv. 29	...	Many overthrown in the wilderness	...I Cor. x. 5; Heb. iii. 16, 17.
xvi. ...	...	Korah's sin	...Jude 11.
xviii. 21	...	Tithes given to the Levites	...Heb. vii. 5.
xxi. 8, 9	...	The brazen serpent	...John iii. 14; I Cor. x. 9.
xxii.—xxiv.	...	The history of Balaam	...2 Pet. ii. 15; Jude 11. Rev. ii. 14.
xxviii. 9.	...	Offerings to be made on the Sabbath	...Matt. xii. 5.
xxxv. 30	...	Two witnesses required	...Heb. x. 28.

Deuteronomy—

viii. 2	...	The forty years wandering	...Acts xiii. 17, 18.
xxiv. 1	...	Divorce permitted	...Matt. v. 31; xix. 7; Mark x. 4.
xxv. 4	...	The ox that trod the corn not to be muzzled	...I Cor. ix. 9.
xxv. 5	...	The law of the brothers' wife	...Matt. xxii. 23-30; Mark xii. 19-23; Luke xx. 28—36.

Joshua—

ii. ...	...	Rahab's faith	...James ii. 25.
vi. ...	...	The capture of Jericho	...Heb. xi. 30.
xi. ...	...	Destruction of the nations of Canaan	...Acts xiii. 19.
xi. 23	...	The rest	...Heb. iv. 8.

Judges—

ii. 16...	...	Judges given	...Acts xiii. 20.
iv.—xvii.	...	Gideon, Barak, Samson, Jephthah	...Heb. xi. 32.

I Samuel—

x. 1 ...	...	Saul anointed king	...Acts xiii. 21.
xvi. 13	...	David anointed instead of Saul	Acts xiii. 22.
xxi. 6	...	David eating hallowed bread	...Matt. xii. 3, 14; Mark ii. 25, 26. Luke vi. 3. 14.
		David, Samuel	...Heb. xi. 32.

2 Samuel—			
vii. ...	...	David's desire to build a house of God ...	...Acts vii. 46.
1 Kings—			
vii. ...	...	Solomon's temple ...	...Acts vii. 47.
x. 1—13	...	Visit of the queen of Sheba	...Matt. xii. 42; Luke xi. 31.
—14—29	...	Solomon's glory ...	...Matt. vi. 29; Luke xii. 27.
xvii.—xviii.	...	Three years' drought ...	...Luke iv. 25; James v. 17.
xvii. 8—16	...	The widow of Zarephath	...Luke iv. 26.
xix. 1—10	...	Elijah's despair ...	...Rom. xi. 3.
2 Kings—			
i. ...	...	Elijah calling down fire ...	...Luke ix. 54.
v. ...	...	Naaman ...	...Luke iv. 27.
xxiv—14	...	Babylonian Captivity ...	...Matt. i. 17
1 Chronicles—			
xxiv.	...	David appoints courses priests ...	of ...Luke i. 5.
2 Chronicles—			
xxiv. 20-21	...	Murder of Zacharias ...	...Matt. xxiii. 35; Luke xi. 51.
Job—			
		His patience ...	...James v. 11.
Psalms—			
ii. 1, 2	...	Ascribed to David ...	...Acts iv. 25.
xvi. 8—11	...	Ditto ...	...Acts ii. 25.
xxxii. 1	...	Ditto ...	...Rom. iv. 7.
xli. 9	...	Ditto ...	...Acts i. 16.
lxi. 22-23	...	Ditto ...	...Rom. xi. 9.
xcv. 7	...	Ditto ...	...Heb. iii. 7; iv. 7.
cx. 1...	...	Ditto ...	...Luke xx. 42; Acts ii. 34.
Isaiah—			
i. 9	...	Ascribed to Isaiah ...	...Rom. ix. 29.
vi. 9	...	Ditto ...	...Matt. xiii. 14; John xii. 40; Acts xxviii. 25-27.
ix. 1, 2	...	Ditto ...	...Matt. iv. 15.
x. 22...	...	Ditto ...	...Rom. ix. 27.
xi. 10	...	Ditto ...	...Rom. xv. 12.
xxix. 13	...	Ditto ...	...Matt. xv. 7; Mark vii. 6.
xl. 3	...	Ditto ...	...Matt. iii. 3; Mark i. 3; Luke iii. 4; John i. 23.
xlii. 1	...	Ditto ...	...Matt. xii. 18;
liii. 1	...	Ditto ...	...John xii. 38; Rom. x. 16.

—4	Ditto ... ..	...Matt. viii. 17.
—7-8	Ditto ... ..	...Acts viii. 32, 33.
lxi. 1... ..	Ditto ... ..	...Luke iv. 18, 19.
lxv. 1. 2.	Ditto ... ..	...Rom. x. 20.
vii. 14	Quoted as being said by the prophet... ..	...Matt. i. 23.
Jeremiah—		
xxx. 15	Ascribed to Jeremiah ... ..	...Matt. ii. 18.
Daniel—		
xii. 11	The abomination of desolation... ..	Matt. xxiv. 15; Mark xiii. 14
Hosea—		
ii. 23	Ascribed to Hosea ... ..	...Rom. ix. 25.
xi. 1.	Quoted as being spoken by the prophet... ..	...Matt. ii. 15.
Joel—		
ii. 28... ..	Ascribed to Joel ... ..	.. Acts ii. 16.
Jonah—		
	His history, and the repentance... ..	of Nineveh
		...Matt. xii. 39—41; xvi. 4; Luke xi. 30.
Micah—		
v. 2	Quoted as being spoken by the... ..	prophet... ..
		...Matt. ii. 6.
Malachi—		
iv. 5	The coming of Elias ... ..	...Matt. xi. 14; xvii. 10; Mark ix. 11—13.
iii. 1... ..	Quoted as being spoken by the prophet... ..	...Mark i. 2.

In Matt. i. 1—17; Luke iii. 23—38 reference is made to persons whose names occur in all the historical books of the Old Testament.

Different titles under which the Old Testament Scriptures are spoken of as testifying of Christ;

The Scriptures of the prophets, Matt. xxvi. 56.

The prophets, Luke xviii. 31.

Moses and the prophets, and all the Scriptures, Luke xxiv. 27.

The law of Moses, and the prophets, and the Psalms, Luke xxiv. 44.

Moses in the law and the prophets, John i. 45.

The law of Moses and the prophets, Acts xxviii. 23.

Moses, John v. 46.

The prophets from Samuel, Acts iii. 24.

The law and the prophets, Acts xxiv. 14.

The prophets in the Holy Scriptures, Rom. i. 2.

The Spirit of Christ was in the Old Testament prophets, 1 Pet. i. 11.

They spake as they were moved by the Holy Ghost, 2 Pet. i. 21.

Bible Queries.

All Bible Queries received by the 3rd, will be answered in April, all received after, in May.

New Queries, Nos. 50-98.

Q. 50. (1) To whom was Jesus speaking in Matt. v.? (2) What is meant by "poor in spirit," Matt. v. 3? A. C.

A. (1) Emphatically to those who were already His disciples. The application of Christian truth to the world at large leads to the greatest confusion. (2) Perhaps the following passages may lead to a true meaning of the word. Lev. xxvi. 41, 42; Deut. viii. 2; 2 Chron. vii. 14; xxxiii. 12, 19, 23; xxxiv. 17; Job xlii. 6; Ps. xxxiv. 18; li. 17; Prov. xvi. 19; xxix. 23; Is. lvii. 15; lxi. 1; lxvi. 2; Jer. xxxi. 18; Dan. v. 21, 22; Mic. vi. 8; Matt. xi. 25; Luke iv. 18; vi. 20; xviii. 14; Jas. i. 10; iv. 9, 10.

Q. 51. Does Matt. vii. 2 refer to the Christian? A. C.

A. In principle, yes. We do not think it refers to final judgment hereafter, but to the fact that a censorious judgment of things not manifest, leads to its own retributive punishment now, and that the measure we deal to others will be dealt to us.

Q. 53. Kindly give your thoughts on 1 Cor. ii. 11, "spirit of man"? Does the unregenerate man consist of body, soul, and spirit, or is man only body and soul until he is born again of the Spirit, when he becomes indwelt by the Spirit? J. S.

A. That the unregenerate man has a spirit is plain from this passage, and from many passages in the Old Testament. The spirit (which we generally inaccurately call "the soul") is the highest part of man, which he alone of all creatures possesses. The word is *πνεῦμα*. The word translated "life" or "soul" (*ψυχή*) is the animal or vital part of man, which he possesses, though in a higher degree, in common with the whole of the animal kingdom. The word is occasionally used for what we call "soul" (which is properly called "spirit") which we need not wonder at when we see how closely the two are allied in man (See Heb. iv. 12). Man's soul differs further from that of animals in its origin and end. It alone was imparted (together with his spirit) by God, and hence is immortal (Gen. ii. Ps. xvi. 10). The immortality of the soul we find mentioned by such a writer as Job, who was one of the earliest, and not a Jew. (Job xxxiii. 28). We find him distinguishing between soul and spirit (Job vii. 11, also xii. 10). He speaks of all three, spirit, soul, and body. (Job x. 11, 12), and says in xix. 26 that in his flesh *he* (that is the complete man, spirit, soul,

body) would see God. He points out that the body is mortal, but not the other two. It is a great error to confuse the indwelling Spirit of God with our spirits. Indeed a careful study of Rom. viii. where "the Spirit" is contrasted with "our spirits" is sufficient to prevent it.

Q. 53. Does John xv. 6 refer to those born of God, or to those who are only professors? E. M. T.

A. See B. S. vol. i., p. 16, Q. 235 ; p. 68, Q. 314 ; p. 140, Q. 340.

Q. 54. Explain what Jordan in Joshua iv. is typical of to the Christian, also the meaning of the "swelling of Jordan" in Jer. xii. 5 and l. 44. H. C.

A. Jordan is the aspect of the death of Christ as presented in Ephesians. It is not a question of death being put between us and God, nor even what it frees us from, but the heavenly scene it brings us into. Every Christian therefore has typically crossed the Jordan "dryshod," (Christ having dried up all the waters of death), and entered by faith and in spirit those heavenly places, where are the spiritual enemies against whom we have to fight, Eph. vi. In the Passover we get the death of Christ between us and God ; in the Red Sea between us and the world and the devil, giving deliverance from these enemies ; in the Jordan between our old selves (left as 12 stones in the bed of the river) and our new life in Canaan, Rom. vi. ; Eph. ii. It is not a figure of actual death, for the first thing Israel did after they crossed was to renew circumcision, and the next to begin to fight for the possession of the land. It is therefore a figure of our death with Christ. It is not a question of *state*, but is the true *standing* of every believer. In Jer. xii. 5, the "swelling of Jordan" is referred to figuratively as a great peril or danger. The simile is merely illustrative. In Jer. l. 44, the fact that at this time the lions were driven by the rising water out of their caves and lairs is referred to.

Q. 55. (1) Explain Is. lxxv. 20, and (2) Ps. ii. 8. H. C.

A. (1) This shews that the length of life in the Millennium will be such that an infant will not be a child a few days, but 100 years old. (2) It speaks of Christ, and refers to the Millennium.

Q. 56. Explain (1) Gal. ii. 3—5, and (2) Gal. iii. 20. H. C.

A. (1) It refers to Jewish Christians, who wished to bring the Gentiles into bondage to the law, and whom Paul resisted. (2) The point of contrast appears to lie between law and promise : the former required a Mediator, but this was between the two parties to the legal covenant, Israel and God. The promise however, required no Mediator, and only one party, the promiser, and that is God.

Q. 57. (1) Are the Jewish and Christian Churches quite distinct from each other? and (2) in this connection explain Heb. xi. 40. H. C.

A. (1) The word "assembly" (church) may include any concourse of people, as in Acts xix. 41, and vii. 38; but usually refers to a particular assembly, called the *assembly of God*. This assembly Christ spoke of building (Matt. xvi. 18), shewing it was then future. It was first formed in Acts ii. and consists of Jew and Gentile formed into one body, where there is neither Jew nor Gentile. The Jewish economy was founded on the exclusion of the Gentiles and has no resemblance to the Christian Church. (2) This does not speak of two churches, but of the Old Testament and New Testament saints, the former of whom still wait for the promises.

Q. 58. How is it that while Job in chapter xix. speaks so clearly of the resurrection of the body, in vii. 9, 10, he seems to deny it? H. C.

A. See B. S. vol. i. p. 134, Q. 408.

Q. 59. (1) Explain John v. 31, in contrast with viii. 18 (1st clause). (2) Why did Jesus so often say to those whom he healed "See thou tell no man," for instance Mark viii. 26, vii. 36? J. K. M.C.C.

A. (1) John v. 31, must be read with the context, "I can of mine own self (by myself) do nothing." If I (only) *by myself* bear witness, &c, (but), there is another that beareth witness of me. This quote agrees with viii. 18. The Jews remembered v. 31, and cast it at the Lord.

(2) See B. S. vol. ii. p. 121, Q. 149.

Q. 60. (1) Was Peter right in going back to his fishing (John xxi.)? (2) Did Jesus mean in chapter xx. 21 that Peter and the rest of the apostles should go and proclaim peace? If so, explain Luke xxiv. 49 (last clause). J. K. M.C.C.

A. (1) In one sense, that of returning to his calling that he had given up for Christ, one would clearly say it was a step backward, and yet in view of our Lord's words in Luke xxii. 36, we would not speak too strongly on the subject, in the absence of any comment of Scripture on the action. (2) The actual going forth of the apostles was deferred by the latter Scripture you quote, until the descent of the Holy Ghost in power, although their commission and authority was truly given by Christ 40 days before.

Q. 61. Was the feast of unleavened bread kept in the wilderness, and if so, how was it that the Israelites were commanded in Ex. xii. 15, 19 to put away leaven out of their houses, and that none was to be found there for 7 days? J. K. M.C.C.

A. We should judge from Lev. xxiii. etc., that it was, but we cannot see the bearing of the latter half of your query.

Q. 62. Are all believers sealed with the Holy Ghost (Eph i. 13)? F. W.

A. Provided that what they believe is the gospel of their salvation, that is, that they have peace with God through our Lord Jesus Christ. Sealing in Scripture is always connected with believers, quickening with sinners; these two operations therefore of the Spirit are distinct.

Q. 63. Is the sealing of the Spirit dependent on my realizing His power, or is the realization of His power a manifest token of being sealed, and that when one believes? F. W.

A. The latter is nearer the truth than the former, which is incorrect and impossible.

Q. 64. Can I lose the seal of the Spirit? F. W.

A. No, for we are sealed unto (or until) the redemption of God's own possession, (R. V.): we may grieve Him, and so lose the sense of joy of His abiding presence, but the fact remains. Even the most extreme sin does not prevent my body being the temple of the Holy Ghost. (1 Cor. vi. 19).

Q. 65. Will you please say who says "Those with which I was wounded in the house of my friends," Zech. xiii. 6? E.

A. Doubtless the Lord Jesus Christ speaking in spirit. See 1 Pet. i. 11.

Q. 66. (1) What does Paul mean by saying "I robbed other churches," 2 Cor. xi. 8? (2) What is the meaning of Matt. v. 40? E.

A. (1) He means he allowed other churches to minister to his need when at Corinth, thereby becoming a charge on them instead of on the church where he was. (2) These are the new principles of grace as opposed to law; we are not to resist evil, but to suffer, leaving vengeance and the vindication of our rights with God.

Q. 67. Does Is. xix. 19 refer to the great pyramid? E. B.

A. We cannot say. See B. S. vol. ii. p. 301, Q. 339.

Q. 68. Please explain Matt. xv. 16. E. B.

A. The Lord only alludes here to the remarkable slowness the disciples constantly manifested to take in the meaning of the simplest parables and similes.

Q. 69. (1) What is meant by "dogs" in Matt. vii. 6? (2) What is meant by sending forth judgment unto victory? E. N.

A. (1) Unclean and shameless people (See Phil. iii. 2). It is remarkable that the noble qualities of the dog are never referred to in Scripture, though so well known amongst us. The dogs in the East were, and still are, a wretched mongrel race without home or master. (2) Until the moment when victorious judgment succeeds the reign of grace.

Q. 70. (1) Did all the Levites of whose numbering we read in Numb. iv. actually serve in the tabernacle? If not, was any special work allotted to those who had no such service? (2) Does the latter clause of Matt. xvi. 27 refer to unregenerate man only?

A. (1) They would no doubt serve in courses in regular rotation. (2) We think the force of the verse is as wide as it appears, and includes "all men" saved and unsaved. The scope of it as regards the former however, is explained by other Scriptures.

Q. 71. Why is Christ called the last Adam? 1 Cor. xv. 45.

G. A.

A. Christ and Adam are regarded respectively as the head of two families. Christ is called the second man to shew there was no fresh start between Adam and Himself, and the last Adam to shew there will be no fresh head of the human race hereafter.

Q. 72. (1) Explain Matt. xii. 45. (2) Do you understand from Josh. vii. 24 that the sons and daughters of Achan were stoned with their father?

G. A.

A. (1) It describes briefly the history of the Jewish nation. As one has said, "The unclean spirit of idolatry which had gone out of the people finding no rest away from Israel (alas! its true house, whereas they ought to have been the house of God) should return with seven spirits worse than itself. They would find the house empty, swept and garnished, and the last state should be worse than the first. What a solemn judgment of the people was this—that those among whom Jehovah had walked should become the habitation of an unclean spirit, of a superabundance of unclean spirits, not merely of seven, the complete number, but together with these, that other unclean spirit also, who would draw them back into the wretched idolatry from which they had escaped." (2) Certainly, from the last line of ver. 25.

Q. 73. In answer to Q. 360. vol. 2, p. 276, you say both Hezekiah and Paul were saints. In fragment p. 393, Hezekiah is mentioned as one who was warned in time of death but that the warning was ineffectual to save. Please explain this?

H. W. P.

A. From 2 Kings xviii. 5, 6 we certainly consider that king Hezekiah was a true child of God. The Scripture referred to in the fragment shews that the fifteen years did not even save him from folly, but we are glad of this opportunity to remark that we think it quite erroneous to suppose that he was not a saved soul.

Q. 74. (1) What does the redeeming of the children of

Israel who were more than the Levites mean, Numb. iii.?
(2) What is the meaning of Matt. xvi. 28 ?

C. H. S.

A. (1) We have long earnestly sought to find out the spiritual meaning of this, but hitherto have been quite unable. (2) See B. S. Vol. ii. p. 53. Q. 54.

Q. 75. (1) Does "Elijah" in Malachi iv. 5, refer to John the Baptist as well as Elias in Matt. xvii? (2) How was it that as we read in Matt. xxi. there was this public entry of Christ into Jerusalem and that He was for the time acknowledged? (3) Explain v. 44 of this chapter. Is not the stone Christ?

C. H. S.

A. If you compare the passage with Matt. xi. 14, you will see that the Lord in chap. xvii. refers to John the Baptist, to whom equally with the future Elias, Malachi refers. (2) We do not know, except that it was His presentation to His people as Messiah the Prince on *the very day* foretold by Daniel the prophet. Dan. ix. 25. (3) The stone is Christ, those who stumbled at Him then, even when He came in grace, would fall and miss the way of life, but a yet more sudden and fearful fate awaited those whom He would finally crush when He came in judgment.

Q. 76. Is there any thought in Scripture of the animal creation entering the eternal state? Explain Rom. viii. 21, 23,

H. W. P.

A. This Scripture does not refer to the eternal, but to the millennial state, when animals and their changed nature are particularly spoken of throughout the prophets.

Q. 77. What is it to know the love of Christ? H. W. P.

A. We can say no more than that it is an experimental acquaintance with the love that ever and always rests on us from Christ. It is better realized than described. As S. Bernard writes:—

"But what to those who find? Ah! this
Nor tongue, nor pen can shew;
The love of Jesus, what it is
None but His loved ones know."

Q. 78. What is the difference between "the exceeding riches of His grace," Eph. ii. 7, and the "glory of His grace," Eph. i. 6?

H. W. P.

A. When God's grace is spoken of as meeting our need, it is called riches; when it is spoken of as satisfying His own heart and eternal counsels, it is called glory.

Q. 79. In Luke xxii. 13—25; Matt. xxvi. and Mark xiv. our Lord is said to keep the passover with His disciples, the evening of His betrayal; but in John xix. 14 the following day is called the preparation of the passover, and in John xviii. 28, also we read that the Jews would not go into the judgment-hall lest they should be defiled, and so prevented from eating the passover. How was it that our Lord and His disciples partook of the feast on the day before the one appointed?

R. G. O.

A. Mark xiv. 12 speaks of the day when our Lord eat the passover as the day when they habitually killed it; also Luke xxii. 7. The great error is confounding the supper commemorative of the redemption of the firstborn, with the feast that followed it, which was the anniversary of their actual deliverance out of Egypt. The feast was popularly called the passover, but it was not in any way the same as the supper, though they both had thus a common title. See Numb. xxviii. 16, 17. Hence in John xiii. the scene is laid at the *supper* but before the *feast*, and Judas goes out to buy what was needful for the *feast*, not the supper. The *feast* day was a Sabbath, when these things could not be purchased. The "preparation" is a common name among the Jews for Friday, and John xix. 14 uses the "passover" to mean the feast, meaning it was Passover Friday, as we would say Whit-monday.

Q. 80. Explain the difference between "kill" and "destroy" in Matt. 28.

R. O. O.

A. "Kill" means the separation of soul from body. The word "destroy" also rendered "lose," "perish," "mar" is more appropriate when applied to the state *after* death, to which "kill" can have no reference.

Q. 81. Paul says "to depart and to be with Christ which is far better." Is he with Christ in heaven, or simply in paradise, the blessed portion of Hades? In what sense would Christ be there?

H. W. P.

A. The point is that he is with Christ. Regarding the place, so far as Scripture speaks, we should say in paradise, or Hades. *How* Christ is there we know not.

Q. 82. What are the "heavenly things" that are contrasted with the "earthly things" in John iii. 12?

J. P.

A. Those of which our Lord proceeds to speak—eternal life and the present knowledge of salvation. Earthly things included the fact of the new birth, as this was necessary even to enter the Millennial kingdom.

Q. 83. Please explain what special connection the Son of Man ascending to heaven (John iii. 13) has with v. 12, with

which it appears to be linked by the conjunction "and"? Does it refer to the same period as John vi. 62 and Eph. iv. 2—10?

V. P.

A. It *does* refer to ver. 12 to shew our Lord's knowledge of "heavenly things." We do not see that any distinct "ascension" is here referred to, as in the other passages, but rather the fact that Jesus knew about heaven, because He belonged to it.

Q. 84. Could the "pole" on which the "fiery brazen serpent was "put" or "set" have resembled a cross?

J. P.

A. There is nothing to warrant such a supposition. At the same time it is used in John iii. 14 as typical of our Lord's death on the Cross. We do not look for a literal similitude in figures.

Q. 85. Why was a "fiery brazen serpent" and not a Lamb, the emblem used in Numb. xxi. as that which had power to give life?

J. P.

A. Because the aspect of Christ's death as here set forth is not so much that He was given as God's Lamb, as that He was made *sin* for us, as it is written "Cursed is he that hangeth on a tree."

Q. 86. Was it when *in* death or *through* death (i.e. by means of death) that the Lord Jesus destroyed him that had the power of death, Heb. ii. 14, 15?

J. P.

A. "By means of" death, and in the act of death, not however as separated from resurrection. On the other hand we cannot say in resurrection as excluding death.

Q. 87. Is it right for believers to say they have received a clean heart?

E. M. B.

A. If by that they mean a new nature or source of action, it is. But if they mean they have no sin, they deceive themselves.

Q. 88. (1) What is meant by "the faith of Jesus Christ," Gal. ii. 16? (2) Will Israel be "Sons of God" on the same basis as believers now? Hos. i. 10; John xx. 17; 2 Cor. vi. 18.

T. B.

A. (1) "Faith of" occurs elsewhere (Rom. iii. 22; Eph. iii. 12), and means exactly the same as faith *in* Jesus Christ, though certainly more obscure to our English ears. (2) We should think the description of true Christian sonship as described in Gal. iv. will not be the portion of Israel as such, though it is of any Jew who now believes in Christ. Though in a sense "sons of God" hereafter, it does not necessarily imply they will use the word "Father:" of course they are all "born again" (see John iii.) Hosea i. 10 is the *only* passage we know of, where Israelites individually are spoken of as sons, the word is generally children.

Q. 89. (1) Please explain the difference in Matt. xxvii. 34 and Mark xv. 23. (2) What does "myrrh" signify? Ex. xxx. 23; Cant. i. 13; Matt. ii. 11; Mark xv. 23. T. B.

A. (1) Matthew uses the words found in Ps. lxxix. 21, of which the soldiers act was a fulfilment, but the drink was literally doubtless wine and myrrh as stated in Mark. Gall simply refers to its bitterness, but does not say what caused it. It is generally believed to be a stupifying drink commonly given in compassion to deaden the horrors of the cross; some however doubt this and think it was only the common soldier's drink flavoured with a little spice. (2) Myrrh had stupifying properties. It was also used for its smell. It is one of the spices.

Q. 90. In John xix. 25 is the sister of our Lord's mother the same as Mary the wife of Cleophas? T. B.

A. Yes, we believe it is. Her true name is Mary, the virgin's Maria.

Q. 91. Explain John i. 51. S. E.

A. Henceforth they should see the heavens open upon the Son of Man (as they were more than once), and the angels ministering to Him, as they did in the wilderness and doubtless elsewhere.

Q. 92. Was it right of Joseph to go to Nazareth? in Matt. ii. 22, 23, the Revised Version gives the idea that it was, but the Authorised Version gives just the opposite idea. M. A. T.

A. It was right. It is only the awkward use of the word "notwithstanding" that gives wrong appearance to his act.

Q. 93. (1) What is meant by being "baptized with fire" Matt. iii. 11, and (2) what is meant by "the sons of the kingdom" Matt. viii. 12. (R. V)? M. A. T.

A. The "wheat" is "baptized with the Holy Ghost," the "chaff" with fire. The expression only occurs here and in Luke iii. 16 and in each case the next verse interprets it. None but Christ was baptized with both baptisms; the one here, the other at the cross, as alluded to in Luke xii. 50. To apply it to Acts ii. is wrong, for that is the baptism of the Holy Ghost, *not of fire*, though it had the outward appearance of tongues of flame. (2) Those Jews to whom outwardly the kingdom belonged.

Q. 94. How is the frequently repeated expression "burnt offering of a sweet savour" to be understood? The smell of burnt flesh is anything but agreeable. P. P.

A. We cannot agree with you even literally. The expression however generally is not to be so understood, but as being spiritually acceptable to God as setting forth the excellencies of His well beloved Son.

Q. 95. In John xiv. 12, is the comparison between the Lord's and His people's works: or is it between the Lord's works *on earth* and those He was about to do by virtue of his resurrection power on and through His people? E. M. B.

A. See B. S. vol. I, p. 114, Q. 374. Also present vol. p. 9, Q. 3.

Q. 96. Explain (1) Eccles. v. 20, (2) Matt. xxii. 14.

E. M. B.

A. (1) The rendering does not seem very clear. Perhaps some correspondent will provide us with a better reading. (2) The wideness of the gospel invitation is contrasted with the few who truly put on Christ, and approve themselves to be really chosen of God.

Q. 97. (1) Does Phil. iv. 5 (second clause) refer to the coming of our Lord or to His presence here now? E. M. B.

A. We think to the former. The meaning of the word is "near."

Q. 98. In what sense did Christ "bear our sicknesses"?

E. M. B.

A. The Scripture is spoken of as being fulfilled in Matt. viii. 17, by which we learn definitely that the "bearing" does *not* refer to the cross, but does refer to His bearing in spirit every sickness that He healed, with the perfect sympathy that entered into every sorrow He took away.

Notes on Former Queries.

Q. 7, p. 10.—Referring to the above question on Gal. i. 10, "For do I now persuade men or God," do we not learn that the apostle had delivered to the Galatians a full Gospel, ver. 7—9, so, much so that it was not possible either to alter it or add thereto, and if one was found so doing even though it was the apostle Paul himself, let him be anathema, and that in preaching this gospel it was not in any wise to "satisfy" (which seem to be the force of the word persuade here) the minds of men, or to please men, but God, thus his question has also the form of an unanswerable argument in asking, "do I now seek to persuade men, or satisfy man or God; if man was satisfied so much the better. The pure and entire Gospel was proclaimed, this was what, and what only could satisfy God. A. E. W.

Q. 7, p. 10.—Has Gal. i. 10 any direct reference to the previous part of the chapter. Is it not rather a reference to another and distinct charge? namely, that he was a man please, and he uses the strong expressions of the previous verses as a proof that he is nothing of the kind, the

word persuade seems to mean literally "making friends with," then, that in speaking as he was, he was making friends with God, surely not with apostates! I know another explanation is suggested that he is contrasting his present life with his former one as a Pharisee, *then* he admits pleasing men, but NOW as accountable to and only pleasing God. I think the first explanation the correct one. The other seems "far fetched," and if the first explanation is adopted the expression *or God* is understandable,—with the explanation in the "Bible Student" I venture to submit it is unintelligible.

E. H. S.

Q. 44. p. 51.—Is not the word Christendom (not being a Scriptural one) in itself rather misleading? especially, as used by us, both for the kingdom of heaven, as now existing, and for the apostacy later on (2 Thess ii.) Does not there seem a danger, when defining it as "the corruption of Christianity," of losing sight of the thought that it is still *Christ's kingdom*, and so contains the King and His redeemed? And that it is a place of *privilege* for us to be in, though until He takes His great power and reigns, terrible failure, according to God's sovereign counsels, is allowed to go on in it? Surely even the "great house" of 2 Tim. ii. can hardly be designated as "the corruption of Christianity" as long as "vessels of gold and silver, some to honour" are found in it. Doubtless after the true church has been taken up, the heaviest judgments will fall on what will become unclean Babylon. Then the King will come forth to "reign in righteousness," and will cast out of His millennial kingdom "all things that offend, and them that do iniquity."

D. T. C.

[It is important to observe that Christendom (or the place of the "christened," *i.e.*, those who profess Christianity) is indeed the corruption of that which God originally established, although, as our correspondent observes, it does contain those who are true Christians. We observe also that although it is a privilege for those who are saved to be in the kingdom of God's dear Son, it is a terrible responsibility for those who are not, to take such a place.—Ed.]

Q. In reference to Revelation iv-7, I have heard that "the *first* living creature like a lion," symbolizes the gospel by St. Matthew, Christ being therein represented as the Royal Son of David, the Lion of the tribe of Judah. "The *second* living creature, like a calf," symbolizes St. Mark's gospel; our Lord the elect servant of the Lord; "the *third* living

creature, had a face as of a man," symbolizes St. Luke's gospel where we have before us, more particularly Jesus the Son of Man. And "the *fourth* living creature, like a flying eagle;" symbolizes St. John's gospel, which seems to *soar into Heaven itself* and reveals to us the only begotten Son of God who is in the bosom of the Father Himself very God manifesting the glory of God unto us, and this is why the eagle, represents or is emblematic of St. John.

A. R. C.

[We think the above rather imaginative, and especially the comparison of the eagle to the Son of God.—Ed.]

Bible Notes.

Bible Outlines.

III.—GENESIS IV—VIII.

Ch. iv. i. Eve evidently believed that Cain was the promised seed.

This chapter sets before us the difference between natural and revealed religion. Cain, an honest labourer according to the terms of the curse, yet fails to recognize the barrier that sin has interposed between himself and God in placing him outside, instead of inside the gates of Paradise, and supposing all is right he brings the very fruit of the sweat of his brow, results of the curse, as an offering to God. Abel, on the other hand, recognizes he is unable to draw near to God save as sheltered by the death of another, hence through his gifts he was accounted righteous, and by them he being dead yet speaketh. Cain then kills Abel, and God asks "What hast thou done?", In iii. 9 it was "Where *art* thou?" a question of state, or sin the root, here "What hast thou *done*?" a question of actions or sins the fruit. Thus in these chapters are already prefigured Israel's two great sins,—breaking God's law, and murdering Christ. The devil is a liar in chap. iii., and a mur-

derer in chap. iv. By these two sins both tables of the law were broken in principle, before they were given; the sin in chap. iii. being a denial of love to God, and that in chap. iv. a denial of love to one's neighbour, on which two hangs the whole duty of man.

iv. 17. Compare Psalm xlix. 11. We here see, that, though now under a double curse, Cain sets himself to make himself comfortable and happy (even inaugurating the arts and sciences) apart from God, while in Lamech we find a further violation of God's commands as to marriage. His words in verse 23 doubtless foreshadow the fact that, though guilty Israel (Cain) has slain Christ (Abel), their descendants (Lamech) will be watched and specially preserved by God.

v. We find a great contrast here to Cain's descendants. Of these we read nothing but that they lived and died. Observe the order of the passing away from the earth. First Abel was murdered, then came Adam's death, and then Enoch was taken to heaven without dying *before Seth died*.

Enoch walked with God, but Noah did also. This "walking" with God is as necessary for a preacher of righteousness as for an Enoch.

vi. Here we get the judgment of God on His defiled creation, with the mercy of God towards Noah and his house. We may notice in passing that verses 3 and 7 are not addressed to Noah, and in verses 13, 14 which are, God declares that the end of all flesh is come before Him. There is therefore no Scripture to show that the ark took any long time in building; but on the contrary, inasmuch as Noah's eldest son was only born 100 years before the deluge, and his *youngest* son was married before even the ark was commanded to be built (ver 18) it could only have been a short time being prepared. Besides Lamech lived to within 5 years, and Methusaleh till the very year of the flood.

vi. 8. Though Noah was righteous, he was saved because he found grace.

vi. 19. Noah was just in his acts, perfect in his ways and, Godly in his walk. So we get in Tit. ii. 12 which also gives the three aspects of a Christian's walk,—righteously—soberly—godly.

vi. 10. Japheth was the eldest, x. 21. Shem was not born till Noah was 502, xi. 10.

vi. 12. Compare 1 Cor. iii. 17, "all flesh had *corrupted* his (or its) way," God says, "I will destroy (lit. corrupt) them." "If any man destroy (or corrupt) the temple of God, him will God destroy" (corrupt.)

vi. 14. Pitch it with *pitch*. Heb. "copher" "cover" translated "ransom" Ex. xxi. 30. xxx. 12. The plural is translated "atonement" Ex. xxix. 36; xxx. 10; Lev. xxiii. 27. The same root-word is translated "mercy seat" Ex. xxv. 17; xxx. 6; xxxi. 7.

vii. 23, "With him" the ground of their security, also viii. 16, 17, 18; ix. 8.

vii. 21. "The end of all flesh," everything being put out of God's sight, either by being destroyed, or hidden in the ark (Christ).

viii. 11. The olive continues green under water. It grows in the Red Sea.

viii. 21. The same reason given here for not cursing, as previously for cursing, "Why should they be stricken anymore?" showing that man was not improved or regenerated by the judgment of God, but was as bad after it as before. The division of chaps. viii. and ix. here mars the connection of the passage. Ver. 21 and 22 are only the *negative* side of what flows from the burnt offering, that is, what is according to the measure of my need. What follows in chap. ix. is the *positive* side of the blessing, and equally flows from the smell of the burnt

offering (the perfection of Christ to God). Christians are often thus satisfied with the one half of their blessings.

viii. 4. This was the very day that Christ rose from the dead, for the seventh month was changed to the first month (Ex. xii) and the 17th day was the 3rd day after the passover on the 14th.

In ver. 11 we have peace, ver. 18 liberty, ver. 20 worship, chap. ix. 1 fruitfulness.

Expository and Practical.

Miscellaneous Papers.

Original and Selected.

THE MORNINGS OF SCRIPTURE.

IN the progress of Scripture, we have several infant-seasons, as I may express myself, or mornings.

Creation was one—but that of course. That was the birthday of the works of God—the morning of time. And when the foundations, in that season, were laid, “the morning-stars sang together,” as we read in the Book of Job.

The Exodus was another of these mornings. Israel, as a nation, was then born, or in its early infancy. “When Israel was a child, then I loved him, and called my son out of Egypt,” the Lord says by the prophet Hosea. The year started afresh then, as though it were new-born. The month of the Exodus was made the beginning of months. Life from the dead, a resurrection morning, was celebrated in the song of Moses and the congregation on the banks of the Red Sea.

The birth of the Lord Jesus was another. That event rose upon the world like the light of morning. A very long and dreary night had preceded it. Israel was a captive, and in the dust. There were no signs. The voice of the last of the

Prophets had been silent for centuries. No Urim nor Thummin, no ephod of the priest, was delivering oracles, or answer from God. No glory filled the Temple. Nothing distinguished the city of peace, the favoured seat of God on earth, save now and again the angel-stirring of the waters of Bethesda, when little expected and scarcely welcomed. But the birth of the Lord Jesus, like the morning, awakened the creation ; and the lights of many other days broke forth together, to tell that the long, dark night had at length given place to a very bright and cheerful morning. Heaven rejoiced, like the sons of God at the creation. Angels, once so well known in Israel, re-appeared. The grace that had acted in infant, patriarchal days, again displayed itself. Promises to Abraham and to David, which anticipated the new birth of the people and of the kingdom, are cited and rehearsed. All this is seen on this great occasion, this fresh morning-hour in the progress of the ways of God. *And the child born in Bethlehem is welcomed by the Seer of God as "the day-spring from on high," the sunrise or the morning.* (See Luke i., ii.)

The resurrection of the Lord was another of those mornings. It came after the gloomiest night that ever brooded on the face of creation. But it was light, and light indeed. It was the turning of the shadow of death into the morning. "It began to dawn towards the first day of the week," when this great mystery disclosed itself—as we read in Matthew xxviii.

The Kingdom will be another of these mornings. It will be day after night, Christ's day after the night of sin and death, Christ's world after man's world. "He that ruleth over men must be just ruling, in the fear of God ; and he shall be as the light of the morning when the sun riseth, even a morning without clouds ; as the tender grass springing out of the earth by clear shining after rain." This is written of this coming kingdom. (2 Sam. xxiii.)

The new heaven and the new earth will be another. It will

be creation at its *second birth*. "And I saw a new heaven and a new earth," says the prophet: for the first heaven and the first earth were passed away." It is called the dwelling-place of righteousness, the scene where "God will be all in all."

Sweet it is to see morning after morning thus rising, as we pass down the ages which Scripture measures.

But we have another sight to see. Man has been again and again turning God's morning into the shadow of death. Creation, which came forth from God so fair and full of joy quickly was turned into a wilderness of thorns and thistles, The ground was cursed which, at its morning-hour, had witnessed the joy of the Lord over it, and the blessing of the Lord on it.—Israel, who sang their resurrection-song on the banks of the Red Sea, became a captive in the dungeons of Babylon, and the land of the glory was left wasted and desolate under the foot of uncircumcised oppressors.—The Sun that in the morning of Bethlehem rose on the world as the light of it, and on Israel as the pledge of a renewed day, set in the night of Calvary—for man was a sinner, and rejected Him.—The same blessed Jesus who rose a second time upon the world and upon Israel as life from the dead, bringing light and life for eternity to us with Him, now has to see the waning, fading evening shades of Christendom, which are soon to close in the midnight of Apocalyptic judgments.—The kingdom which is to break forth as the light of "a morning without clouds," is to close in the great apostasy of Gog and Magog, in the judgment of death and hell, and all not written in the book of life, and in the fleeing away of the heavens and the earth from the face of Him who sits on the great white throne.—The morning, however, of the new heaven and the new earth, God will maintain in its first beauty and freshness for ever. There will be no evening shades of man's corruption and revolt, no night of judgment in the story of it. It shall be maintained as the one eternal day, the sun of which shall never go down.

What sights are these which pass in vision before us! The blessed God begins again and again to lay His foundations, as in the freshness of morning, and man again and again turns His morning into the shadow of death. But God cannot dwell in darkness. He is not the God of the dead, but of the living—and, therefore, though man may not join him in maintaining the light, but plunge the whole scene in darkness again and again, He Himself will make good His own glory and secure His own joy, and having at the beginning called forth light from darkness in the morning-hour of the first creation, will hold in eternal beauty the morning of the second creation.

Bible Conversations.

Queries, expositions, comments original or selected, references of all sorts, parallel passages and other notes on Romans vii. can be sent by any subscriber, addressed "B. C." Editor of B. S., 27 Paternoster Square, E. C., on or before the 25th instant.

All communications must be brief and pointed, diffuse commentaries on the whole Scripture being avoided. The papers sent may be shortened, or omitted wholly, or in part, at the discretion of the Editor. No communications can be returned, but each will be acknowledged at the head of the Conversation.

Communications have been received from G. F.—A. E. W.—Nemie.—C. H. P.—E.—Yod.—G. K. B.—A. S.—F.

ROMANS iii. 21—iv. 25.

Ed.—Last month we had arrived at this point:—That the mouth of every man was stopped, that every one was proved guilty before God, and all that now remained was for a righteous God to pronounce a just sentence on a world of sinners.

A. E. W.—Does not verse 21 commence as it were the second section of our book, and seem to revert to chap. i. 17? It is wonderful to see the simple and yet powerful way in which God's righteousness is spoken of? It is well to see that

it is *God's* righteousness; thus it is not by law; this would have been human righteousness, and the law is the rule of that, and was given to Jews only, but this is by faith of Jesus Christ.

Yod.—This establishes the fact that this justification is brought about exclusively by the expiatory work of Christ, and further that the door of grace is opened to the Gentile as much as to the Jew.

Ed.—Let us carefully observe that the first thing stated about the righteousness of God is that it is *apart* from law (Revised Version), thus excluding absolutely the idea that it can proceed from the law being kept (as is sometimes said) for us by Christ. If the righteousness of God were synonymous with Christ's legal righteousness, it could not possibly be said to be "apart from law?" The next thing to observe (as A. E. W. has pointed out) is that it is God's, and not human, righteousness. Now again, if this had referred to Christ's legal righteousness, it was as man He wrought out this, not as God, and this righteousness (though Christ is truly God) would be human.

Before however we are told what the righteousness of God is, its extent is pointed out.

H. S.—We do not then get any sentence pronounced against sinners here?

Ed.—No. The fact of Christ's death, which is the true ground of God's righteousness, has changed all, and the terrible event, which seemed to have closed man's last avenue of escape, and to have filled up the cup of wrath, has been in God's wisdom the very gateway of boundless grace in righteousness, and has placed a cup of salvation in his hand.

A. E. W.—Is not the force of verse 22 that by no other means than by believing in Jesus is there any participation in the Divine righteousness, and also that it was universal in its aspect, but is only made good to such as do believe?

Ed.—"Unto all" may be compared with John vi. 33 and

“no difference” with Rom. x. 12. “No difference for *all* have sinned.” “No difference for the same Lord is rich unto *all*.”

Nemie—What is the special distinction between the words “unto all” and “upon all?” In the Revised Version it is only “unto all.”

Ed.—Does it not point out the fact that although the offer is world-wide, it can only be received by faith?

E.—“Unto all,” does not mean compulsion. See Acts ii. 14; 1 Tim. ii. 4; 2 Pet. iii. 9. “Upon all” not in all. Sin is *in* me, but righteousness is put *on* me.

Ed.—This is true as regards God’s righteousness. There is a practical righteousness in Rom. vi. that *is* in me.

C. H. P.—“Faith of Jesus Christ” seems to be for salvation especially; “the faith of the Son of God” is more as giving power for our daily walk. (Gal. ii. 20.)

Yod.—This section takes up the question of sins, and shows how they are covered for those who believe. God’s righteousness, typified by the law, and anticipated by the prophets, (Is. xlvi. 13; lvi. 1; Dan. ix. 16. 24.) is established by the death of His Son on the cross. Are the Revisers correct in omitting “upon all” here? Does it involve a doctrinal principle?

Ed.—We cannot say whether the words should be omitted or not, but as it stands in the Revised Version no doctrinal principle is involved. If it had said it was “upon all” absolutely, then none could be lost. “But let us see what you mean by sins being covered. Let us examine by what wondrous means those very ones who came short of the glory of God in iii. 23 are enabled to “rejoice in hope of the glory of God” in verse 2.

A. E. W.—This expression seems to show that if we are not according to what God is, who is light, we cannot be with Him at all, but are outside His presence altogether.

E.—Why is it “Christ Jesus” in verse 24 instead of “Jesus Christ”?

Ed.—We cannot say, except that it is to point out that it is not merely through Jesus, but through Him not only in death, but resurrection. “Christ Jesus” is used only after the resurrection (about 50 times), never before.

Nemie. — Does propitiation mean the same as atonement? Is it a different word from that in 1 John ii. 2 which is often rendered mercy seat? The latter clause seems to be a parallel passage to Acts xvii. 30.

A. E. W.—I think the word “propitiation” in this verse has the meaning of mercy-seat.

Ed.—The word “*ἰλασμός*” in 1 John ii. 2. comes from the same root as the word “*ἰλαστήριον*” here, but this word actually occurs elsewhere in the New Testament only in Heb. ix. 2, where it is rendered “mercy seat.”

The word atonement only occurs in Rom. v. 11 when it ought to be reconciliation, as the word *καταλλαγή* is every where else translated, Rom. xi. 15; 2 Cor. v. 18, 19. The general scope of the word includes both expiation and propitiation before God (spoken of here), and substitution, the application of the work to the individual sinner. This we see from the Old Testament. Now the use of the same word *ἰλαστήριον* for the cover of the ark in the Old Testament at once explains how (as God says) sins are covered. The ark was not merely a type of Christ, “the law hid within His heart,” but in another aspect contained the proofs and memorial of three of Israel’s most daring sins viz: the worship of the golden calf, the murmuring against the manna, and against Aaron. When covered by the mercy seat however, sprinkled with blood, God could say that He had not seen iniquity in Jacob, neither had He beheld perverseness in Israel, showing how completely that which was only a type of Christ’s blood, covered Israel’s iniquities from God’s eyes.

A. E. W.—This verse shows us how God could pass over the sins of the Old Testament saints, for in their day God had not been glorified as to the question of sin as He now has been, because Christ had not yet come; in fact He was *then* before God as the One who should come in due time, and God could thus pass over the sins of the Old Testament saints, *now* it is no longer forbearance, because righteousness has been manifested in Christ, so that God is just in justifying all who believe.

Ed.—It has been beautifully said that all that the Old Testament saints received was “on credit.” We must clearly see the contrast between their state and ours; thus

Saints before Christ's death had their sins passed over, or pretermitted (not remitted), through God's forbearance, in view of a coming sacrifice which would declare His righteousness.

Saints after Christ's death have their sins put away, because of Christ's finished work which has enabled God to do this in perfect righteousness.

I think too we may notice the difference between God's personal righteous character, and the righteousness He imputes to us. We may contrast them thus.

God's personal righteousness.

The righteousness of God is manifested (v. 21), and is declared by the propitiating work of Christ (25). That He might be just (v. 26).

Divine righteousness put upon us.

The righteousness of God is upon all them that believe (v. 22.) He is the justifier of him which believeth in Jesus.

But we must not linger longer over these interesting verses or we shall never get to the fourth chapter at all.

C. F.—Referring to verse 27 we are also told in Eph. ii. 9. that our salvation is “not of works, lest any man should boast.”

C. H. P.—What is the difference between “by faith” and “through faith”?

Ed.—“By faith” refers to the Jews, and means not by law; “through faith” refers to the Gentile, and signifies by means of their actually believing, See i. 17.

A. E. W.—Righteousness is still the subject of chap. iv.,

but it seems the further thought of resurrection is brought in. Abraham in verse 10 is shewn to possess this righteousness (not according to the thought of the Jew as one who had been circumcised, but while uncircumcised) by faith, which faith as is shown in ver 18—24 was in a God who could cause life to spring out of death.

Yod.—Paul now shews from both Abraham and David that his previous statement of a justification by faith without works is confirmed by them.

F.—And he thus proves by a testimony which no Jew could gainsay, that the principle of justification by faith on which he was now dwelling was not a new thing but as old at least as the days of the one whom they all regarded as their father.

C. H. P.—What is the meaning of verse 2, “But not before God” ?

Ed.—Compared with his fellow men he would indeed be a marvel, but before God even such an one would be an unprofitable servant, for he would have done no more than it was his duty to do.

Yod.—In verse 4 the argument appears to be that a man receives his wages as being due to him, and not as a reward. If therefore salvation came by works, it would be no more a gift.

G. K. B.—Verse 9 is not justification by good works, *but in spite of evil works*. See Ps. xxxii. The blessedness spoken of in Psalm i. is God’s blessing on a perfect man, and there was but one, the Lord Jesus Christ. There is no blessing for the sinner on these terms.

Yod.—In verse 9 Paul meets another Jewish objection by shewing that justification could not be limited to the circumcised, for Abraham was circumcised as a seal of the faith which he had previously.

C. H. P.—Does not the first part of ver. 11 very much resemble 1 Pet. iii. 21 ?

Ed.—Yes. Circumcision, however, after all, is but a maiming of the flesh; baptism is a burying of it out of sight altogether.

G. F.—Verse 12 implies that there is a sense in which Abraham is a father to some in which he is not a father to others.

Ed.—Yes. He is the father of all who believe, but the father of circumcision (or separation to God) of those only who walk in the steps of that faith which he had.

C. H. P.—“Calleth those things which be not as though they were.” Does this mean that God looks upon the future as though already accomplished, as in John xvii. 4, “I have finished the work,” etc.?

Ed.—No doubt it does. The important point to notice is that it is in a God of resurrection that Abraham trusted.

G. K. B.—In ver. 20, on the human side all was hopeless, and on God’s side there was His word alone. Was not the faith of all the Old Testament saints in promises merely, while we have the finished work of the Lord Jesus to rest on?

C. H. P.—We are twice told that Abraham believed that God was “able.” “Able to perform what He had promised,” “able to raise Isaac from the dead,” Heb. xi. 19.

E.—How beautiful and correct is the order in Jeremiah ix. 24, “Loving-kindness, judgment and righteousness!” Love was the source (Tit. iii. 4—7), judgment the only possible way (Matt. xxvi. 39—42), and righteousness the declared result (ver. 22).

C. H. P.—How this chapter destroys all the foundation of popery! It seems especially to cut at the root of the doctrine of justification by works, while Hebrews shews how wrong sacrifices (such as the mass) now are, also priestly absolution.

Yod.—There has always been great confusion in my mind as to whether Christ’s death or resurrection were atoning. Must the two go together as distinct parts of the one great

work? or is the resurrection God's acceptance of the great sacrifice without which we should be yet in our sins? (1 Cor. xv. 17.)

Ed.—The atoning work of Christ was completed when He cried "It is finished." Resurrection is the proof to us of God's acceptance of it. Hence our faith (ver. 24) is in the God who raised up Jesus, for if *He* raised *Him* up who bore all our sins, God can have nothing against us.

Let us especially note why resurrection is brought in here, (chap. iv.) and not even named in chap. iii. There the apostle is laying the great foundation of our righteousness in the fact that God is propitiated, and His justice satisfied on the question of sin by the sacrifice or blood (iii. 25) of Christ. Here it is our side of the question, and the proof to us that God is satisfied, is the resurrection of Christ.

If we compare the 25th verse of each chapter we shall find in chap. ii; it is a question of *propitiation* and a manifestation and vindication of God's righteousness, whereas in chap. iv. it is a question of *substitution*. Christ was delivered for *my* offences, and raised for *my* justification. These two points constitute atonement, but we get God's side presented first, and our side afterwards, just as in Lev. xvi. we get the blood carried into the holiest before the sins are borne away by the scape-goat for ever. We too often forget the first, and insist exclusively on our side of the question, forgetting that, if no sinner had ever been saved, God would still have been glorified by the work of Christ. As our Conversation is already so long, we shall be obliged to leave chap. v. till next time.

Marginal Notes.

GEN. viii.—ix.

Gen. viii. 14—See chaps. vii. ; II — 14. From this, it appears that Noah was in the ark a complete solar year, or 365 days, for he entered it the 7th day of the 2nd month, in the 600th year of his life, and continued in it till the 27th day of the 2nd month, in the 601st year of his life, as we see above.

—22. “While the earth remaineth” (Heb. “as yet all the days of the earth”), Is. liv. 8, “seedtime.” Most of the European nations divide the year into four distinct parts, called quarters or seasons, but there are six divisions in the text, which obtained in Palestine among the Hebrews, and exist among the Arabs to the present day. According to this gracious promise, the heavenly bodies have preserved their courses, the seasons their successions, and the earth its increase for the use of men.

—The rainbow probably was not then visible for the first time, but that it was then set or appointed, or given as the token of the covenant. If it be objected that it would be but poor comfort to Noah and his posterity to see the rainbow if it had been visible before the flood, as a deluge followed notwithstanding, it may be replied that this objection is baseless, because it supposes the comfort to lie in the sign of the rainbow, and not in the promise of which it was the pledge and the token. A rainbow could afford no consolation to them who lived before the flood, because no promise had been connected with it. But after it was made the sign or token of the promise, and reminds us of the promise which is an infallible security to all who believe the Scriptures, there is undoubtedly all imaginable comfort in it. It is not the thing itself, but the appointment of it for that specific purpose, which makes it the visible guarantee of a gracious promise. It is not the bow merely which assures us that the waters shall no more become a flood to destroy all flesh, but its being set or appointed by God in the cloud as a visible token and pledge of this assurance to which the language refers.

—25. Cursed, see ver. 21, ch. iii. 14. iv. 11. xlix, 7, Deut. xxvii, 16. The nations, which God destroyed before Israel, were descended from Canaan, and so were the Phœnicians and the Carthaginians who were at length subjugated with dreadful destruction by the Greeks and Romans.

—27 “enlarge” or “persuade” Japheth. Japheth denotes enlargement ; and how wonderfully have his boundaries been enlarged ! For not only Europe, but Asia Minor, part of Armenia, Iberia, the whole of the vast regions of Asia north of Taurus, and probably America, fall to the share of his property. “He shall dwell,” these words may mean either that God or Japheth shall dwell in the tents of Shem. In either sense the prophecy has been literally fulfilled.

—chap. x. 6. Ham signifies burnt or black, and this name was peculiarly significant of the negroes allotted to his family. To the Cushites, or descendants of Cush, were allotted the hot southern regions of Asia along the shores of the Persian Gulf, Lusiana or Chusistan, etc. To the sons of Canaan, Palestine and Syria ; to the sons of Mizraim, Egypt and Libya, in Africa.

Eastern Manners and Customs

Illustrating various Passages in the Bible.

“*The fish which we did eat in Egypt freely.*”—Num. xi. 5.

THE word translated *freely* in this verse really signifies gratuitously. It is rendered *for nought* in Genesis xxix. 15 ; Job i. 9 ; *for nothing*, Exodus xxi. 2 : *nothing*, 2 Samuel xxiv. 24 ; and the French Bible gives it “*sans qu’il nous en coutat rien.*” Even in the present day fish is so abundant in some parts of Egypt, that it is to be had for the asking, that is, literally given away. A missionary long resident in Egypt has recently written :—It was my privilege a little more than a year ago to make a week’s ramble through ‘the field of Zoan,’ and ‘the land of Goshen.’ All Europeans who have travelled in Egypt know that they, as ‘wearers of hats’ are expected by the natives to pay at least double price for all they get . . . We ate fish *freely*, both in the sense of *abundantly* and *gratuitously*. We did not beg them, nor did any one seem to think of asking us to pay for them. It is true, not of the whole land of Egypt . . . that men may eat fish gratuitously, but only of the eastern section of the Delta—the land of the sojourn of the Israelites.”

The Bible Class.

Notes on last month's Subject.

XXI.—WHAT THE BIBLE SAYS ABOUT ITSELF.

NOT having seen the original papers sent in by the class, we cannot of course say how far the printed result falls short of the intentions of the writers, but we are sure that none who study the subject to the extent in which it has been marked out in last month's magazine, can fail to be deeply interested and instructed.

It seems to us moreover, that the instruction is that which is most particularly needed in the present day. A day characterized not so much by the denial of the word, both as to its inspiration and its facts by infidels, which has always been the case, but by the fact that Christians, even evangelists and teachers, are found secretly to question, if not indeed openly to deny, some the truths it teaches, others the acts it records. It is only a short time ago that a clergyman high in the esteem of many, delivered before many of his fellow clergy with approval, an address in which he boldly taught that the reason so many were still unbelievers and antagonistic to Christians was, because they were under a false impression as to how much it was required they should believe. The generally received idea that the Scriptures are inspired and therefore necessarily, above all things true, he considers is not held by the most educated, and boldly asserts that providing a man believes the leading truths taught in the New Testament, it is quite unnecessary for him to believe in the truth of Balaam's ass, or Jonah's whale, or even in the Mosaic account of the creation.

Before briefly reviewing last month's subject, which so completely proves the folly of such a position, we will quote a few weighty words from another on this subject—'Let us take our stand on the fact, broad deep and conclusive, that the authority of Christ has decided the question for all who own Him to be God as well as man. For instance, our Lord has spoken with particular care of Moses as the writer of the law (Mark x. 5. xii. 26; Luke xxiv. 27, 44; John v. 46, 47; vii. 19). Think of the coolness of a man professedly not an infidel, but a Christian minister, who, after quoting Christ's words. "Have ye not read *in the book of Moses,*" can say "Here the allusion is to Ex. iii-6. which *was not written by Moses* as we suppose."* In the things of God, it is a question of believing a divine testimony, while in pure science we have to do with necessary inferences, and in applied science with observed fact also. Hence in these it is a question of knowledge or ignorance, not of faith or unbelief of a testimony. Revelation (if anything at all) is the word of a God who cannot lie; and if any man can with comparative ease convey his mind correctly, how much more can God His, infinite though it be? The human element is fully admitted; but the essence of inspiration is that the power of the Holy Spirit excludes error in the writer. It is too much forgotten that there is ignorance in every reader. Scripture claims to be the communication of the mind of God to man. Such is the doctrine in 1 Cor. ii., 2 Tim. iii., and with this agrees the uniform use of the passages cited for special purposes throughout both the Old and the New Testament. It is to be feared that unbelief as to the written word bodes ill for the faith which is professed in the Word, the personal Word of life. In both cases it is the Infinite brought into the finite by grace; of which the ruinous speculations of unbelief would

* Introduction to the Old Testament by S. Davidson, D.D., vol. i. p. 124.

THE BIBLE CLASS.

III

deprive us, as their authors have been themselves deprived of it by an enemy subtler than they are.'

We now turn to briefly consider the article. Taking, as indeed so many do who doubt the facts of the Old Testament, the New Testament as being the undoubted word of God, we find the following (nearly all) miraculous events, all of which have been for ages the subject of infidel assaults, specially quoted or referred to in the New Testament generally, as being authentic.

The creation of the world	The miracles of Moses
The creation of man	The opposition of the magicians
The forming of woman	The passage of the Red Sea
Adam's sin	Water flowing from the rock
Abel's sacrifice and faith	The history of Balaam
Melchizedek	The capture of Jericho

The following are authenticated by our Lord Himself.

The institution of marriage	The brazen serpent
The history of Noah and the flood	Three years drought
The destruction of Sodom and Gomorrah	The widow of Sarepta
God's appearance to Moses in the bush	Elijah calling down fire
The giving of manna	Naaman

Observe these are every one miraculous events, and it is not a little remarkable that our faith in these records should be so confirmed by our Lord's words.

To these we add yet two more, solemnly alluded to by Christ, and which perhaps more than any others have been made the butt of scoff and ridicule :—

Lot's wife, The history of Jonah.

Now with regard to all these, we would first recall the solemn and decisive words of the Lord.

"Had ye believed Moses, ye would have believed me: for he wrote of me. *But if ye believe not his writings, how shall ye believe my words?*"

Thus the Lord puts the highest honour on that part of the word now most called in question. Christ did not expect people to receive His own words who did not believe the writings of Moses.

We think now in this brief article, enough has been said to shew that we cannot believe in half a Bible. It is all one harmonious whole. The book of Genesis alone for example, out of 66 books of the Bible containing some 1200 chapters, is referred to or quoted from in all but 12, containing an aggregate of only 66 chapters.

We trust this subject may be the means of showing any waverer that, if he gives up Moses, he may as well on Christ's own showing give up Christ, for to believe that our Lord was mistaken is at once to give up the Son of God.

This Month's Subject.

The subject worked out for this month is:—

The use and abuse of the various members of the body.

The scope of the subject was we think sufficiently indicated in the remarks made in the February number. "The work of the Class is to select out of the large number of passages where these subjects are spoken of, those only which directly illustrate or speak of the *use* and *abuse* of each member." It is evident that by the former (*use*), is not intended every instance of the use of a member, as this would have included every instance in the Bible when a person spoke or walked, or indeed performed any of the ordinary actions of daily life, but only such cases where the use, as contrasted with the abuse, is indicated. Nor did the subject include the use made in Scripture of the *words* eye, hand, foot, &c., but only the use of the members themselves, either literal or figurative. A consideration of these points will, we hope, show some who have sent in papers, why many of the passages they have quoted are not included in the result.

The Use of the Eye.

The eye in Scripture, we find from the papers sent in, is very generally spoken of as being directed to God, and is thus expressive of the attitude of the heart towards Him. The passages illustrating this are found in almost every book of the Bible, being especially numerous in the Psalms and Prophets, and they are thus too numerous to find a place in our printed result. As instances amongst many we may give the following where the eye is expressive of—

- a desire for guidance or help, 2 Chron. xx. 12 ; Ps. cxxi. 1.
- confidence and trust, Ps. v. 3.
- expectation of blessing, Ps. cxxiii. 2.

The eye of faith looks for

- Salvation, Isa. xlv. 22 ; Micah vii. 7.
- Redemption, Luke ii. 38.
- The Saviour, Phil. iii. 20.
- Blessed hope of the appearing, Titus ii. 13.
- A city (Old Testament saints), Heb. xi. 10.
- The coming of the day of God, 2 Peter iii. 12.
- New heavens and new earth, 2 Peter iii. 13.
- The mercy of our Lord Jesus Christ, Jude 21.

The eye of faith looks at or on

- The glory of the Lord, 2 Cor. iii. 18.
- Unseen things, 2 Cor. iv. 18.
- The things of others, Phil. ii. 4 (expressive of desire for their welfare).
- Jesus glorified, Heb. ii. 9.
- Jesus the author and finisher of faith, Heb. xii. 2.

The eye is expressive of

- Humility, Job xxii. 29 (margin).
- Sorrow, Job xvii. 7 ; Lam. v. 17 ; John xi. 35.
- Satisfaction, Ps. xcii. 11.
- Compassion, Prov. xxii. 1.
- Liberality, Prov. xxii. 9.
- Sympathy, Lam. i. 16.

Those who used their eyes in direct obedience to a divine command—

Abraham, Gen. xiii. 14.

Hagar, Gen. xxi. 19.

Jacob, Gen. xxxi. 12,

Balaam, Num. xxii. 31.

Moses, Deut. iii. 27.

A young man, 2 Kings vi. 17,

The king of Syria's host. 2 Kings
vi. 20.

The Abuse of the Eye.

The eye is variously used in Scripture in a bad sense as expressing
Pride, Ps. xviii. 27; ci. 5; Prov. vi. 17; xxi. 4; xxx. 13; Isa.
ii. 11; v. 15; x. 12.

Greed, Prov. xxvii. 20; Eccl. i. 8; iv. 8.

Wantonness, Isa. iii. 16.

Cunning (winking) Job xv. 12; Ps. xxxv. 19; Prov. vi. 13; x. 10.

Mockery, Prov. xxx. 17.

Lust, Job xxiv. 15; Prov. xxiii. 33; Matt. v. 28; 2 Pet. ii. 14;
1 John ii. 16.

Evil generally, Deut. xv. 9; Prov. xxiii. 6; Matt. xx. 15.

Half-hearted service (eye service) Eph. vi. 6; Col. iii. 22.

Those who used their eyes improperly.

Eve, Gen. iii. 6. Sons of God, Gen. vi. 2.

Lot, Gen. xiii. 10 (contrast with Abraham, verse 14).

Lot's wife, Gen. xix. 26 (compare Luke ix. 62.)

Potiphar's wife, Gen. xxxix. 7).

Achan, Josh. vii. 21.

Ahaz, 2 Kings xvi. 10; see Deut. iv. 19, & Job xxxi. 26, 27.

Haman (envy), Esther v. 13.

Nebuchadnezzar, Dan. iv. 29, 30.

Peter, Matt. xiv. 30.

We use our eyes wrongly when we

Look at others' faults and overlook our own, Matt. vii. 3—5.

Look on our own things and not on the things of others, Phil. ii. 4.

An abuse of the eye is when it refuses to look at what God puts
before it. See Isa. vi. 9; Jer. v. 21; Ezek. xii. 2; Matt. xiii. 13,
14; John xii. 40; Acts xxviii. 27; 2 Cor. iv. 4.

The Use of the Hand.

The hand is said to be

Lifted up to God, as taking an oath, by Abraham, Gen. xiv. 22.

Stretched out in blessing, by Jacob, Gen. xlviii. 14; by Aaron,
Lev. ix. 22.

Spread abroad before the Lord in prayer, by Moses, Ex. ix. 29.

Held up in supplication, by Moses, Ex. xvii. 11 ; Ps. xxviii. 2.

Laid upon the head of an offering, for identification, Lev. i. 4.

Washed in token of innocence, Deut. xxi. 6 ; Matt. xxvii. 24.

“Ye yourselves know that these hands have ministered unto my necessities,” Acts xx. 34.

“Let him labour working with his hands the thing that is good,” Eph. iv. 28.

The Abuse of the Hand.

Used for murder,

By Cain, Gen. iv. 8.

By Joab, 2 Sam. xx. 9, 10.

By Herod, Acts xii. 1.

“Hands that shed innocent blood are an abomination to the Lord,” Prov. vi. 17 ; Isa. i. 15.

“The Son of Man shall be betrayed into the hands of men and they shall kill him,” Matt. xvii. 22.

Used in violence,

By Sheba, against David, 2 Sam. xx. 21.

By Haman, against the Jews, Esther iii. 8, 9.

By the Jews, against the Lord, Matt. xxvi. 50.

By the chief priests, &c., against the apostles, Acts iv. 3.

By Herod, against John, Matt. xiv. 3.

By Peter, against the servant of the high priest, Matt. xxvi. 51

Used in deceit,

“The balances of deceit are in his hands,” Hos. xii. 7.

“They hold fast deceit,” Jer. viii. 5.

“(Not) handling the word of God deceitfully,” 2 Cor. iv. 2.

Used to make idols, Ps. cxv. 4 ; Acts vii. 41 ; xix. 26.

Used to denote slothfulness,

“Folding of the hands to sleep,” Prov. vi. 10.

“A slothful man hideth his hand in his bosom,” Prov. xix. 24.

Used generally for evil, Lam. iv. 10 ; Mic. vii. 3 ; Matt. v. 30.

“A slack hand,” Prov. x. 4.

“Thou shalt not put thine hand with the wicked to be an unrighteous witness,” Ex. xxiii. 1.

“Thou shalt not shut thine hand from thy poor brother,” Deut. xv. 7.

The Use of the Feet.

The word "walk" is used to denote the character of a man's conduct in the sight of God; thus amongst others, the following are said to have walked before God, or in His ways.

Enoch, Noah, Abraham, David, Josiah, Jehoshaphat.

Exhortations to walk before God, in His law, the blessings conditional on so doing, and the judgments that would follow, are found abundantly in the Old Testament.

A selection of passages denoting the right use of the feet—

Feet set in a large room, Ps. xxxi. 8.

Feet set on a rock—the goings established, Ps. xl. 2.

Feet kept, 1 Sam. ii. 9.

Feet turned unto God's testimonies, Ps. cxix. 59.

Feet removed from evil, Prov. iv. 27.

Feet shod with the preparation of the gospel of peace, Eph. vi. 15.

Feet of him that bringeth good tidings, Isa. lii. 7.

Feet guided into the way of peace, Luke i. 79.

Feet standing in an even place, Ps. xxvi. 12.

Walking in integrity, Ps. xxvi. 11.

Walking in God's truth, Ps. lxxxvi. 11.

Walking in the light of His countenance, Ps. lxxxix. 15.

Walking with a perfect heart; Ps. ci. 2.

Walking uprightly, Prov. ii. 7.

Walking in the name of the Lord God, Micah iv. 5.

True characteristics of a christian's walk.

Following Jesus and so having the light of life, John viii. 12.

Walking,

In the fear of the Lord, and the comfort of the Holy Ghost,
Acts ix. 31.

In the steps of the faith of Abraham, Rom. iv. 12.

In newness of life, Rom. vi. 6.

Not after the flesh, but after the Spirit, Rom. viii. 4.

Honestly, Rom. xiii. 13 : honestly toward them that are without, 1 Thess. iv. 12.

As the Lord has called, 1 Cor. vii. 17.

Not in craftiness, 2 Cor. iv. 2.

- By faith and not by sight, 2 Cor. v. 7.
 In the Spirit, Gal. v. 16.
 In good works, Eph. ii. 10.
 Worthy of the vocation wherewith he is called, Eph. iv. 1.
 Not as others walk, Eph. iv. 17.
 In love, Eph. v. 2.
 As a child of light, Eph. v. 8.
 Circumspectly, Eph. v. 15.
 Worthy of the Lord unto all pleasing, Col. i. 10.
 In Christ Jesus the Lord, Col. ii. 6.
 In wisdom toward them that are without, Col. iv. 5.
 Worthy of God, 1 Thess. ii. 12.
 According to the apostle's word, 1 Thess. iv. 1.
 In the light, 1 John i. 7.
 Even as Christ walked, 1 John ii. 6.
 After His commandments, 2 John 6.
 In the truth, 3 John 4.
 Running not uncertainly, 1 Cor. ix. 26.
 Running with patience the race set before him, Heb. xii. 1.

The abuse of the feet.

Some who did not walk in the ways of God.

The Children of Israel, Lev. xxvi. 40; Solomon, 1 Kings vi. 33; Abijam, 1 Kings xv. 3; Baasha, 1 Kings xv. 34; Omri, 1 Kings xvi. 26; Jehoram, 2 Kings viii. 18; Amon, 2 Kings xxi. 22.

The feet are abused when permitted

To be swift to shed blood, Rom. iii. 15.

To haste, Prov. xix. 2.

To haste to deceit, Job xxxi. 5.

To run

To do evil, Prov. i. 16.

To excess of riot, 1 Pet. iv. 4.

Into darkness, Job v. 14.

To be

Proud, Ps. xxxvi. 11.

Restless, Prov. vii. 11.

Discontented, 1 Cor. xii. 15.

Out of joint, Prov. xxv. 19.

To wander

Out of the way of understanding, Prov. xxi. 16.

From house to house, 1 Tim. v. 13.

To walk

Contrary to God, Lev. xxvi. 21.

In vanity, Eph. iv. 17.

After the flesh, Rom. viii. 4.

In sins, 1 Kings xvi. 31.

After other gods, Deut. viii. 19.

In lasciviousness, 1 Pet. iv. 3.

After the imagination of an evil heart, Jer. iii. 17.

In craftiness, 2 Cor. iv. 2.

With slanders, Jer. ix. 4.

In the ways of darkness, Prov. ii. 13.

With wicked men, Job xxxiv. 8.

In a vain show, Ps. xxxix. 6.

In lies, Jer. xxiii. 14.

In darkness, Ps. lxxxii. 5.

In pride, Dan. iv. 37.

Disorderly, 2 Thess. iii. 11.

The use of the mouth (tongue or lips)

in the praise of God, (a selection of passages)

“I will bless the Lord at all times: His praise shall be continually in my mouth.” Ps xxxiv. 1.

“My tongue shall speak of thy righteousness and of thy praise all the day long. Ps. xxxv. 28.

“He hath put a new song into my mouth, even praise unto our God Ps. xl. 3.

“O Lord open thou my lips and my mouth shall speak forth thy praise” Ps. li. 15.

“I cried unto him with my mouth and he was extolled with my tongue.” Ps. lxvi. 17.

“My mouth shall speak the praise of the Lord, Ps. cxlv. 21.

“That ye may with one mind and one mouth glorify God,” Rom. xv. 6.

“By Him therefore let us offer the sacrifice of praise to God continually, that is the fruit of our lips, giving thanks to His name, Heb. xiii. 15.

When used to

Admonish Rom. xv. 14.

Give a soft answer, Prov. xv. 1.

Beseech, Rom. xii. 1.

Intreat, 1 Cor. iv. 13.

Comfort, 2 Cor. I, 4.

Preach, Rom. xv. 20.

Declare God's wondrous works Ps. lxxi. 17.

Prophecy, 1 Cor. xiv. 5.

Exhort, 2 Tim. iv. 2.

Rebuke, 2 Tim. iv. 2.

Reprove, 2 Tim. iv, 2.

Speak wisdom, 1 Cor. ii, 6.

gracious words, Eccl. x. 12.

out of the abundance of the heart, Luke vi. 45.

a word in season, Prov. xv. 23.

right things, Prov. xxiii, 16.

sound speech, Tit. ii. 8.

Teach, Rom. xii. 7.

Warn, 1 Cor. iv, 14.

“He that keepeth his mouth keepeth his life,” Prov. xiii, 3.

“If any man offend not in word,” Jas. iii. 2.

“With the mouth confession is made unto salvation,” Rom. x. 10.

The Abuse of the Mouth (Tongue or Lips).

When used for

Babbling, Ecc. x. 11.

Backbiting, Prov. xxv. 23;

Rom. i. 30.

Bitterness, Rom. iii. 14.

Blasphemy, Matt. xii. 31, 32;

Rev. xiii. 5.

Contention, Prov. xviii. 6;

xix. 13.

Corrupt communication, Eph.

iv. 29.

Craft, Job xv. 5.

Cursing, Rom. iii. 14; Jas.

iii. 9.

Deceit, Ps. lii. 4; Jer. ix. 8;

Rom. iii. 13.

Evil speaking, Prov. xv. 2;

Eph. iv. 31.

Falsehood, Isa. lix. 13.

False witness, Prov. vi. 19.

Filthy communication, Col.

iii. 8.

Foolishness, Prov. xv. 14;

Eph. v. 4.

Flattery, Ps. v. 9; xii. 3;

Prov. xx. 19; xxvi. 28.

Iniquity, Job vi. 30.

Jesting, Eph. v. 4.

Lying, Prov. vi. 16; xxvi. 28;

Eph. iv. 25.

Malice, 3 John 10.

Mischief, Eccl. x. 13; Ps. lii. 2.

Naughtiness, Prov. xvii. 4.

Perverseness, Prov. iv. 24;

xvii. 10; Isa. lix. 3.

Proud speech, Ps. xii. 3.

Rash speech, Eccl. v. 2.

Reviling, John ix. 28.

Slander, Ps. l. 20; Prov. x.

18.

Smiting, Jer. xviii. 18.

Speaking guile, Ps. xxxiv. 13.

Speaking idle words, Matt.

xii. 36.

Strife, Ps. xxxi. 20; 1 Tim.

vi. 4.

Swearing, Jer. xxiii. 10;

Matt. v. 33; xxvi. 72, 74.

Tale-bearing, Lev. xix. 16;

Prov. xviii. 8.

Unadvised speech, Ps. cvi. 33

Frowardness, Prov. iv. 24. Unbridled speech, Jas. iii. 6.
 Grievous words, Prov. xv. 1. Unruly and vain talking,
 Hasty speech, Prov. xxix. 20. Tit. i. 10.
 Hidden wickedness, Job xx. 12. Vain words, Eph. v. 6.
 Hypocrisy, Prov. xi. 9. Whispering, Prov. xvi. 28.
 When abused it defiles, Matt. xv. 11. Jas. iii. 6.

It is called

A sharp sword, Ps. lvii. 4.
 An arrow shot out, Jer. ix. 8.
 A fire, a world of iniquity, Jas. iii. 6.
 An unruly evil, full of deadly poison, Jas. iii, 8.

The Use of the Ear. “*Faith cometh by hearing.*”

That which the ear may rightly hear, or listen to, or hear of,

The words of God, Deut. iv. 10; Isa. lv. 3.

The praises of God, Judges v. 3.

The wonderful works of God, Job xiii. 1.

Joy and gladness, Ps. li. 8.

The loving-kindness of God, Ps. cxliii. 8.

Understanding, Prov. v. 1.

Them that instruct, Prov. v. 13.

The reproof of life, Prov. xv. 31.

The words of the wise, Prov. xxii. 17.

Words of knowledge, Prov. xxiii. 12.

God's guiding voice, Isa. xxx. 21.

God's judgment, Hos. v. 1.

The words of Christ, John v. 24; Matt. xi. 15. &c.

The voice of the Son of God, John v. 25.

The Lord calling by name, John x. 3.

Words applied to the ear when used aright—

“The ears of the people were *attentive* unto the book of the law,” Neh. viii. 3.

“The *hearing* ear ... the Lord hath made,” Prov. xx. 12.

“So is a wise reprover upon an *obedient* ear,” Prov. xxv. 12.

The Lord opens the ear, Job xxxiii. 16; xxxvi. 10.

Exhortations to hear, to incline the ear, to hearken unto the Lord, are frequent throughout the Bible. “Let every man be swift to hear,” Jas. i. 19.

Mark iv. 20. The ear seems to be frequently one of the first means used by God, by which the heart is inclined to Him, and when the servant has learnt to say plainly,

Ex. xxi. 5. "I love my master".....

Deut. xv. 16: "I will not go away from thee....."

the boring of the *ear*, the consecration of that first avenue of the heart and so of the whole man, is the sign that His servant shall

Ex. xxi. 6. Serve Him for ever.

The Abuse of the Ear "*Ears have they and they hear not.*"

Is when we refuse to listen to God or to His messengers, and when we listen to Satan and his emissaries, 2 Tim. iv. 3.

Refusal to listen to God's word will be visited with His judgments, Lev. xxvi. 14—16, and many passages, and it is seen to have been thus judged, Dan. ix. 6, &c.

Instances of those who refused to listen to God's messengers—

Pharaoh to Moses and Aaron, Ex. vii. 13.

The Israelites to their judges, Judges ii. 17.

Eli's sons to their father, 1 Sam. ii. 25.

Joash and his people to the prophets, 2 Chr. xxiv. 19.

Josiah to the words of Necho "from the mouth of God," 2

Chr. xxxv. 22.

Jehoiakim to Urijah, Jer. xxvi. 21.

The Jews to Stephen, Acts vii. 57.

The Jews to Paul, Acts xxii. 22.

Those who gave heed to what they ought not to have listened to—

Adam to Eve, Gen. iii. 17.

Abraham to Sarah, Gen. xvi. 2.

Saul to those who hated David, 1 Sam. xxiv. 9.

Joash to the princes of Judah, 2 Chr. xxiv. 17.

The people to the lies of the false prophets, Ezek. xiii. 19.

Illustrations of the abuse of the ear—

Whoso stoppeth his ears at the cry of the poor, Prov. xxi. 13.

The poor heareth not rebuke, Prov. xiii. 8.

A liar giveth ear to a naughty tongue, Prov. xvii. 4.

If a ruler hearken to lies all his servants are wicked, Prov. xxix. 12.

Hearers of the word and not doers, Jas. i. 23.

Bible Queries.

All Bible Queries received by the 3rd, will be answered in May, all received after, in June.

New Queries, Nos. 99-144.

Q. 99. Please explain (1) Matt. x. 23 ; (2) also ver. 4.

H. B. C.

A. (1) See B. S. vol. i. p. 63, Q. 292 : also B. S. vol. ii. p. 86, Q. 96. (2) We do not see any difficulty in this fact. Matthew does not here foretell what Judas would do, but, writing his gospel after the death of Christ, he mentions the fact.

Q. 100. What authority have we for interpreting Is. xiv. 9—15 and Ezek. xxviii. 11—17 as referring to the fall of Satan ? Do they not rather refer to the Kings of Babylon and Tyrus respectively ?

H. B. C.

A. We believe that Is. xiv. refers primarily to the Beast, the last great head of the future Babylon (on seven hills) of the Apocalypse—the Roman empire. In this light ver. 15 and Rev. xix. 20 remarkably agree. As regards Ezek. xxviii, no doubt Tyre historically is referred to, but none can read the passage without seeing that someone far beyond any earthly king of this world is alluded to, even him who is the prince and god of it. Verses 12—15 are especially remarkable.

Q. 101. Some students of prophecy say that only watchful Christians will be translated when the Lord comes into the air. Does not Luke xxi. 36 favour this belief ? Does it not follow that if we do not watch and pray always, we shall not be “counted worthy to escape all these things” ? If not, what is the force of the exhortation ?

H. B. C.

A. Luke xxi. 36 is Jewish (See B. S. vol. ii. p. 83, Q. 76). The Lord's coming into the air according to 1 Thess. iv. is not the subject of prophecy at all, nor is it in any sense “a snare coming on all those who dwell on the face of the whole earth (ver. 35). Hence we believe that this passage refers to our Lord's descent for judgment, and those who told to are to watch for Him are the Jewish remnant.

BIBLE QUERIES.

123

Q. 102. (1) What grounds are there for saying that Luke wrote the Acts? (2) Where is the first part of Acts viii. 33 quoted from?

F. E. LE P.

A. (1) Acts i. 1. is sufficient to shew that the writer of the Acts is the writer of the Gospel of Luke, and the fact that Luke (or Lucilius) wrote the third Gospel is established by the common testimony and belief of the earliest Christians as well as by the written testimony of Irenaeus, Eusebius, and others. (2) From the Septuagint of Isaiah liii, which was the Authorised Version of that day.

Q. 103 (1) Why is "with fire" left out in Mark i. 8. as compared with Matt. iii 11? (2) Does "breaking of bread" in the New Testament always mean the Lord's supper?

F. E. LE P.

A. (1) We cannot say, save that judgment is perhaps rather the work of the king (Matthew) than of the faithful servant (Mark). (2) No, certainly not in Luke xxiv. 35; Acts xx. 11. &c.

Q. 104. Referring to the answer to Query 22, where is it stated in Scripture, that a "prince who will be His (Christ's) vice-gerent will reign in Jerusalem?"

F. E. LE P.

A. In Ezekiel xlv, xlvi we are told about the future prince in Jerusalem, and that this is not Christ Himself, but a man, we see plainly from xlv. 22 where the prince will prepare a sin offering for himself.

Q. 105. Is not the execution of the sentence pronounced on the living nations (Matt. xxv. 41, 46) put off until the great white throne? If so, how are they cast out of the kingdom at Christ's appearing? Is it by instant death? D. T. C.

A. Does not the history of Dathan and Abiram suggest a way in which these sinners could easily be removed from the earth? In any case it is certain they are not left to live on the earth during the millennium. As to whether they are there and then cast body and soul into hell we cannot say. Our Lord's words certainly seem to imply this.

Q. 106. (1) Explain Luke vii. 29, (2) verse 35. Iota.

A. (1) Those who had condemned themselves (by confessing their sins) and being baptized by John, justified God. So it is now. "Justified God" here appears to refer to the fact of their accepting John's baptism which was the counsel and message of God to them

at the time. (2) The wisdom of God is personified here, and all who had it (that were its children) acknowledged and gave glory to it in all its ways, as shown in Christ and John.

Q. 107. (1) In what sense did Paul become "all things to all men" 1 Cor. ix. 20, 22? (2) What does he mean in 1 Cor. xi. 22, where he asks, "or despise ye the church of God and shame them that have not"? Iota.

A. (1) See B. S. vol. ii. p. 224, Q. 225. (2) The disorder prevalent at the Lord's supper on the part of the rich in eating their own supper at the same time, cast an insult on the whole assembly. The latter part of the verse is a phrase for the poor (see margin)

Q. 108. Referring to Gen. xxxiii. 19, and xlvi. 22, why is it said in the first that Jacob bought the ground, and in the second that he took it *by force* from the Amorite? x. x.

A. It would seem from Joshua xxiv. 32, that the two passages refer to the same piece of ground, but not necessarily to the same event. It seems probable that in those lawless times, the only right that purchase gave was to drive all intruders away. It by no means meant peaceful possession as now.

Q. 109. (1) Does "when he will return from the wedding," Luke xii. 36, refer to our Lord coming *with* His saints as in Rev. xix? (2) Of whom is it said that they feared as they entered into the cloud, Luke ix. 34? G. S. B.

A. (1) It would appear not, for the going in to the marriage feast takes place in Rev. xix. before our Lord comes with His saints. (2) No doubt Peter, James and John.

Q. 110. Referring to B. S. Jan. 1883 p. 2, could not Paul be classed among the overcomers of covetousness, Acts xx. 33? G. S. B.

A. He might in a general way, but no special instance is recorded.

Q. 111. Is Laodicea only profession without life, and is the Lord standing at the door knocking, as the one seeking admission where He had never taken up His abode before? G. S. B.

A. It would appear to be so looked at as a whole, and the Lord making Himself known in a special way to individuals, not only in saving grace, but in gracious communion.

BIBLE QUERIES.

125

Q. 112. Explain Gal. vi. 2 "Bear ye one another's burdens in connection with ver. 5, "Every man shall bear his own burden."

E. M. B.

A. See for full answer B. S. vol. ii. p. 50, Q. 38.

Q. 113. Referring to B. S. Feb. 1883, does Gen. iii. 12 bear out the thought of Adam eating *out of love* to Eve? Love covers sin in another, and never seeks to exonerate self at the expense of a beloved object.

E. M. B.

A. It is one thing to be carried away by a motive when out of God's presence, and quite another to confess that motive when in it. We think the difference that God's presence makes, will explain all contradictions in Adam's conduct.

Q. 114. Does the command to preach the gospel to *every* creature, apply to a class, or is it for men and women alike?

E. M. B.

A. We do not understand your question.

Q. 115. Since Samaria's daughter went to the *men* of the city to tell them of Him whom she had found, and was not rebuked by the One mighty to save, why should her sisters now be prohibited speaking of Him to masculine sinners?

E. M. B.

A. Does not her previous life throw light upon the character of her testimony, and explain a course which natural modesty (and nature *is* a teacher) would prevent others from following? Woman's sphere of work is clearly defined in Scripture and when she has done what she is commanded it will be time enough to seek fresh fields of labour. For full Scriptures on what women should do, see 'the Young Believer' vol. iii. p. 137, and 250.

Q. 116. What is "the beginning of our confidence," Heb. iii. 14?

M. P. L.

A. The full assurance of faith. Mark that these Scriptures are not written to doubters at all, but to those *who have* confidence not to those who have not.

Q. 117. How is Numb. xxvii. 18 "in whom is the spirit" to be understood?

M. H. L.

A. The spirit Joshua had, appears to be that for which Moses prayed in the verse before.

Q. 118. Are there two different classes mentioned in 2 Thess. i. 10, the heavenly saints and the faithful remnant, see v. 8?

M. P. L.

A. We think both refer to the heavenly saints generally, but that the parallel of those who know not God (the heathen) and of those who obey not the gospel (unbelievers) is kept up by "*the saints*," those who are set apart to God, and *the believers*.

Q. 119. Why were the staves always to remain in the rings of the ark, Ex. xxv. 15?

M. P. L.

A. As a token of its wilderness character when at length the ark finally rested in the glorious temple of Solomon "they drew out the staves" (1 Kings viii. 6—8).

Q. 120. Referring to a former Bible Conversation, does not what God describes (Rom. ii. 7) as "patient continuance in well-doing" imply that there was already *life* in the soul, without which there can be no "*well-doing*" in His sight? Must not one who is seeking for "glory, honour, and incorruptibility" (the glorified body), know the gospel savingly 2 Tim. i. 10? and would not "eternal life," at the end of the verse, refer to the final result in glory for those who have *now* everlasting life in Christ? If so, any difficulty there might be in this text about salvation by works disappears.

D. T. C.

A. We cannot agree abstractedly to the statement that those who "seek for glory, honour, and incorruptibility" must know the gospel. Job sought we believe for these, so did doubtless Enoch, the centurion of Acts, and many others of whom we have no proof that they ever knew the gospel. At the same time we certainly think that the full meaning of the words *does* imply life in the soul.

Q. 121. Will you please say why Zebulon and Naphtali are specially mentioned in Is. ix. 1, 2, and Matt. iv. 15, 16?

E. B.

A. Because the subject in both is Galilee, and not Jerusalem.

Q. 122. Why is the burnt offering before the sin offering in Numb. vi. 14?

E. B.

A. It does not say that the burnt offering was to be offered first, verse 16 seems to shew it was not.

Q. 123. Please explain Matt. xxiii. 5. What were phylacteries, and why were they worn? E. B.

A. The frontlets or phylacteries were strips of parchment on which were written four passages of Scripture (Ex. xiii. 2—10, 11—17; Deut. vi. 4—9, 13—22). They were then rolled up in a case of black calf skin, which was placed at the bend of the left arm attached by a thong which was afterwards wound down the arm in a spiral, ending at the tip of the middle finger. The leather case contained only one cell, all the passage being written on one piece of parchment. Those worn on the forehead were written on four strips of parchment and put into four little cells within a square case. The square had two thongs on which Hebrew letters were inscribed, these were passed round the head, knotted, and crossed over the breast. This was worn in the centre of the forehead. "Making broad their phylacteries" refers not so much to the phylactery itself which every Jew wore (being bound to do so after the age of thirteen years), but to the size and appearance of the case which the Pharisees made as conspicuous as possible. They wore theirs always, the common people and modern Jews only at prayer. They wore them above the elbow, the Sadducees on the palm of the hand.

Q. 124. Was the Manna (Numb. xi. 7) like what we know by the same name now? E. B.

A. We should think not. In the first place the manna used now is a medicine and not a food, in the second it is only in small quantities, whereas the Israelites required 15,000,000lbs. every week. Manna moreover can be kept for a long time, that of the children of Israel only for a day. Nor would it agree with the statement in Joshua that it suddenly ceased at once and for ever.

Q. 125. Will you please explain Mark ii. 19, 20? E. B.

A. Refer to B. S. vol. ii. p. 16, Q. 24.

Q. 126. (1) Does Scripture forbid a woman who has her head covered, to pray in a prayer meeting? or (2) to ask a question in a Bible reading? Inquirer.

A. (1) A prayer meeting being usually a meeting of the assembly, 1 Cor. xiv. 34 would apply. It is evident however that there are many other more private occasions of prayer to which 1 Cor. xi. would refer. (2) A Bible reading ought to be free for all to ask questions; the only limit would be that which propriety would suggest where they are large or public.

Q. 127. Matt. xvii. 25. What is meant by Jesus preventing Peter in this verse; because in ver. 27, He tells him to go and give them a piece of money? E. N.

A. To show that although it could not be claimed as a matter of right. He would give it in grace lest it should be thought He did not care for the temple for which the money was raised. "Preventing" here means anticipating or speaking first, as in old English, not hindering as in the language of today.

Q. 128. "But he that shall endure to the end the same shall be saved" Matt. xxiv. 13. Does this apply to the Jews in the tribulation? We get the same words in Matt. x. 22, do they both mean the same? E. N.

A. We think both refer to the Jewish remnant.

Q. 129. "But for the elect's sake those days are shortened" Matt. xxiv. 22. Who are the elect spoken of here? E. N.

A. The Jewish remnant, who will suffer terribly in the last half of Daniel's seventieth week.

Q. 130. Matt. xxv. 3. Is the lamp spoken of here the word of God, and the oil the Spirit of God? R. N.

A. The lamp would appear to be a symbol of profession, and the presence of oil the test of reality in the possession of the Spirit.

Q. 131. Matt. xxvi. 7. Is it three distinct times that Christ is anointed with ointment, we get it in this chapter, and Luke vii. and John xii.? E. N.

A. We believe it is only twice. The anointing in John xii. being the same as Matt. xxvi. both being by Mary of Bethany, the other by the unnamed sinner.

Q. 132. Matt. xxviii. 12, "Go ye therefore and teach all nations, baptizing them in the name of the Father, Son, and Holy Ghost." Would this mean baptism by water? E. N.

A. Surely. Men do not baptize with the Holy Ghost.

Q. 133. Will you explain "The Lord hath made bare His holy arm in the eyes of all the nations." Is. lii. 10. E. N.

A. The expression simply means God has shown forth his strength.

BIBLE QUERIES.

129

Q. 134. What is the meaning of "who am also an elder," 1 Pet. v. 1? T. H.

A. The expression appears here not only to refer to the office but to age, for in ver. 5 we get "the younger" named in contrast.

Q. 135. Please explain briefly "Let him speak as the oracles of God" 1 Pet. iv. 11. T. H.

A. Those who spoke in the assembly are not to speak in human wisdom, but with divine power and wisdom as there and then giving God's mind.

Q. 136. Please explain Eph. ii. 14, "Broken down the middle wall of partition." T. H.

A. The barrier erected by the law and Jewish ordinance between Israel and all other nations.

Q. 137. Who are the Gentiles spoken of in Matt. vi. 32? (2) What is the meaning of "Sufficient unto the day is the evil thereof," ver. 34? E. L.

A. (1) The heathen nations generally. (2) It is enough for each day to bear its own trouble and it is folly and unbelief to anticipate these, when after all they may never arise, e.g. "Who shall roll us away the stone?" And when they came to the place it was rolled away.

Q. 138. (1) Matt. xxvii. 60, Did Joseph hew out that new tomb for himself, or was he bid to do so for Christ's burial? (2) Ver. 66. Was the sealing of the stone the same as in Dan. vi. and what was the object? E. L.

A. (1) It appears to have been already made, and was *not* constructed specially for our Lord's burial. (2) No doubt it was similar in character, and it was to ensure its not being moved secretly.

Q. 139. (1) Please explain Mark vi. 52 "For their heart was hardened." (2) Explain Rev. xxii. 19: What is the book of life? A person's name must be written before it can be taken out. E. L.

A. (1) Had they thought over the wondrous power that multiplied the five loaves, they would have been better prepared for the power that stilled the waves. (2) Revised Version reads "from the tree of life." The "book of life" is spoken of *only* in Phil. iv. 3, and

seven times in Revelation. It is called the Lamb's book of life, and has contained from the foundation of the world the names of all who are saved. Whoever is not found written there shall be cast into the lake of fire (Rev. xx. 15). Other "books" are spoken of. Moses mentions one in Ex. xxxii. 32; and Daniel in ch. xii. 1; and John in Rev. xx. 12. We find there are books of works out of which the lost are judged. But the saved shall never come into judgment (John v. 24, lit.), and the book of life contains their names alone.

Q. 140. Explain Rom. x. 9, 10. Is no one saved who does not confess Christ with the mouth? What is the meaning of "unto righteousness," "unto salvation"? C. H. P.

A. We could not say that any who refused to confess Christ were saved. "Unto righteousness" refers to position before God. "Unto salvation" refers to outward position as among the saved or Christians. The former is in the heart, the latter by the mouth.

Q. 141. Explain Matt. xix. 28. S. E.

A. This word regeneration is only used elsewhere in Tit. iii. 5. Here it refers to the new order of things when the Son of Man will reign in the millennium, and in Titus to the new birth by the word and Spirit. The latter part is referred to in Rev. xxi. 12, the gate being the place of judgment.

Q. 142. (1) What is the meaning of Lev. xxvi. 41, "I also have walked contrary unto them?" (2) Lev. xxvii. Why was an Israelite allowed to redeem what he had given; and why was he to give a fifth part of its estimation? E. L.

A. (1) It means that Israel were to acknowledge that the calamities which would overtake them did not spring from natural causes, but were the result of God's chastening hand, when He was obliged to "walk contrary" to them. (2) God would not accept an unwilling offering. Only to avoid allowing it to be taken back for the sake of gain or other unworthy reasons, and to shew it was a case of necessity, some sacrifice on the part of the Israelite was required, in this case being a fifth of the value.

Q. 143. Explain Matt. xvii. 26. Were not the Jews "strangers to the Roman Emperor? What then did the Lord mean by, "Then are the children free? C. H. P.

A. The tax was not paid to the Roman Emperor at all, but was a payment of half a shekel (1s. 2d.) collected on the first of Nisan (April) to defray the general expenses of the temple, the morning

and evening sacrifice, the incense, wood, shewbread, the red heifers, the scape goat, &c. After the destruction of Jerusalem the tax was still continued and paid to the temple of Jupiter at Rome.

Q. 144. What is the meaning of the latter part of Matt. xvi. 19? C. H. P.

A. "Loosing on earth" means being satisfied of a man's true repentance so that he might be publicly restored to his Christian position. This done, as in 2 Cor. ii. 7, was ratified in heaven.

Notes on Former Queries.

Q. 26. (2) I should like to send the explanation I heard a short time ago as to this query, viz., that the word faith in 1 Tim. v. 12 is the old English word meaning faithfulness, in which sense it is also used in Rom. i. 17. "faith to faith," (*i. e.*, faithfulness on the part of the giver to faithfulness on the part of the receiver) Rom. iii. 3. Gal. ii. 20. and 1 Peter i. 5. The verse might read thus.—"Having judgment (being talked about and judged by their neighbours) because they have cast off their fidelity" to their first husbands. C. F.

Q. 8. Is there not some slight confusion in the answer to this query?

The question is as to the *spirits*. Are we not told, "Absent from the body, present with the Lord?" How then can this be, if, as you say they are in Hades or the grave? The entire answer is to me and others so confusing that I think you must have misunderstood the question. Further is not Luke xvi. 23 rather a figure of the future than the present? Again the latter part of your answer seems to huddle up the grave, hades and hell all as one; surely it cannot be said that Luke xvi. 23 is "a metaphor, to be finally abolished." G. B.

[If our correspondent will re-read our reply to Q. 8, he will see that all allusion to the grave (where the body lies) is entirely on his part, as well as any mixing up of this with Hades. The reply mostly speaks of the latter. It is also not stated in the reply, as the writer seems to refer, that Luke xvi. 23 is a metaphor; as to this being future, the fact of the rich man's brethren being alive sufficiently refutes this. Ed.]

Q. 44. I cannot think that John's faith in Jesus as the Messiah was failing. It had been revealed to him by God Himself that the One in whom the Spirit should descend was He that would baptise with the Holy Ghost; he had borne record that Jesus was the Son of God; and he had heard the voice from heaven proclaim the same truth. It seems very improbable that, after having these weighty testimonies, his faith should ever waver. I think a reference to Luke vii. 11-18. may furnish the true reason why John sent his disciples to ask the Lord. "Art thou He that should come, or do we look for another?" In the 12-15 verses we have the account of the raising to life of the widow of Nain's son, and then in the 16th and following verses we read, "And there came a fear on all; and they glorified God, saying that a great prophet is risen up among us, and that God hath visited His people. And this rumour went forth throughout all Judea, and throughout all the regions round about." And then the Evangelist adds, "And the disciples of John showed him all these things." Now it seems only natural that the Baptist should think his disciples faith would be shaken by this report. He had said "Behold the Lamb of God which taketh away the sin of the world," whereas this "rumour" simply acknowledged Him to be great prophet. So to re-assure their (not his own) faith, he sent them to the Lord to get from His own lips the confession that He was the Messiah.

IOTA.

[The above remarks are very interesting, but we still think that John's long imprisonment from which no act of Jesus rescued him, together with all absence of any direct claims to an earthly kingdom on the part of the Lord, had shaken even the Baptist's faith. Ed.]

Expository and Practical.

Bible Conversations.

Queries, expositions, comments original or selected, references of all sorts, parallel passages and other notes on Romans viii. can be sent by any subscriber, addressed "B. C." Editor of B. S., 27 Paternoster Square, E. C., on or before the 25th instant.

All communications must be brief and pointed, diffuse commentaries on the whole Scripture being avoided. The papers sent may be shortened, or omitted wholly, or in part, at the discretion of the Editor. No communications can be returned, but each will be acknowledged at the head of the Conversation.

Communications have been received from E. B.—A. E. W.—Nemie.—C. H. P.—E.—Yod.—G. K. B.—Iota—D. T. C.—E. M. B.—E. H.—T. H.

ROMANS V.

A. E. W.—In this chapter we are *first* justified by faith, as to the past, and have peace with God; *second* as to the present we have access into His unclouded favor, and I think the force of “have” here is, we have obtained and possess this (being in the perfect tense); then *third*, as to the future, we rejoice in hope of the glory of God.

Yod.—“Peace with God” is to be distinguished from the ordinary apostolic salutation, and from the “peace of God” which last is dependent upon the believer’s walk, while the first is that state into which we are brought by the blood of Christ, from enmity and rebellion against God to a blessed state of pardon.

C. H. P.—These two verses seem like two chains. The first has three links shewing the *positional* results for us of the work of Christ; 1st, Justification, 2nd, peace, 3rd, access. Then the second chain seems more to refer to our *condition* practically, does it not? 1st, rejoicing in hope, 2nd, glorying in tribulations, 3rd, patience, 4th, experience, 5th, hope.

Ed.—We may also remark the parallel between these two verses and Ps. xxii., xxiii. and xxiv. The first giving the ground on which faith rests in the past, the next the present favor we enjoy, and the twenty-fourth the coming glory. We may also notice that we have here also faith, love and hope. Through the first we are justified, in the second we stand, and through the third rejoice. Two things more may be observed before we pass on. In chap. iii. 24 we are justified by the

grace of God, here by faith (the operation of the Holy Ghost), and in ver. 9 by the blood of Christ. We are justified therefore positionally by God the Father, Son, and Holy Spirit, practically, as James shews, by our works.

The other point is that while in chap. iii. 23 (as we have already noticed), we come short of God's glory, here we rejoice in hope of it, and *not only so*, but in ver. 11 (so completely is every cloud removed) we joy in God Himself!

Yod.—“Boast” instead of “rejoice” in ver. 2. expresses more exactly the exuberance of joy spoken of.

G. K. B.—Ver. 3 “And not only so but we boast in (ver 3) tribulation,” ver. 11 “in God.”

Ed.—Yes, but as C. H. P. has told us, ver. 3 and 4 form a chain of five links, and we shall never reach the last (the love of God) unless we take each link in order as it comes. If tribulation works *impatience*, as it too often does, we miss all the links that follow.

Yod.—In verse 5 we find the first mention of the Holy Ghost in this epistle, as being the possession of a justified soul. And it is very assuring to mark His office. He sheds abroad in my heart not a love of my own towards God, but God's own love; and this is the sure foundation of my hope in face of all difficulties.

G. K. B.—The apostle has already proved the ruin of men and the righteousness of God, but not before this, His love.

Ed.—And what is the reason of these two facts? Is it not that He would have us rest exclusively on the work of Christ for us and outside of us by faith first, before He even alludes to there being a Holy Ghost, and a work within, which is the source of all right feelings. So “love” before the revelation of a divine righteousness, in which alone it could display itself, would have been impossible. How beautiful is the divine order! Let us also observe we have here God's love *in us*, in ver. 8 it is “*for us*.”

C. H. P.—When Christ died for us we were—

Without strength, Rom. v. 6 ;	Without knowledge, Job xlii. 3 ;
Without Christ, Eph. ii. 12 ;	Without hope, Eph. ii. 12 ;
Without God, Eph. ii. 12 ;	Without law, Rom. ii. 12 ;
Without the fear of God, Rom. iii. 18.	

Ed.—Yes, and the “due time” was when, all this being proved, “every mouth, was stopped.”

G. K. B.—As we have seen in verse 5 God’s love is viewed subjectively, in verse 6 objectively in the fact of the death of Christ for us ; and is there not divine wisdom in taking our eyes off from ourselves to Christ and His death ?

Yod.—Someone aptly remarks as to verse 8, that “the greatest thing in heaven is given for the worst thing on earth.”

Ed.—Yes, and notice that sinners are justified, while enemies are reconciled.

G. K. B.—The spring of God’s love is within himself, and He needs no object without, to call it forth. The blessed Lord could say “*therefore* doth my Father love me, because I lay down my life that I might take it again.” John x. 17. He alone could give a reason for the Father’s love.

E. M. B.—I notice there are five “much mores” in this chapter. Verses 9, 10, 15, 17, 20.

C. H. P.—Why is it said we “shall be saved from wrath through Him,” “We *shall* be saved through His life” ? Why is it future here ? What is the force of the words “by his life” ?

Ed.—The argument is—if through Christ’s weakness in death, so great a work was done for us, how much more will He, in the strength of His life, perfect that work in our final salvation, which is now nearer than when we believed. It is the actual fact that is here spoken of, not merely the present realization of it by faith.

Yod.—The word in verse 11 is “reconciliation,” not “atone-ment.”

C. H. P.—We find three rejoicings in this chapter,—in hope of the glory,—in tribulation,—in God Himself.

E.—What is the point in these verses (12—21)? In Gen. I read that through Eve came sin. Why is it Adam here?

Ed.—These verses are a parenthesis. Hitherto it has been a question of how God has dealt with our sins (the fruit); here it is about sin (the root).

A. K. B.—Sin is here dealt with abstractedly, “Adam and Christ” are the two heads, and the respective families are traced and the two natures of the believers are derived from Adam and Christ. Verses 13—17 form a short parenthesis shewing that the existence of sin is independent of the law.

Iota.—Will you kindly explain verse 13?

E. B.—“Until the law” means “until the giving of the law” Ex. xix. 20.

A. K. B.—And sin is *not* the transgression of the law, though transgression assuredly is sin, but sin is lawlessness (1 John iii. 4).

T. H.—Was sin in the world until the law?

Ed.—Sin was prior to the giving of the law, though it was not imputed or brought home to men as it afterwards was. I may not be very tall, but I do not know how short I am till I am measured by a standard.

E. H.—What is “the similitude of Adam’s transgression” (ver. 10)? Could it be breaking the law, as the only law given before Moses, was, I think, that which Adam transgressed in the fall, and there was therefore no possibility of any between Adam and Moses sinning in that way?

Ed.—No doubt this is the meaning. We must distinguish between sin (or doing our own will) and transgression (or breaking God’s given law).

Nemie.—Who are included in “them that had not sinned after the similitude of Adam’s transgression?”

A. K. B.—Adam had *a* law, Moses *the* law. Thus the sin

of each was transgression. Between the two however, there was no law, hence no transgression; but death reigned, as the wages of sin, not of transgression only. What Adam was to his descendants in evil and its consequences, Christ is in good, to all who are His by faith.

E. B.—Adam is here a “figure” as a responsible man, head of creation.

C. H. P.—What is the force of “the many” in ver. 15, 19?

Ed.—“The many” mean all who are the subjects of the passage. In one case all in Adam, in the other all in Christ.

G. K. B.—The apostle qualifies the analogy between sin and grace. The difference is an immense advantage on the side of good. If one man according to God’s word, could plunge the whole world in death by sin, was it inconsistent with the true God, by one man, to bring in justification of life, which addresses itself to all men? It is not in ver. 18 “upon all” but “toward all” the same as in chap. iii. 23. “All” were made sinners, but “many” is said here, to preserve the parallel as it could not be said “all” were made righteous. It is “offence” in ver. 18, not “sin.” Sin was not created by the law, but “offence” or “transgression” was. “Sin” abounded, not “offence,” *this* would be to limit it to Israel and Adam.

Yod.—The word “unto all” gives liberty for the gospel to be preached everywhere and to all, though we cannot imply that all will be saved.

Ed.—“By the obedience of one” ver. 18, doubtless refers to Christ becoming obedient to death, rather than to His life of righteousness.

Yod.—In ver. 20 it is to be noticed, that the law did not make more sin, it made the offence—the enormity of the sin—to abound. It made sin worse in appearance. A dangerous road does not appear to be so on a dark night. A lantern does not add to the dangers, but reveals them, as did the law, without remedying them.

G. K. B.—From the fall to the cross sin reigned. From the cross to the coming of Christ grace reigns. From the coming of Christ to the close of the millennium righteousness shall reign.—Is. xxxii. 1. In the eternal state righteousness shall dwell.—2 Pet. iii. 13.

(The Conversation on Rom. vi. is held over through want of space.)

Historical and Illustrative.

The History of the Ark.

FROM JORDAN TO MORIAH.

SINCE the ark was, to Israel, the sacred symbol of Jehovah's presence in their midst, and moreover the divinely appointed meeting-place between the Lord and Israel (Ex. xxv. 22), by manifesting a becoming respect for the Ark of God the *godly* in Israel proved their devotion to Jehovah; and on the other hand, by their dishonourable treatment of the same, the *ungodly* among the Israelites proved their utter disregard of the Lord's commands. Therefore as we trace the ark from Jordan to Moriah, and observe Israel's varied treatment of it, we may at the same moment discern, in some measure at least, that nation's spiritual condition.

By setting the ark in the midst of Jordan, Jehovah formally took possession of Canaan.

The ark occupied a prominent position in the procession, during Israel's seven-days march round Jericho; meanwhile a work of grace was being wrought in the doomed city: Rahab and those found with her were separated from those that "believed not" in Jericho, and preserved in a day of destruction.

The twelve tribes stood on either side of the ark while the law was read before all Israel in Canaan ; a witness to Israel that God was in their midst, to bless or to curse them according as they hereafter obeyed or disobeyed His sovereign commands (Josh viii. 33—35.)

After Joshua had subdued the seven nations of Canaan, all Israel assembled together at Shiloh, and set up the tabernacle there (Josh. xviii. 1). Thither the eleven tribes repaired, in the days of Phineas the high priest, in a day of sore distress, to humble themselves, and to weep before God, and to enquire of the Lord (Judges xx. 18—28).

From the days of Phineas until the days of Eli, during an interval of several years, no mention is made of the ark. This silence is most significant ; that there is a reason for it the reader of Judges ii. will not fail to discover.

In the days of Eli, although godly individuals went up to Shiloh to worship the Lord, and to pour out their souls before Him, Israel as a nation openly dishonoured God by removing the ark from its divinely appointed resting-place within the tabernacle, thereby violating the sanctity of the Holy of Holies. They robbed the tabernacle of its mercy-seat when they bare the ark (perhaps uncovered) into the camp of Israel.

Verily the Lord did display His power in that camp ! But the sad details of Israel's richly deserved chastisement are so well known, that there is no need to give them here. Suffice it to say that, for the sins of His priests, for the sins of His people, God "delivered His strength into captivity, and His glory into the enemy's head."

The Philistines lightly brought the ark of God into the house of Dagon their god, to whose power they were wont to ascribe their victories (Judges xvi. 23, 24). If they despised the armies of Israel, they were nevertheless compelled to give glory to the God of Israel. Dagon was broken to pieces,

their land marred with mice, and themselves plagued beyond endurance until, to save themselves from utter destruction, they reverently sent the ark back again into the land of Israel.

It first arrived at Bethshemesh, where it was received with great joy; and thousands of Israelites assembled to behold it. We shall, however, the better understand the reason for what occurred at Bethshemesh, if we for a moment reflect that the ark contained the tables of the covenant. (Heb. ix. 4). In fact, the ark was the only place in Israel where the law was preserved, absolutely unbroken! And it was where the law was preserved, but by the mercy-seat concealed, that atonement was made for the sins of Israel. The men of Bethshemesh violated the ark by touching it (Numb. iv. 25); and in opening the ark, so to speak, they separated mercy from justice (which two are ever associated in the word); and they had no sooner exposed the law, than 50,070 of them fell victims to its awful sentence:—"The soul that sinneth, it shall die."

On this account the ark was removed to Kirjath-jearim, an obscure Gibeonitish city (Josh. ix. 17); where it remained for many many years, as it were unnoticed and forgotten by Israel. 1 Chron. xiii. furnishes us with positive testimony to the effect that Israel enquired not at it in the days of Saul.

David the man after God's own heart "heard" of the ark at Ephratah, and "found it" in the "city of woods," and vowed that he would give himself no rest until he found "an habitation for the mighty God of Jacob." (Ps. cxxxii.) And peace was no sooner restored to Israel, and himself established upon the throne, than he set about performing the long cherished desire of his heart.

He gathered Israel together at Kirjath-jearim to bring up the ark to Mount Zion. With music, and with singing, David and his mighty men set forward, but they had not proceeded far, when Uzzah touched the ark and died before God.

By this melancholy occurrence the Lord taught David and Israel, that the ark must not be treated as if it were simply a trophy of victory. For they had set the ark upon a new cart, instead of causing it to be borne upon the shoulders of Levites; they sought the Lord, but not after the due order (1 Chron. xv. 13).

Three months afterwards, with reverence and godly fear, and yet with rejoicings and sounds of a trumpet, the kings and men of Israel, in solemn procession, brought up the ark to Zion, into the tent which David had already prepared for its reception; and David being perfectly content to lay aside his glory as king, that God might be all in all to Israel—clad in a servant's simple attire—danced before the Lord with all his might.

And Asaph and his brethren ministered before the ark continually (1 Chron xvi. 37.)

Presently the thought occurred to David, that he dwelt in a house of cedar, while the ark simply abode within curtains; and he resolved to build "an house of rest for the ark,"—but that honour was reserved for Solomon. The ark remained in Mount Zion (for David would not allow it to be carried forth from Jerusalem, when he fled from Absalom), until the temple was built on Mount Moriah.

Let us now retrace our steps, that we may observe what had become of the tabernacle during all this time. The writer had failed to discover one Scripture which warrants his supposing that the ark was ever restored to the tabernacle! The thought of a tabernacle without an ark is all the more saddening when we connect it with the sacred rites peculiar to the great day of Atonement.

And the priests of Shiloh, who were principally to blame in the matter, had soon ample cause to rue the day when the mercy-seat was lost to Shiloh! So terrible was the visitation of Shiloh, that the fearful doom of that city became an example

to Israel of the dire results of provoking the Lord to anger (Jer. vii. 12—14.)

During the reign of Saul the tabernacle was pitched at Nob. David appears to have been a frequent visitor to the tabernacle whither he went to enquire of the Lord (1 Sam. xxi. xxii. 14). Nob was also overtaken with visitation, scarcely less terrible than that which befell Shiloh. Doeg the Edomite was an instrument in the Lord's hands, by which he performed that which had been foretold concerning the guilty house of Eli. As for king Saul, the instigator of the foul deed, when he, in a day of sore distress, enquired, the Lord answered him not. And the unhappy king went, in despair, to the witch of Endor. As a man sows, so shall he reap.

We have already observed that the ark remained for many years in one of the cities of the Gibeonites. How very remarkable that, during David's reign, the tabernacle was found in another of their cities, even in Gibeon! What reader of Joshua ix. would have thought this possible? "Them that honour me I will honour."

And Zadok, and his brethren the priests ministered before the tabernacle, in the high places at Gibeon. (1 Chron. xvi. 39, 40.)

When David saw the destroying angel with his sword drawn over Jerusalem, he could not go to Gibeon, for he was afraid, &c. And when he had offered a sacrifice upon Ornan's threshing floor, by the Spirit he foretold that this was the exact spot upon which the temple should be built (1 Chron. xxii. 1). And because he had set his affection upon the house of his God, he prepared with all his might, abundance of costly materials for the building of the same.

The temple was no sooner built and prepared, than Solomon gathered all Israel together. And they brought up the tabernacle from Gibeon, and the ark of God from Mount Zion, and both were carried into the Temple. The only contents of

the ark at this time were the two tables of stone (1 Kings viii. 9). Aaron's rod, and the golden pot of manna, each commemorative of the wilderness journey, were no longer contained within it. Comp. Heb. ix. 4. Who can express the joy of those thousands who had assembled in that "holy and beautiful house," when Jehovah answered the fervent prayer: "Arise, O Lord, into Thy rest; thou, and the ark of Thy strength."

Eastern Manners and Customs

Illustrating various Passages in the Bible.

"Rejoice with me, for I have found the piece which I had lost."

Luke xv. 9.

The women of Nazareth, "where He was brought up," as well as in some other parts of the Holy Land, wear strings of coins in their hair, and the quantity worn is considered a test of the position and wealth of her family. The coins are but small and thin, even when new, and therefore it is not unusual after the wearing of years, for one to break off from its string. To lose one is considered a great misfortune, and therefore when such an accident occurs, the owner to this day will "light a candle, and sweep the house, and seek diligently till she find it." Nor is this all, for, when the search has been successful, she stands in her door, and summons her friends, by clapping her hands, to share her joy. A friend of the writer once saw a crowd of women standing before a house in Nazareth, all clapping their hands, and uttering shrill cries of delight. She inquired the cause, and was almost startled to hear the reply of the dragoman, "She has called her friends and her neighbours to rejoice with her, for she has found the piece which she had lost."—*R. A. W.*

“*He goeth before them . . . they know his voice.*”—John x. 4.

“We may meet a shepherd walking at the head of his little flock. . . . The life of an Eastern shepherd is not exactly that of an English shepherd. Before sunrise every morning he starts out with his flock to seek pasture,* and walking before them, † leads them along the plain, or down into the valley, or up the mountain side, moving along slowly and quietly, sometimes, if the pasture is scanty, having to wander over many a mile in the course of the day. At noon he always seeks out some cool spring or fountain, where he and they may drink. Having satisfied their thirst, they all lie down and rest for two or three hours. ‡ Not unfrequently several flocks meet at the same spring, and lie down together for the midday repose. But when the heat of the day begins to lessen, we shall see one of the shepherds rise, and, giving his own peculiar call, walk away from the assembled flocks towards the green pastures. Immediately his own sheep, one by one, separate themselves from the rest and follow him, for they know his voice. No dog is needed to separate the flocks, and no sheep will be following the wrong shepherd.”—*Mrs. Macintosh.*

“*So they wrap it up.*”—Micah vii. 3.

A simple explanation of these words, which have perplexed many commentators, may be found in the fact that to this day, in the East, money is always “wrapped up” before being presented, as shopkeepers in our own country wrap up half-pence when giving change; and for public collections, or offertories, the coins given are folded up in paper. The prophet is here lamenting the wickedness of the people, “There is none upright among men;” and corruption had extended even to those in high places, “The prince asketh, and the judge asketh for a reward; and the great man, he uttereth his mischievous desire,” for the bribes for which he longs, and the people are compelled to give (as they still are in the East), “so they wrap it up,” i.e., their gift, ready for presentation to their greedy superiors.

* 1 Chron. iv. 39, 40. † Ps. lxxvii. 20; lxxviii. 52; lxxx. 1.
‡ Ps. xxiii. 2.

The Bible Class.

Notes on last month's Subject.

XXII.—THE USE AND ABUSE OF THE MEMBERS OF THE BODY.

THE amount of work done on this subject is very great.

The published result alone occupies over nine pages, and, from the introductory note, it appears that it is after all only a selection of the total amount done. We think that the study of any one of the five subdivisions could have afforded a sufficient field for the labours of the class, and certainly would be more than we have time to touch upon. A survey of the subject as given last month shews us that it is a perfect mine of suggestive subjects, and we are sure that our readers will derive far more profit from quietly reading it over than from any remarks we can make upon it here.

Without, therefore, attempting to unfold the subject we will confine ourselves to a few general remarks upon the various members of the body here spoken of.

The *eye* and the *ear* are the two entrances to the heart of man ; the *mouth* the *hands* and the *feet* are the three channels out of it, through which what is in it finds vent or expression. Bearing this in mind we can trace the course of thoughts both good and evil.

1. Eve saw	desired	took
The eye saw	the heart wished	the hand took
(the gate in)		(the gate out)
2. Lot saw	chose	journeyed
The eye saw	the heart chose	the feet journeyed
(the gate in)		(the gate out)

3. Job says (xxxi-7) "If my steps have turned out of the way, and mine *heart* walked (the *feet*, the way out) after mine *eyes*" (the way out of the heart.)

Into the Christian's heart then through Eye-gate and Ear-gate enter

The glory of the Lord	God's guiding voice
Unseen things	The words of Christ
Jesus in glory	The words of the wise
The words of God	The blessed hope of
Joy and gladness	Christ's appearing
The praise of God	The heavenly city

Once we see that the eye and the ear are the two inlets of the heart, we can understand that, if we would have our hearts full of Christ, we have but to have these two occupied with Him: "*Look*" Is. xlv. 22, and "*Hear*" Is. lv. 3. But when once Christ enters the heart He not only fills it, but it overflows, and when it overflows it finds a vent through one of the three channels of the *mouth*, the *hands* or the *feet*.

The mouth	witnesses	for Christ
The hands	work	for Christ
The feet	walk	after Christ

The *mouth* speaks truth and that which is good. Eph. iv. 25, 29.

The *hands* work the thing which is good, Eph. iv. 28.

The *feet* walk in love and light, Eph v. 8.

Over thirty varieties of Christian walk are detailed in our subject, and nearly the same number of various ways are given in which we may use our mouth or tongue to God's glory, while on, the other hand, two terrible lists are given as to the ways in which we are not to use these members.

When we consider that, whatever be the state of our heart, it is only through the members of our body it can express itself,

and when we remember that our actions and words really are the outflow of what is within, the immense importance of this subject will be seen. Hence the stress laid in Rom. vi. as to how we use, and to whom we yield, our members, inasmuch as through them and them alone, every bit of practical righteousness must be manifested. The old body, so long used in the service of sin, has got a new power to use it, even the new life of Christ; and it is for us to say practically how far, day by day, we deny ourselves (that is denying the use of the body to our old self), and let the life of Christ which is in us flow out of our mortal bodies to God's glory.

This Month's Subject.

The subject worked out for this month is :--

Resurrection as spoken of in the New Testament.

We are glad to be able to say that the number of papers sent in this month is considerably greater than has been the case of late, and we are pleased to see the handwriting of some who, we feared, had been obliged to discontinue their work.

We are inclined to attribute this, in measure, to the different class of subject selected, which has enabled us to allot to each member a shorter portion of Scripture to search through. We have been indeed occasionally reminded that the time allowed (less than a month) is not sufficient to enable some thoroughly to search through several books, especially of the Old Testament, which, as a rule, are not so well known, and we hope to bear this more in mind in future.

The resurrection of Christ

Was foretold by him to His disciples,

In general terms, Matt. xvii. 9; xxvi. 32; Mark ix. 9; xiv. 28.

As happening the third day after His death, Matt. xvi. 21;

xvii. 23; xx. 19; xxvii. 63; Mark viii. 31; ix. 31; x. 34;

Luke ix. 22; xviii. 33; John ii. 19.

Was announced by an angel, Matt. xxviii. 6; Mark xvi. 6.

After the resurrection He appeared to

The two Marys, Matt. xxviii. 9.

The eleven disciples in Galilee, Matt. xxviii. 16, 17.

Mary Magdalene, Mark xvi. 9; John xx. 16.

Two disciples, Mark xvi. 12; Luke xxiv. 15.

The eleven as they sat at meat, Mark xvi. 14; Luke xxiv. 36.

The disciples when Thomas was absent, John xx. 19.

The disciples and Thomas, John xx. 26.

The disciples at the Sea of Tiberias, John xxi. 1.

The apostles for forty days, Acts i. 3.

Peter, 1 Cor. xv. 5.

The twelve, 1 Cor. xv. 5.

Five hundred brethren at once, 1 Cor. xv. 6.

James, 1 Cor. xv. 7.

All the apostles, 1 Cor. xv. 7.

Paul, 1 Cor. xv. 8; ix. 1.

He had power (authority) to take up His life having laid it down,
John x. 17, 18.

Must have been witnessed by all the apostles, Acts i. 22.

Was the principal subject of the following addresses,

Peter at Jerusalem, Acts ii. 24—32; iii. 15—26; iv. 2.

Peter to the council, Acts iv. 10; v. 30.

Peter to Cornelius, Acts x. 40, as being shown to chosen witnesses.

Paul at Antioch, Acts xiii. 30—37.

Paul at Thessalonica, Acts xvii. 3.

Paul at Athens, Acts xvii. 31, 32.

Paul everywhere, Acts xxvi. 23.

The resurrection of Christ,

By God, Rom. iv. 24; 2 Cor. iv. 14; Gal. i. 1; Eph. i. 20;
1 Thess. i. 10; 1 Pet. i. 21.

By the glory of the Father, Rom. vi. 4.

By the God of peace—through the blood of the everlasting covenant, Heb. xiii. 20.

He is the firstborn from the dead, Col. i. 18.

The first begotten of the dead, Rev. i. 8.

Alive for evermore, Rev. i. 18.

His resurrection is spoken of in general terms in Rom. vi. 9 ;
viii. 34 ; xiv. 9 ; 2 Cor. v. 15 ; 2 Tim. ii. 8 ; 1 Cor. xv. 4.

Present effect of the resurrection of Christ to the believer :

Justification, Rom. iv. 25.

Fruit to God, Rom. vii. 4.

Raised together with Him, Eph. ii. 6.

Risen with Him, Col. ii. 12 ; iii. 1.

A lively hope, 1 Pet. i. 3.

Future effect of the resurrection of Christ to the believer :

Planted in the likeness of His resurrection, Rom. vi. 5.

Life with Him, 2 Tim. ii. 11.

The dead are raised by

The Father, John v. 21.

God, Rom. iv. 17 ; 2 Cor. i. 9.

The resurrection of believers is,

By the Spirit, Rom. viii. 11.

God, 1 Cor. vi. 14. 2 Cor. iv. 14.

They shall rise first, 1 Thess. iv. 16.

The following have been raised from the dead :--

Jairus' daughter, Matt. ix. 25 ; Mark v. 41 ; Luke viii. 55.

The dead, Matt. xi. 5 ; Luke vii. 22.

Many saints, Matt. xxvii. 52.

The son of the widow of Nain, Luke vii. 15.

Lazarus, John xi.

Tabitha, Acts ix. 40.

Eutychus, Acts xx. 12.

Resurrection was a matter of common belief among the Jews,

Herod, Matt. xiv. 2 ; Mark vi. 14—16 ; Luke ix. 7.

Luke xvi. 30, 31 ; Acts xxiv. 15.

Martha, John xi. 24.

But was denied by the Sadducees, Matt. xxii. 23—28 ; Mark xii.

18—23 ; Luke xx. 27-33 ; Acts xxiii. 8 ; and was proved by

Christ, Matt. xxii. 30, 31 ; Mark xii. 24-27 ; Luke xx. 34-38.

Ought not to be thought incredible, Acts xxvi. 8.

Resurrections spoken of ;

Of the just, Luke xiv. 14.

Of life, John v. 29.

Of judgment, John v. 29.

At the last day, John vi. 40.

The first resurrection, Rev. xx. 6.

The power of resurrection was committed to the twelve, Matt. x.8.

Faith in the resurrection,

Necessary, Rom. x. 9.

Abraham's, Heb. xi. 19.

A better resurrection, Heb. xi. 35.

The resurrection of Christ the keystone of the gospel, 1 Cor. xv.

On it depends the forgiveness of sins, verse 17.

The resurrection of the body,

Raised in incorruption, 1 Cor. xv. 42.

Raised in glory, v. 43.

Raised in power, v. 43.

Raised a spiritual body, v. 44.

“That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; if by any means I might attain unto the resurrection of the dead.” Phil. iii. 10, 11.

“The minute language of Scripture marks the distinction between the resurrection of the just, and that of the ungodly dead. This is only to be seen by a study of the Greek. The fact is that 35 times Christ is said to be raised not *from*, but ‘*out of*,’ the dead. So the resurrection of His people (when in contrast to the world) is also spoken of as ‘*out of*,’ not merely ‘*of*,’ as in general statements. This implies that Christ’s people, as Himself, are at their resurrection selected, taken out from the general mass, who stay till long afterwards in their graves. Most clearly is this in Phil. iii. 11 where for ‘the resurrection’ read correctly ‘the *out* resurrection’ that from among the dead (Gr.). The special resurrection of the saints (which alone can explain this exact distinction) was that for which Paul longed.”

Extracted.

Bible Queries.

All Bible Queries received by the 3rd, will be answered in June, all receive after, in July.

New Queries, Nos. 145-180.

Q. 145 What is the meaning of "the second sabbath after the first"? Luke vi. i. E. N.

A. Refer to B. S. vol. ii. p. 118, Q. 138, also to Jan. 1883, p. 8, Q. 1.

Q. 146. (1) How was it possible for Samuel to be disquieted by the witch of Endor? (2) In what sense could the least in the kingdom of heaven be greater than John the Baptist? Matt. xi. 11. F. E. T.

A. (1) The way in which the narrative is told in 1 Sam. xxviii. 11, 12, seems to show that the witch was as alarmed and astonished at her success as the king himself. We cannot for one moment suppose that the incantations of any witch could disturb the blessed dead, but we can well see how God allowed Samuel here to appear to Saul, just as in a far different scene, Moses and Elias talked with Christ. (2) Refer to B. S. vol. i. p. 141, Q. 434, also to B. S. Jan. 1883, p. 8, Q. i.

Q. 147. Why is not the altar of incense mentioned in Heb. ix. 2-5?

A. The "censer" is rendered rightly in the Revised Version margin "altar of incense." The word *θυμιατήριον* may mean "censer" but is used by Greek writers of the altar of incense. In 1 Kings vi. 22, it is said to be "by" or to "belong to" the oracle or Holy of Holies, but still it was *not* within the veil, though closely connected by the sprinkling of atoning blood with the mercy seat. It existed in Herod's temple, as shewn in Luke i. 11, and was there in the Holy Place. We can well see the spiritual beauty of our altar of incense being "within the veil" in the most holy place according to chap. x., but cannot understand why it is here placed literally there. If we take the word *θυμιατήριον* to mean censer, we cannot see why the altar is omitted. Will some one explain?

Q. 148. (1) Why did Jesus say "Go, and do thou likewise." Luke x. 37. (2) What does "The old is better" mean? Luke v. 39.

E. B.

A. (1) The man was seeking to justify himself by keeping the law, and was as yet unconscious of his inability to keep it. The Lord, after explaining its full force, left him to discover his own inability to be saved by his works. (2) The meaning is apparent, wine increasing in value according to its age.

Q. 149. (1) Is the "tabernacle of witness" the most holy place? (2) Did Moses go in to the Holiest without blood and not die? Numb. xvii. 7-8.

E. B.

A. (1) Yes. It appears so. (2) Yes. The blood was already sprinkled there, and Moses did not go in as a priest, but in his entirely exceptional position as the mediator of the old covenant.

Q. 150. Please explain Matt. xv. 5, 6.

A. The Lord here quotes from the Rabbinical traditions, which were to the effect that a form of words could absolve a son from his filial duties, as commanded by God's law.

Q. 151. (1) How could the Sadducees believe in God? In Acts xxiii. 8, we read that they "say there is no resurrection neither Angel nor Spirit," and our Lord said "God is a Spirit"? (2) Could not the Pharisees, at least in a great many things, be compared to the Roman Catholic priests of to-day?

E. J. G.

A. (1) The Sadducees did not believe in life after death, either in the form of angel or spirit. We do not believe they actually denied the existence of angels, as there is no record that they did, besides which their great boast was that they accepted the written law of God which so frequently speaks of angels. It is probable in this case that what the Sadducees disbelieved in were the Rabbinical traditions respecting angels, and also probably they questioned whether in that day they spoke to men. (2) We need not look so far as Romanism to find modern Pharisaism. Probably we shall find it nearer home.

Q. 152. (1) In what way is the wave offering a type of Christ, Num. vi. 20? (2) Why were the children of Israel to put their hands upon the Levites as commanded in Numb. viii. 10?

F. M. S.

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A. (1) Christ is our "peace" offering, and it was this which was here waved. (2) Laying the hands upon another meant frequently identification in the Old Testament. So here, inasmuch as the Levites were in place of the people as an offering to the Lord. In a similar way the man put his hand on the head of the burnt offering in Lev. i. 4.

Q. 153. Of what are the silver trumpets (Numb. x. 2.) a type?
F. M. S.

A. The public testimony of God as to the gathering and the journeying of the people. This testimony now gathers God's people around Himself and makes them go forward. All was done in communion with God in the Holiest. In war too, an alarm was sounded, God's testimony was proclaimed without fear, and God was with them. If we give a faithful testimony we have nothing to fear.

Q. 154. What is the practical application of Rom. xiv. 21?

A. To consider our brother's, and not merely our *own* conscience in our ways. We must avoid all occasions of stumbling others. To act otherwise is mere selfishness or worse.

Q. 155 (1) Josh. v. 9. What was the reproach of Egypt, and how was it rolled away? (2) Could Lam. i. 12, 13 be applied to our Lord on the cross?
J. K. MC. E.

A. (1) It appears to refer to the rite of circumcision. In Egypt the Israelites had largely fallen into the ways of the Egyptians, (Ezek. xx.) and the rite of circumcision had no doubt been neglected (Ex. iv. 25). (2) Primarily no doubt it refers to the sin of Zion, but, inasmuch as Christ bore all sin on the cross, it certainly may be applied in measure to Him.

Q. 156. Would it not be adhering closer to the scripture if Christians assembled in the evening to break bread?

J. K. MC. E.

A. The Lord's supper was originally instituted as such in connection with the Paschal supper, which had to be eaten between 4 and 6 p.m. Afterwards it appears to have been eaten by Christians on the first day of the week (perhaps at first every day). In Acts xx. 11 it was not eaten till day break, and since then the general custom has been to eat it in the morning. The severance of the Lord's supper, first from the passover feast (which was only annual), and next from the ordinary supper, combined with the in-

creased facilities afforded, when once the Lord's day became a day of rest from daily toil, may account for this change. Literally an evening assembly would be more Scriptural, but spiritually it seems fitter that this solemn act should be the first and most prominent event on the Lord's day.

Q. 157. What is meant by the "second veil" in Heb. ix 3? for in Exod. xxvi. we only read of one. M. H.

A. Exodus xxvi. speaks of two; one in verse 31, the other in verse 36.

Q. 158. (1) Are we to understand from Acts ii. 4. that all the disciples were "filled with the Holy Spirit and began to speak with other tongues," or only the apostles? (2) In the early days of the Church, was the descent of the Holy Ghost always accompanied by the gift of tongues; see Acts x. 44—46; xix. 6?

A. (1) Certainly: the whole body of disciples were together. (2) Probably, though it does not say so in Acts viii. 17.

Q. 159. (1) Explain 1 Cor. v. 10, especially the latter clause. (2) Does the latter part of 2 Cor. xii. 14 state a divine principle, or is it only an illustration drawn from home life?

E. M.

A. (1) One cannot avoid in business &c. contact with the world, both with ungodly and with immoral men, but it ought not to be so in the Church. (2) The apostle here touchingly justifies his conduct by an illustration from home life. He merely stated what was universally true.

Q. 160. Does the latter clause of Rom. vi. 12, apply to Christians? E.

A. Certainly, why not? We are not to obey the lusts of sin in our mortal bodies, but the will of God.

Q. 161. Referring to Q. 65 p.85, on Zech. iii.61 my difficulty is, that I cannot see the distinction here made between the false prophet of v. 3. and the one who says, "Those with which I was wounded in the house of my friends." E.

A. The alteration from "they" (verse 4) to "he" (verse 5) seems to shew that the subject is changed. The passage is a difficult one. The end of verse 5 is sometimes rendered--"Man has acquired me

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as a slave (or servant) from my youth." Verses 6 and 7 are clearly Christ, but it is not easy to see, in the mystical language of the prophet, where the transition is. It seems to be at verse 5.

Q. 162. Referring to Q. 66, does not Matt. v. 40 teach that one should not defend an unjust prosecution? E.

A. Certainly as far as *my* rights go. Christ may have *His* concerned, and we can quite understand circumstances occurring where a charge of evil or sin is made, that it would be right for the Christian to answer to the charge.

Q. 163. Explain Dan. xii. 2. Is this after the Millennium, and are those who awake to everlasting life, those who are saved after the Church is caught up? Are there more than two resurrections? H. C.

A. See B. S. vol. ii. p. 197, Q. 204, also B. S. Jan. 1883, p. 8, Q. 1.

Q. 164. (1) Does Matt. xviii, 23—35 refer to Christians? If so please explain ver. 34, 35. (2) Explain Heb. x. 38. (R. V.) IOTA.

A. (1) It means servants who rightly or wrongly take the place of Christians. Whether they are so or not is seen by their actions, but they are all taken on their profession and treated as servants. (2) There appears to be good authority for the "my." The sense is the same, only with the "my" it seems that God owns as His the righteous one who lives by faith.

Q. 165. Explain Heb. xi. 20. Did not Jacob obtain the blessing by falsehood and deceit, and how then did Isaac bless him and Esau, "by faith"? IOTA.

A. This refers to the moment when Isaac's will gave place to God's (read carefully Gen. xxvii. 33), and though deceived at first, in faith he sees God's hand in it all.

Q. 166. (1) What is the cross in Luke ix. 23? (2) Explain Phil. iii. 11. M. P.

A. (1) Suffering for Christ's sake (1 Pet. iv. 14), which every disciple must incur if he follows his Lord. (2) See B. S. vol. ii. p. 224, Q. 225, also B. S. Jan. 1883, p. 8, Q. 1.

Q. 167. Explain the differences in time of the crucifixion as given in Mark xv. 25, "the third hour," and John xix. 14, where the "sixth hour" was some time previous to the crucifixion. M. P.

A. The common and correct explanation is, that John speaks in Roman hours meaning 6 a.m.; Mark in Jewish, meaning 9 a.m.; the Jewish day beginning at 6 a.m.

Q. 168. Whom do the "beasts of the field (Deut. vii. 22.) typify? E.

A. If the land was laid waste all at once, the wild beasts of Palestine would rapidly increase.

Q. 169. If Paul was looking for the coming of Christ *at any moment*, as 1 Thess. iv. 17, and other Scriptures seem to show, how is it that he made provision for the saints in future? for instance see 2 Tim. ii. 2; iv. 3, 5; Acts xx. 28—31. Does he not here seem to direct their minds to a time that must intervene before His coming. J. K. MCE.

A. Paul does make provision for the future, and even foretells what will occur after his death, and that by divine inspiration; hence strictly speaking, he could not be looking to be caught up as we can now, who have no such revelation. Moreover it is quite probable that the revelation that was made to Peter (2 Pet. i. 14), that he should die and not be changed, was also made to Paul. We have nothing of the sort.

Q. 170. Why does Paul in Gal. ii. 9 say "seemed to be"? Were not James, Peter and John pillars of the Church? E. S. G.

A. The Revised Version makes it clear; "were reputed to be." No doubt is thrown on the fact.

Q. 171. Was Jephthah's daughter really sacrificed? I mean killed. The answer to Q. 309 vol. ii. does not make the case quite clear to me. E. S. G.

A. The margin in Judges xi. 31, reads "or" instead of "and." Jephthah's daughter was dedicated to God in being a virgin to her death. We do not believe she was offered up as a burnt offering. No human sacrifices were ever offered to God.

Q. 172. (1) Is there any special significance in the words "wounded him in the head." Mark. xii. 4? (2) Was or was not Judas present at the institution of the Lord's supper? F. M. S.

A. (1) It only seems to mark the progressive malice and boldness of the wicked husbandmen. (2) The older Christian writers

generally think he was, the more modern that he was not. We have not however seen any satisfactory explanation of Luke xxii. 21. We shall be glad to have any further light upon the subject.

Q. 173. (1) In Matt. the Lord's words are recorded "before the cock crow," in Mark "before the cock, crow *twice*" please explain. (2) Matt. xxvii. 9. is there any explanation of the insertion of the word "Jeremy," the quotation being from Zechariah?

F. M. S.

A. (1) They are not contradictory; Matthew may have omitted the word "twice." (2) One version omits the word "Jeremiah," but the better explanation appears to be that the division of books containing the prophecy of Zechariah was known by the collective name of Jeremiah, that being the book with which it commenced

Q. 174. What was the cause of the change of colour of the manna in Numb. xi. 7. (where we read it was yellow like the bdellium) from the white which we find was its colour Ex. xvi?

F. S. M.

A. It does not say it was yellow, but like bdellium. No one knows what this was; some think a pearl is meant, others crystal.

Q. 175. What is having the heart sprinkled from an evil conscience, Heb. x. 22? Is it the practical walk? M. P. L.

A. It is rather the position in which the blood of Christ has set us, see 1 Pet. i. 2.

Q. 176. Is "the day" in Heb. x. 25. the time of the Lord's gathering us to Himself?

M. P. L.

A. Yes, speaking exactly; or generally, the day of the Lord.

Q. 177. On page 94 it says "There is therefore no Scripture to show that the ark took any long time in building." Is this correct? I have referred to three or four Bibles and I find by the margin the command to build the Ark was given in or about 2448 B.C., and they entered the ark 2349 B.C. This giving 99 years. The command to build the ark is given in Gen. vi. 14, and the particulars for building the same in verses 15 and 16—whereas the fact of Noah's sons being married comes in the 18th verse, and I cannot see one word to prove that they were all married before God commanded Noah to build the ark, and further if we were to accept your correspon

dent's idea on this point how would you reconcile that with 1 Peter iii. 20.—“When once the *long suffering* of God waited in the days of Noah while the ark was a preparing.” Where would the long suffering come in, if only a short time was occupied in the preparing? As to “Lamech living to within five years and Methusaleh till the very year of the flood,” I cannot see that that proves anything.—My desire in raising this point is if possible to arrive at the truth.

G. B.

A. It seems that you consider the building of the ark probably extended over about 120 years, that being the time that the long suffering of God (1 Pet. iii. 20) is generally supposed to have waited, and in support of this you quote the chronology which fixes the time at about 99 years; and that further you disagree with the statement that there is no Scriptural proof that the ark took any long time in building. We will first of all consider on what grounds the idea of its taking 120 years rests. The chronology is arranged with obvious exactness to support the idea of 120 years. Thus in Bagsters' large Bible we find verse 14, .C. 2469, ch. vii. 1, B.C. 2348, an amount of exactness which if reliable would settle the question. It is clear, however, that this chronology does not so much represent the dates when these events occurred as the relation between them according to a preconceived theory based on verse 3. Our present question is, Is this theory true? We may therefore consider the chronology only as representing probably Archbishop Usher's opinion. The second objection that the command was in ver. 14, and that Noah's sons are not named till ver. 18 does not appear of much value, if the whole was spoken on the same occasion, and we think every careful reader of ver. 13—21 will see that it is one continuous address. It is therefore clear that when God ordered the ark to be built He spoke of Noah's sons *as being already married*.

Now if we are to accept (not Bagsters' chronology but) the word of God) not one of them was even born at this time, for the flood came in Noah's 600th year, and he was 500 years old before he begat his three sons. The reason of his being so advanced in age is obvious when we consider how desirable it was that his sons who had to repeople the earth should still have a long span of life before them when they came out of the ark. Now these three sons were probably born at different times. Japheth therefore would not be born till considerably *less* than 100 years before the flood, and the language of ver. 18 (plainly fulfilled in vii. 7) seems to shew that even Japheth was then married. The youngest marriage hitherto recorded is that of Enoch at 65 years, the average age (excluding Noah's) being a little over 103 years. If we allow that Japheth was born 5 years after Shem and married at 65, this brings us

to within 30 years of the flood. In reference to verses 3, 4, 7 it must be remarked that they were addressed to no one. Verse 3 too is in direct contrast to ver. 13. There God yet gave man 120 years (some think the verse means his days were shortened to 120 years henceforth), in verse 13, the end of all flesh had at last come, and the most apparent reason why even this was announced to Noah was to give him time to prepare an ark for the saving of his house. The whole language of the passage (esp. ver. 17) is as speaking of a near event. The passage in 1 Pet. iii. 20 speaks of the longsuffering of God waiting, and 2 Pet. ii. 5 speaks of Noah as a preacher. If we accept the fact that 1 Pet. iii. 19 means that he preached by Christ's Spirit to those spirits, afterwards in prison for their disobedience to the message, this plainly limits the time of the longsuffering here alluded to, to a period subsequent to Gen. vi. 14. There is no mention of 120 years.

Q: 178. Why is it that according to 1 Kings xv. 1. 7, Abijam king of Judah seems to have been a wicked king, while in 2 Chron. xiii. he appears in a much better light?

E. B.

A. You will find that this is the case in Chronicles with other Kings beside Abijam. The Kings give us the general and public history of Israel in connection with God's government, Chronicles rather the history of the same period, under the aspect of the blessing and grace of God in connection with the house of David, exhibiting only such faults as require to be known to understand the grace.

Q. 179. (1) Does "that day," John xiv. 20, refer to the descent of the Holy Ghost? (2) What is the meaning of "have erred concerning the faith," 1 Tim. vi. 21? M. P.

A. (1) Probably, in its fulness. (2) It means having left the faith, being led away by false science. Instances of this are very common now.

Q. 180. Why are ten women spoken of in Lev. xxvi. 26?

M. P. L.

A. Because ten among the Jews formed a company, hence ten virgins, &c.

Notes on Former Queries.

Q. 378. p. 52. Will the Editor kindly tell us whether F. L. P.'s answer to D. T. C. is right? *Why* should the overcomers of *one* church (Laodicea) move into Philadelphia? The four last churches go on to the end, and we do not see that their overcomers move into Philadelphia. Moreover, what does F. L. P. mean about no overcomers being found in Laodicea, see Rev. iii. 21. "To him that overcometh will I grant to sit with me in my throne," &c. Why does F. L. P. say that in Philadelphia *all* are overcomers? The promise *there* is *individual* as everywhere else. "Him that overcometh will I make a pillar," &c. Rev. iii. 12. Lastly does F. L. P. refer to salvation when he says about verse 20 (chap. iii.) that "the mighty word *if* keeps the door open for "any man" to repent and be saved. I always thought that the promise of John xiv. 23, and Rev. iii. 20, referred to fellowship with Christ, and was addressed to believers. I fail to see there a sort of gospel preaching. Is it possible that one of the seven assemblies according to F.L.P. was composed *only* of false professors. Which of us is mistaken, F.L.P. or myself, and will the Editor kindly set us right? E. B.

A. We are glad to have further remarks on the interesting subject which appears by no means settled either by D. T. C. or F. L. P. In the first place in our vivid application of these churches to the present day, we all seem to have forgotten that there ever were *actual* churches at Philadelphia and Laodicea, and that to ask a man because he was faithful in Laodicea to go and live at Philadelphia some 50 miles away is obviously unreasonable. It may be replied this is not what D. T. C. meant, but it is clear that such would be the case if the thought were carried out. If it be true that spiritually, as E. B. positively states, the four churches go on till our Lord's return, it is plain that those who answer to Philadelphia are a godly company, while those who are overcomers in Laodicea are individuals in an ungodly one. It would certainly appear that those who persevered in Philadelphia in keeping separate from Thyatira and Sardis on the one hand, and from Laodicea on

the other, would be overcomers (though not of anything in Philadelphia), hence the force of F. L. P.'s remark. We cannot however agree with him that in Laodicea there are no overcomers, nor in his giving to verse 20 a simple gospel interpretation.—Ed.

Q. 96. Eccles. v. 20. The writer, having shewn the abuse of wealth by covetousness, shews (ver. 18,19,) the contrary use thereof, and then comments or reasons (v. 20) *that* the good man's days shall quietly pass away *without sad remembrances*, (or with little thought), *for* God giveth him comfort, "The happy man finds life short, enjoys its good things thankfully, and waits for the better life beyond." H. S.

P. 92. With regard to some remarks by A. R. C. in reference to Rev. iv. 7, while I do not see any Scripture for the fancy, it is curious that it was adopted by the Roman Catholic church, as may be seen by the living creatures put beside the evangelists in their churches, in pictures or statues. I have an old picture where the four evangelists are so drawn. A. M. H.

Notes and Jottings.

A correspondent (W. H. M.) sends the following note on a remark in p. 107. "The following explains how the rainbow *was not set* in the cloud till Noah's time. There was no rain till the flood, (see Gen. ii. 5) consequently no rainbow. The first mention of rain upon the earth is in Gen. vii. 14. It was *then* the windows of heaven were opened. It may be objected that rain was necessary to the growth of plants &c., and so must have been before, but in Gen. ii. 5, we are told that a mist went up and watered the ground, and it is most probable that the earth was so watered until the flood. Is it not suggestive that what first descended in judgment, now descends in blessing (Matt. v. 45)? so for the Christian the fierceness of the judgment of God borne by him in Christ (the ark), condemning totally sin in the flesh, becomes now his blessing when applied practically to that flesh in delivering him from it and its evil fruits, and setting him free to bring forth fruit unto God."

Bible Notes.

Bible Outlines.

III.—GENESIS IX.—XIV.

In chap. ix, we find (ver. 3) life given for food, and government placed in measure in the hands of man (ver 6). We also have the bow in the cloud, (for the bow without the the cloud, see Rev. iv.) the sign of God's covenant. We then have the first mention of the sin of drunkenness (ever since such a terrible scourge to our race) and Noah falling in the midst of the blessings with which he was surrounded.

Ver. 26 may be read, "Blessed of the Lord God is Shem; God shall enlarge Japheth, but He shall dwell in the tents of Shem."

We find first Shem, in whose family the covenant was to be established, and God to be in relationship as Jehovah, next Ham the servant, and last, though eldest and proudest, the Gentile Japheth.

In the details in chap. x. Japheth is given first.

In chap. x. we find seventy nations, viz: Japheth 14; Ham 30; Shem 26; in accordance with Deut. xxxii. 8, for Israel numbered at first seventy souls, See Gen. xlvi. 27. The seventy disciples sent out by Christ the second time may refer to the preaching to these seventy nations before the millennium, just as the twelve sent out previously refer to the twelve tribes of Israel. We also see power established in Nimrod, the centre of whose kingdom was founded in Babylon. See Micah v. 6. Thus the place of judgment becomes the seat of the appointed power, but there was no common centre or rallying-point for the human race. This centre should have been in God,

but men having turned their backs on him, seek (chap. xi.) to make one for themselves. Babel was not built, as imagined, to escape from another deluge, but as a centre apart from God. This God could not allow. Hence "let us build" becomes "and they left off to build;" "let us make a name" results in the name being called Babel—confusion; while the fear of being "scattered abroad" results in "the Lord scattered them abroad."

xi. 9. This was overcome in grace at Pentecost.

xi. 29. "Iscah" here is probably "Sarah." We have here also the rapid shortening of men's ages.

At the close of this chapter too, idolatry, comes in (Joshua xxiv. 2). Man had been disobedient, murderous, full of corruption and violence, drunken and apostate, but not until now do we definitely arrive at the fearful evil of idolatry. Satan, seizing the idea of God in men's minds, placed an idol before them and so men worshipped devils under the idea they were God. For those idols were demons (1 Cor. x. 20. see Deut. xxxii. 17). Here it had even contaminated Shem's family so that the earth, as such, had not only entirely departed from God, but set up Satan in His place, and thus man's very religion and worship now most deeply corrupted him. From chapter xii. a new order of things begins—the calling by God out from all this fearful evil of a people for Himself.

From this twelfth chapter we have unfolded in detail the way in which God called a solitary man out from the rest of the world; and how he became the head of an elect nation destined throughout the long course of the world's ages never again to mingle on equal terms with the rest of the world's stream. We have seen the earth re-peopled by nations after the deluge, and we have also seen them scattered abroad over the face of all the earth, and further even in the family of Shem already given up to idolatry (Joshua xxiv. 2.) From this point therefore there is a marked change in God's dealings. He called

out a man, and in him a people who are to be entirely separate from the world at large, *unto God*. God's voice here came to Abraham summoning him to leave his country and his kindred and his father's house, and to enter on a life of faith, resting solely on the word and promises of God.

Speaking in rather more detail, we may notice the three-fold call and the threefold blessing. If Abram is called to give up his *nationality*, God will make of him a great *nation*, if his *family*, it is that all *families* may be blessed through him, and if he gives up his descent and *name*, God will begin a new line in him and make his *name* great. God is never our debtor. We are all aware how in his first step in this new path Abram broke down, but we may not stay to do more than suggest the valuable lessons that may be learned from a comparison of xi. 31; xii. 5 and Acts vii. At first Abram only broke one of the 3 links, that of his country; in verse 5 he breaks with his relations gradually; but not until xiii. 11 is he clear of the last link with his father's house.

And now when Abraham arrives in Canaan, he gets possession of nothing, for all must still be of faith, and when in the promised land itself, he has but his altar and his tent, touching expressions of his links with heaven and with earth. The grand moral effect of this on Abram's soul is detailed for us in Heb. xi. His eyes are lifted from earth to heaven, and he sees by faith the better country. So with us, though we come into the church here below, there is no possession yet, nothing but the path and energy of faith, and the heavenly place before us.

God called Abram *by His glory* (Acts vii.) into the path of faith, and when there further reveals His ways (ver 7), producing communion and worship. The rest of the chapter is a history of Abram's personal events of faith, his path in Egypt being marked by foolish subterfuges of his own devising instead of confidence in God's power. How often our faith thus breaks

down in trying details, when suddenly presented, though strong enough to sustain us as to our general path.

From ver. 8 to xiii. 4 Abram had no altar. Indeed it is not possible to walk in our own ways, and at the same time to be in communion with God.

In chapter xiii we see that sooner or later the difference must show itself between the true believer, who walks by faith and the believer (true it may be) who rests on another's faith, not his own. The worldly minded believer, Lot, still clung to the ease at least of the world, and when once he acts for himself he shows his true tastes. He lifts up his eyes, moved by his own will, and sees what seems Canaan, but which was soon to be the scene of God's judgments. It was like Egypt (the world) though not bearing its name, and Lot seeks thus to combine the heavenly calling with a worldly career—a path that can bring only chastening on every true believer who makes the same attempt. Abram, on the contrary, does not lift his eyes till told to do so by God, and gets the promise of God renewed, and dwells in Hebron (friendship or society) in communion with God. Observe Lot had a tent, but never an altar, Abraham had both; the force of this we shall see further on.

The battle in chapter xiv., followed by the appearance of the royal priest Melchizedek, doubtless foreshadows the great final battle of the kings of the earth against the Lamb (see Dan. ii. and vii. and Rev. xvii.), subsequent to which He who is after the order of Melchizedek will come forth with blessing to Israel, typified here doubtless by Abraham.

The four great Gentile kingdoms will all, as we know, be represented in the battle, hence the significance of Amraphel king of Shinar, *i.e.* *Babylon*, Chedorlaomer, king of Elam (Heb. form of *Persia*) Arioch, king of Ellasar (Sept. Hellas, *Greece*) Tidal, king of nations (*Rome*, mistress of the 10 subkingdoms of Christendom.) In Melchizedek (righteousness) king of

Salem (peace) we see, as we have said, the One in whom alone "righteousness and peace have kissed each other" Ps. lxxxv. 10. Separate and indeed contrary until the cross, (for righteousness demanded from man could never bring peace) *there* both met. Divine righteousness being then satisfied in Christ, peace is proclaimed through Him to all. This Melchizedek *as a priest* is without beginning of days, or end of life, without father and without mother (Heb. vii.) therein contrasting with the Aaronic priesthood, which depended solely on genealogical sequence; hence he was fitted to foreshadow the eternal priesthood of his great Antitype. The deep moral lesson to be learned from the fate of one whose tent outside Sodom had already been changed for a house in it, are too obvious to need pointing out. Well for us if in danger (as we surely all are in measure of following in Lot's footsteps), we take to heart the solemn warning as to the result of a christian leaving a life of faith for the ease and favour of this world.

Expository and Practical.

Bible Conversations.

Queries, expositions, comments original or selected, references of all sorts, parallel passages and other notes on Romans ix. can be sent by any subscriber, addressed "B. C." Editor of B. S., 27 Paternoster Square, E. C., on or before the 25th instant.

All communications must be brief and pointed, diffuse commentaries on the whole Scripture being avoided. The papers sent may be shortened, or omitted wholly, or in part, at the discretion of the Editor. No communications can be returned, but each will be acknowledged at the head of the Conversation.

Communications have been received from E. B.—A. E. W.—Nemie.—C. H. P.—E.—Yod.—G. K. B.—Iota—D. T. C.—E. M. B.—E. H.—T. H.

ROMANS VI.

E. M. B.—In all the questions (in this Epistle) suggested to the mind of man, and all the inferences drawn by the reason of men, we find as expressed in ch. xi. 4,—“What saith the *answer of God* to him?” Ch. vi. gives us two of these questions and answers.

Q. What shall we say then? Shall we continue in sin that grace may abound? (vi. 1.)

A. How shall we that are dead to sin live any longer therein? (vi. 2.)

Q. What then? shall we sin because we are not under the law but under grace?” (vi. 15.)

A. Being made free from sin ye became the servants of righteousness. (vi. 18.)

The following are a full list of God’s answers to man’s questions contained in Romans ;

Q. What advantage then hath the Jew? or what profit is there in circumcision? iii. 1.

A. Unto them were committed the oracles of God. iii. 2.

Q. What if some did not believe? Shall their unbelief make the faith of God without effect? iii. 3.

A. Let God be true but every man a liar. iii. 4.

Q. Is God unrighteous who taketh vengeance &c. ? iii. 5.

A. How then shall God judge the world? iii. 6.

Q. If the truth of God hath more abounded through my life unto His glory why yet am I also judged as a sinner? iii. 7.

A. Whose damnation is just, iii. 8.

Q. Are we better than they? iii. 9.

A. Jews and Gentiles are all under sin, iii. 9.

Q. Where is boasting then? iii. 27.

A. It is excluded by the law of faith, iii. 27.

Q. Is He the God of the Jews only? Is He not also of the Gentiles? iii. 29.

A. Yes of the Gentiles also, iii. 29.

Q. Do we then make void the law? iii. 31.

A. We establish the law. iii. 31.

Q. What shall we say then that Abraham . . . hath found? iv. 1.

A. Abraham believed God and it was counted unto him for righteousness, iv. 3.

Q. What shall we say then? shall we continue in sin that grace may abound? vi. 1.

A. How shall we that are dead to sin live any longer therein? vi. 2.

Q. What then? shall we sin because we are not under the law but under grace? vi. 15.

A. Being made free from sin, ye became the servants of righteousness, vi. 18.

Q. Is the law sin? vii. 7.

A. No. It detects sin. The law is holy &c. vii. 12.

Q. Was then that which is good made death unto me? vii. 13.

A. Sin . . . working death in me by that which is good; that sin by the commandment might become exceeding sinful, vii. 13?

Q. Is there unrighteousness with God? ix. 14.

A. He saith to Moses I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion, ix. 15.

Q. Why doth He yet find fault? For who hath resisted His will? ix. 19.

A. Shall the thing formed say to him that formed it, why hast thou made me thus? ix. 20.

Q. Hath God cast away His people? xi. 1.

A. There is a remnant according to grace (xi. 5.) All Israel shall be saved, xi. 26.

Q. Have they stumbled that they should fall? xi. 11.

A. If the casting away of these be the reconciling of the world, what shall the receiving of them be but life from the dead? xi. 15.

G. K. B.—From verse 1—14 sin is looked at as the old master; from 15—23 it is looked on as the old nature. We have here deliverance from its *power*, as we have already had from its *guilt*. The latter answers to the Passover, the former to the Red Sea.

Yod.—This chapter shews that while we are freed from the consequences of sin (ch. v.) we must not go on sinning, for we are virtually dead to sin (though sin be still in us), and thus free to serve the living God.

Ed.—Yes, and it shews that, although already in possession of the righteousness of God, practical righteousness, which is the theme of the chapter, is also required.

E.—Is not this chapter the practical application of the latter half of chap. v.?

C. H. P.—We are said to be “dead to sin,” “dead to sins” “dead to the law,” and “crucified to the world.” The Authorised Version in the various passages that refer to our death, burial and resurrection with Christ speaks of our present condition, the Revised Version of a past action; which is right, and what is the difference? For instance:—

A. V.	R. V.
We are dead to sin	We have died to sin
We are buried	We were buried
We are circumcised, buried, risen	We were circumcised, having been buried, were raised.

and many other passages.

Ed.—The Revised Version is undoubtedly the more correct and represents the fact, the Authorised Version rather presents the result of that fact.

Yod.—Verse 3 reads Revised Version “Or are ye ignorant that all we who were baptized into Christ Jesus were baptized

into His death?" This shews more clearly than the Authorised Version that it was not only some who were baptized but all.

E. B.—Is this the same as 1 Cor. xii. 13?

Ed.—Surely not. The Spirit baptized into Christ's body. Water baptism is unto Christ's death.

Yod.—Is there not something of Ephesian truth in ver. 4?

Ed.—We do not get union with Christ here, or sitting in Him, or our place in the heavenlies, so characteristic of Ephesians. Observe the difference between "hath" and "are," and "should" (conditional). Whenever it is a question of what Christ or God have done for us, it is a certainty, and is "hath" or "are." When it is a question of our actions there is an "if" and it is "should."

G. K. B.—I notice that our resurrection with Christ is not spoken of here. The old man, or old nature, is a judged and *crucified* thing, not merely dead. It came to its judicial end on the cross. In Christ's death, as Christians, we have professedly taken part, so that death to sin is our settled portion down here. In this chapter we have the *water*, in ch. iii. the *blood*, and in ch. viii. the *Spirit*, and these three agree in one. See 1 John v. 8.

C. H. P.—What is the meaning of "that the body of sin might be destroyed," also "putting off the body of the flesh," Col. ii. 11.

G. K. B.—"The body of sin" means sin as a whole; "destroyed" means annulled, rendered powerless; "freed" means justified or cleared.

E. B.—As to verse 7 see 1 John iii. 9, Gal. v. 16.

E. M. B.—Are we not prone (practically) to disbelieve that the flesh is crucified? and, as the result of not shaping our thoughts from the Word of God, we *fight and war* with the old nature. I do not believe a man is crucified if I am fighting with him. To overcome the flesh one must bring in the Holy

Ghost, and the Holy Ghost brings in the cross. I should like to know exactly in what sense we are dead.

Ed.—Verse 9 shews it refers to our old nature. It is a fact true before God, but only true to faith as far as regards our experience.

G. K. B.—The righteousness and holiness in this chapter are both practical. As to verse 14 we see the law does not give power, but grace does.

Iota.—Is verse 14 a promise or a command?

Ed.—It is neither exactly, it is a statement of the effects of grace in contrast to law, and is made good to those who walk by faith. Observe, in principle we are dead to sin, in practice it has no power.

D. T. C.—What a pitiable description is given in verses 16—21 of the “servants (*slaves*) of sin,” who have rejected the positive enjoyment and perfect liberty of God’s service to sink into abject bondage to the power of sin! Whilst priding themselves on acting in freewill, they are but the very slaves of their own passions, the unresisting tools of Satan, yielding to him the ready obedience which, in utter wilfulness, they deny to God. As an old writer quaintly puts it, “Much discourse hath been spent, and much ink hath been spilt upon the debate of free-will; but truly all the liberty it hath, till the Son and His Spirit free it, is that miserable freedom the apostle speaks of, “When ye were the servants of sin, ye were *free from righteousness.*”

Iota—I think ver. 18 is translated better in the Revised Version. “But thanks be to God, that whereas ye were servants of sin, ye became obedient from the heart, &c.

E. M. B.—In verse 16 we have yielding to a *person*. Ver. 19 yielding to a *principle*. There are two claimants for our obedience. Him “whose right it is,” and a usurper. With full purpose of heart the latter should be dethroned, and the diadem given to Him who is worthy. “The *time past* of our

life may suffice us to have wrought the will" (1 Peter iv. 3) of the old master whose wages are death (vi. 23) *Now* we do not want to live for any but *one will*.

Ed.—A practical commentary on this chapter may be found in the latter half of Eph. iv. and beginning of ch. v.

E. M. B.—It is not as easy for the divine nature in us to yield to God and righteousness, as for the old to yield to sin and Satan.

Ed.—Surely, only you must remember that the latter has the advantage of being the first in possession of the members of our bodies.

E. M. B.—In verses 21, 22 compare v. 19—23, contrasting "the works (plural) of the flesh" with "the fruit (singular) of the Spirit"—"fruit unto holiness." It is one unbroken cluster and not to be divided (Gal. v. 22-23). Surely the reason why we bring forth so little "fruit unto God" is because we give ourselves so little up to Him in whom our fruit is found, and because we do not cease from our own works and let Him work in us, Phil. ii. 13. Heb. xiii. 21.

Iota.—I like the Revised Version best in ver. 23. "But the free gift of God is eternal life in Christ Jesus our Lord."

T. H.—These words are indeed a glorious summing up of these chapters to the believer.

Ed.—Yes, Jesus takes our wages and we get "God's free gifts." There are still one or two general points to take up in this chapter, but we must leave them now till our next reading, as this is already prolonged beyond our usual limit.

(We have no space for Romans vii. this month.)

Historical and Illustrative.

The Former Glory of the Temple.

“Thou that dwellest between the Cherubim, *shine forth.*”

As the godly Israelite of old gazed upon Jerusalem, it was not simply the architectural beauty of the palaces of Zion, nor the surpassing beauty and magnificence of that “holy and beautiful house,” which stood upon Mount Moriah, that caused him to pronounce “the beloved city” to be “the perfection of beauty.” Nor was it simply the intrinsic value of the gold, the silver, and the costly stones which adorned and were contained within the Temple, that constrained him to confess the “city of God” to be “the joy of the whole earth.”

Why did his soul “long” and “faint” for the courts of the Lord? Because the beauty of the Lord was seen within the precincts of the city God had chosen, to put his name there, because the Lord’s presence was manifested in His holy Temple. What had been the value of all its gold and silver, if the Lord had not deigned to manifest His presence, in the house called by His name?

Before we proceed, however, to speak of the glory which Jehovah caused to fill Solomon’s Temple, it may be well for us to observe how the Lord had previously manifested His presence on earth.

By a “voice” Adam and Eve were made aware of the Lord’s presence in Eden. The earliest allusion to the Shekinah glory appears to be the “smoking furnace,” and “lamp of fire,” which Abram saw pass between the divided carcasses, in ratification of the covenant which the Lord made with him concerning his seed (Gen. xv. 17). Jacob saw a glorious ladder which reached up to heaven, and Moses beheld the burning

bush. We must not, however, dwell upon these, nor more than mention the "thunders and lightnings," the "thick cloud" and the "voice of a trumpet exceeding loud," which attended the Lord's descent upon Sinai in fire. For the people were not suffered to break through, to gaze, while the glory of the Lord abode upon that mountain. Even Moses might only gaze upon the "back parts;" after seeing which his face shone so that Israel could not behold him unveiled.

We now particularly refer to that cloud, by means of which Jehovah led Israel through "the great and terrible wilderness"; to that pillar of cloud and of fire, which was at once the guide, the shield, and the confidence of Israel. Above the Tabernacle it appeared as a pillar of cloud, but within the Holy of Holies, over the Mercy-seat, the brilliancy of its glory was so exceeding great that, when the high priest entered within the veil to sprinkle the blood of Atonement, it was necessary that a cloud of incense should ascend between himself and that glory, lest he should die (Lev. xvi. 12, 13).

But the glory departed from Israel! 1 Sam. iii. 3. evidently refers to a period when the cloud was no longer outwardly discerned by Israel. And a brief comparison of the entire verse with Lev. xxiv. 2—4, will, doubtless, be sufficient to convince the reader that 1 Sam. iii. 3 does *not* refer—as many have supposed—simply to the light of the seven lamps of the golden candlestick, which stood without the veil. If any one of these lamps went out, a priest might soon restore its light; but when Jehovah withdrew the glory which shone "where the ark of God was," it was beyond man's power to restore this. Before the Lord "forsook the tabernacle of Shiloh"—before the dying wife of Phinehas named her babe, "Ichabod"—the Lord "came, and stood, and called, Samuel!" which child He established to be a prophet of the Lord.

The glory had departed would it ever return? To discover how intensely the godly Israelite longed for the restoration

of the glory—how vehement was his desire that Jehovah would once more mercifully “cause His face to shine” upon Israel, we have only to turn to Psalms lxvii. lxxx. &c.

This was the one great desire of the thousands who were assembled within the courts of the Temple, upon the day of its dedication.

The ark had been borne into its resting place, and “the song of the Lord” was being sung, when the house was filled with a cloud. “Then said Solomon, The Lord hath said that He would dwell in the thick darkness.....But will God in very deed dwell with men on earth? Behold heaven and the heaven of heavens cannot contain Thee; how much less this house which I have built!”

They behold the “thick darkness”! Will He “that dwellest between the cherubim, *shine forth*”?

When Solomon had made an end of praying, “fire came down from heaven, and consumed the burnt offering” &c. and “the glory of the Lord filled the house.” And when all the people saw “the fire,” and “the glory of the Lord upon the house”—that glory which had been the joy and confidence of their fathers, and the terror and dread of former enemies of Israel (Ex. xiv. 24); that glory which once and again had appeared at the door of the tabernacle, when Israel’s backslidings in the wilderness called forth instant judgment—that glory now displayed in grace,—with one accord “they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the Lord, saying, “For He is good; for His mercy endureth for ever.”

That glorious manifestation of the Divine presence in the Temple was, to Israel, a pledge of the fulfilment of Jehovah’s gracious promise:—“This is my rest for ever: here will I dwell for I have desired it.”

Well might they sing in rapturous strains,
“The Lord is in His holy temple.”

Well might their hearts overflow with joy, as they hereafter sing one to another :—

“ O come, let us sing unto the Lord ;
Let us make a joyful noise to the Rock of our salvation.
Let us come before His presence with thanksgiving,
And make a joyful noise unto Him with psalms.

O come, let us worship and bow down ;
Let us kneel before the Lord our Maker.
For He is our God ;
And we are the people of His pasture,
And the sheep of His hand.”

It was the knowledge that the Lord was present in that Temple, that caused the godly Israelite to count one day, spent in the courts of the Lord, “ better than a thousand” spent elsewhere, that enabled him to confess the one desire of his heart to be that he might dwell in the house of the Lord all the days of his life, “ to behold the beauty of the Lord, and to inquire in his Temple,” that constrained him, in the privacy of his own house, to worship towards God’s Holy Temple.

Would the Shekinah glory—so graciously restored to Israel—abide upon and continue to fill the Temple at Jerusalem? “ The Lord appeared to Solomon by night, and said unto him, I have heard thy prayer, and have chosen this place to myself for an house of sacrifice. . . . Now have I chosen and sanctified this house, that my name might be there for ever ; and mine eyes and mine heart shall be there perpetually.” By this *unconditional* promise, Jehovah assured Israel that He would ever be present in the place which He had chosen to put His name there. We also read in Ps. cxx xii. 13, 14 :—

“ For the Lord hath chosen Zion ;
He hath desired it for His habitation.
This is my rest for ever ;
Here will I dwell ; for I have desired it.”

We will not now linger to meditate upon these ; for in a subsequent paper, if the Lord will, we shall have occasion again to refer to them. We therefore pass on, without delay, to notice that the *unconditional* promise contained in 2 Chron. vii. 16, is immediately followed by a *conditional* promise specially relating to the throne of the kingdom.—If Solomon and his successors failed not to serve the Lord there should not fail of them a man to be ruler in Israel.

This again is followed by a most solemn warning :—“But if ye turn away, and forsake my statutes and my commandments, which I have set before you, and shall go and serve other gods, and worship them : Then will I pluck them up by the roots out of my land which I have given them ; and this house, which I have sanctified for my name, will I cast out of my sight, and will make it to be a proverb and a by-word among all nations. And this house, which is high, shall be an astonishment to every one that passeth by it ; so that he shall say Why hath the Lord done thus unto this land, and unto this house ? And it shall be answered, Because they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them : therefore hath he brought all this evil upon them.” The foregoing warning, while it in no way conflicts with the *unconditional* promises (as to the abiding presence of Jehovah in Zion) which have already been referred to, was sufficient testimony to Israel to the effect that if they hereafter proved unfaithful to Jehovah, not only should the glorious manifestation of the divine presence be withdrawn from the Temple, but the very calamities which should overtake that building should witness among all nations that Israel had forsaken the Lord, and had served other gods.

(*To be continued.*)

Historical Introduction to the Epistles.

I. THE COLOSSIANS—*continued.*

THE five points to which we drew attention in our last article on this subject, as illustrating the errors into which the Colossians were apparently being drawn, may be divided broadly into two classes; first, errors derived from the heathen, and secondly, those derived from the Jews. In this manner we may perhaps most conveniently consider them; bearing in mind, however, that in certain points the distinction cannot be drawn.

1st. *Errors as to the person of Christ.* “In Him dwelleth all the fulness of the Godhead bodily” (Ch. ii. 9. also i. 19), an expression to which we have drawn attention in speaking of the first chapter. He was the full manifestation of all that God is—all abiding in Him, finding its full expression in Him, and revealed through Him. We must notice particularly the word “bodily”: in no mystical sense, but in all verity, in the person of our Lord here on earth, dwelt all the fulness of the Godhead: “the Word was made flesh.” If He cast out devils, it was by the Spirit of God; if He wrought miracles, it was the Father who dwelt in Him; and notice His own words to Philip, “He that hath seen me, hath seen the Father.”

To us the expression quoted above may seem a simple one, one that carries with it its own meaning without question, even if we find it difficult to express it in our own words in more detail; but it was not so to the Colossians and early Christians generally. We do not know from any writings which have been handed down to us, the exact signification attached to the word “fulness” by heretics in the days of the apostle; but in later writings there is found attached to it a peculiar meaning, that in all probability is the same in principle as that

in earlier times. The "fulness" then being the aggregate of all the divine attributes, virtues, energies, it was taught that Christ was but one of these attributes ; merely one of the powers by which God, who is unknown, works. By some these attributes were personified, and were regarded as emanations from God Himself, Christ being one of them. From this point of view they formed a ready, and to them a satisfactory solution of the mystery—our Lord was not God, but one of these emanations (Christ) descended upon the man Jesus at His baptism, and returned to the "fulness" when Jesus was crucified.

It is not possible in our limits to touch more fully upon these theories, the discussion of which seems to have had a great fascination for some of the early heretics: to us they seem so extraordinary, that to state them is to ensure their rejection by the Christian. We have said enough to show what point there is in the apostle's emphatic assertion of the dignity and glory of the person of Christ: no inferior position can be His ; in Him dwells *all* the fulness of the Godhead bodily.

2nd. *Errors as to the Creation.* We can easily understand that, where the knowledge of God, once given to man, has been lost, the mind of man speculates—gropes in the dark—about the many problems presented in the world. Where there is left any sense of good and evil, the cause of the evident antagonism of the two, and their respective origin, would furnish an abundant field for the exercise of his ingenuity. We accordingly find that such has been the case in connection with the ancient religions of the world, or at least such as had a regular system, with the exception of the Jewish, which alone was based on revelation. When Christianity has exercised a scarcely more than nominal influence, or has been received as an addition to previous knowledge and not as entirely supplanting it, instead of drawing the heart away from the contemplation of subjects which do not profit, it has been re-

garded only as another means towards the solution of difficulties, leaving them difficulties still.

We may follow the argument thus :—If God be, as revealed in Christ, holy, how can He be the Creator of all things, seeing that evil exists? If He be, then He must be the Creator of a power or principle of evil, independent of, and antagonistic to, God; and this was called “matter.” How then could God act as the Creator? not by direct means, seeing that good and evil are opposed. To solve this difficulty there was imagined a succession of emanations from God, each inferior to its predecessor, until at last there results one so far removed from infinite good as to be able to come in contact with the evil of matter, and so create this world.

In opposition to these reveries there is the teaching of the apostle that Christ is the *direct* Creator and upholder of the world. The idea of an inferior being as the direct instrument finds no support, nor does the thought of an antagonistic power. But further, seeing that in Christ we have all that is required to supply the wants of our souls, there is great need to be careful that we be not robbed of the joy which is ours in the contemplation of Himself, by the study (absorbing if yielded to) of the material world, even if we be not led altogether astray, through failure to recognize in everything the hand of the Creator. How needful, then, the apostle’s warning, “Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.” (ch. ii. 8). The thought that matter in itself is evil has an important bearing upon our fifth point.

(*To be continued.*)

The Bible Class.

Notes on last month's Subject.

XXIII.—RESURRECTION.

THIS subject being more manageable than some of the larger subjects we have had, seems to have encouraged more to work at it, and the result is that we have presented to us a very fairly complete collection of all that is said about Resurrection in the New Testament, we might almost say in the Bible, for very few passages in the Old Testament speak of it.

The first resurrection brought before us is our Lord's. Foretold as it was by Himself, announced by angels, and proved by the (at first slowly believed, yet) positive testimony of between 500 and 600 credible witnesses, it stands as the great fact on which the gospel rests. That Jesus should be crucified was nothing marvellous to man, though the believer may well marvel at the depth of wickedness that such an act reveals, but that Christ should rise again was entirely contrary to all human possibility, and at once attested the Divine mission of the Lord to the world, the accepted character of His work by God, and became the pledge of a future resurrection to all His people. We have abundant evidence how it proved the centre of the marvellous story the apostles everywhere proclaimed.

To the Christian, however, a far deeper interest attaches to this event than that of a mere historical fact, however true and miraculous, for the life in which Christ rose he possesses, as being spiritually now raised with Christ, and alive from among the dead. The resurrection of Christ marked the dawn of a new era, a new creation. Hence the day Christ rose, is not only the Lord's day, but the Christian's day. *It is the first day*

of the new week of the new creation. Christ came unto the old creation at the very close of its moral history, that God again might have His pleasure in man. Where God had been doubly dishonoured, Christ doubly glorified Him. Such was indeed a glorious close to the moral history of the world. But as yet the first day of the new creation had not dawned. Christ lay in the grave for three days and three nights. From the "It is finished" of the cross, until the morning of the resurrection, an unbroken silence on God's part reigned on earth. It was indeed a "full stop," between the old and the new placed by God Himself. The dawn of the resurrection morning was first illuminated, not by the Sun of the old creation but of the new. The Lord rose from the grave before the rising of the sun. And if we now turn to the history of Saul of Tarsus, God's pattern to those that should after believe on Him to life everlasting, we find God's full stop placed there just as emphatically as between the end of the old and the beginning of the new; for it was three days and nights before he opened his eyes, heart and lips to, and for the new Light and the second Man. As with Paul so with us; we are raised in the power of an endless life, and all we need is to pray with the apostle that we may know more of the power of His resurrection. A letter from one of the Bible Student's Class has been placed in our hands and well illustrates this.

"I had never before thought of going through that epistle and summarising the subject, so found it very agreeable and most profitable. Resurrection is indeed a practical truth—in the way that we are shewn how we should walk now, as those alive from the dead. No doubt this truth would answer the thousand and one questions which our deceitful hearts often ask. May I go there? May I do this? &c. For we can say, Would such a place, or course of action, become those who are "alive from the dead," dead to sin, and who are therefore to serve in newness of spirit and not in oldness of letter? I do

pray that the study of this precious truth may have the effect of making us unworldly and more Christlike. The brightness of His coming cheers us on."

Surely to this prayer we can all say Amen, while we look forward with the writer to the full harvest of which our Lord's resurrection was but the firstfruits. We notice, in closing, as we are obliged to do, our very brief notice of this interesting subject, that four facts stand out. *We shall be raised in incorruption*—no more to die; *we shall be raised in glory*—no more despised; *we shall be raised in power*—no more weakness; *we shall be raised in spiritual bodies*—fitted to enjoy to all eternity the things that God has prepared for those that love Him.

This Month's Subject.

THE subject worked for this month is—

The Coming of our Lord.

The anticipation we expressed last month as to a limitation of the subject proved to be well founded, the number of those who have sent in papers being again in excess of the average of some time past.

We do not wish in any way to forestall the remarks to be made next month; but we would earnestly press upon all our readers the desirability of their making the present, most important subject, a matter for further study. There are many passages which are necessarily excluded from our present paper, as they do not speak directly of the coming of our Lord, which have an important bearing upon many parts connected with His coming; and the study of these is most essential.

The following appears to be perhaps the clearest arrangement of the papers sent in.

1. Passages speaking directly of our Lord's coming *for* His people, or in which His people only are the objects of His coming.

2. Passages speaking of His public manifestation, divided into two sections:—His appearing as the Deliverer of Israel, and as the Judge of the world; and, in this latter section, frequently as *with* His people.

3. Passages speaking of His coming or appearing generally, without any special reference as to its character: in this latter class the context very often indicates in which of the two former classes the passage should be placed.

For convenience the 3rd class is set in the second place.

We may note that the Greek word *ἐπιφάνεια*, which is used to denote His manifestation or appearing in glory, is never applied to His coming for His people. It will help us in our study if we bear this in mind.

Passages speaking directly of our Lord's coming for His people:—

I will come again and receive you unto myself.—John xiv. 3, 28.

Waiting for the coming of our Lord Jesus Christ.—1 Cor. i. 7.

Ye do show the Lord's death till He come.—1 Cor. xi. 26.

Heaven, from whence also we look for the Saviour, the Lord Jesus Christ.—Phil. iii. 20.

And to wait for his Son from heaven.—1 Thess. i. 10.

For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.—1 Thess. iv. 15—17.

We beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him.—2 Thess. ii. 1.

Unto them that look for him shall he appear the second time without sin, unto salvation.—Heb. ix. 28.

Passages speaking of the Coming generally:—

Some of these passages appear to refer to the Lord's coming for His people, and some refer unmistakably to His public manifestation: we commend the study very especially to all our readers.

Till I come.—John xxi. 22.

This same Jesus, which is taken up from you into heaven, shall so come, in like manner as ye have seen him go into heaven.—Acts i. 11.

Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart.—1 Cor. iv. 5.

Christ the firstfruits, afterward they that are Christ's, at His coming.—1 Cor. xv. 23.

The Lord cometh (Maran-atha).—1 Cor. xvi. 22.

The Lord is at hand.—Phil. iv. 5.

When Christ who is our life shall appear, then shall ye also appear with him in glory.—Col. iii. 4.

For what is our hope?.....are not even ye in the presence of our Lord Jesus Christ at his coming.—1 Thess. ii. 19.

To the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.—1 Thess. iii. 13; v. 23.

Until the appearing of our Lord Jesus Christ.—1 Tim. vi. 14.

Them also that love his appearing.—2 Tim. iv. 8.

Looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ.—Tit. ii. 13.

For yet a little while and he that shall come will come and will not tarry.—Heb. x. 37.

Be patient therefore, brethren, unto the coming of the Lord.....for the coming of the Lord draweth nigh.—Jas. v. 7, 8.

That the trial of your faith.....might be found unto praiseat the appearing of Jesus Christ.—1 Pet. i. 7.

The grace that is to be brought unto you at the revelation of Jesus Christ.—1 Pet. i. 13.

And when the Chief Shepherd shall appear.—1 Pet. v. 4.

Scoffers, walking after their own lusts, and saying, where is the promise of his coming?—2 Pet. iii. 4.

That when he shall appear we may have confidence, and not be ashamed before him at his coming.—1 John ii. 28.

We know that when he shall appear we shall be like him.—1 John iii. 2.
Hold fast till I come.—Rev. ii. 25.

Behold, I come quickly.—Rev. xxii. 7, 12, 20.
Even so, come Lord Jesus.

Passages speaking of the public manifestation of our Lord generally :—

For the Son of man shall come in the glory of his Father, with his angels.—Matt. xvi. 27. See Mark viii. 38; Luke ix. 26.

For judgment to the world, or to the unbelieving Jews.

The time not revealed, Matt. xxiv. 42; Mark xiii. 32.

Certain events must precede it, Matt. xxiv. 4—30.

Will be sudden, Matt. xxiv. 27; Rev. xvi. 15.

Accompanied by signs in heaven, Matt. xxiv. 29.

Will be the commencement of judgment to the world, Matt. xxiv. 30.

The elect shall be gathered together, Matt. xxiv. 31.

Will be unexpected by the careless world, Matt. xxiv. 37—41.

For the judgment of the nations, Matt. xxv. 31.

Will be seen by His judges and condemners, Matt. xxvi. 64.

When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be admired in his saints.—2 Thess. i. 7—10.

Then shall that Wicked be revealed, whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming.—2 Thess. ii. 8.

The Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom.—2 Tim. iv. 1.

Behold the Lord cometh with ten thousand of his saints, to execute judgment upon all.—Jude 14.

Behold he cometh with clouds; and every eye shall see him, and they also which pierced him; and all the kindreds of the earth shall wail because of him,—Rev. i. 7.

Rev. xix. 11—21.

Passages speaking of our Lord's coming with reference to Israel.

Behold the Lord God will come with strong hand.—Isa. xl. 10.

And the Redeemer shall come to Zion.—Isa. lix. 20.

Say ye to the daughter of Zion, Behold, thy salvation cometh.—Isa. lxi. 11

And he shall come to us as the rain, as the latter and former rain unto the earth.—Hos. vi. 3.

Till he come and rain righteousness upon you.—Hos. x. 12.

And I will shake all nations, and the desire of all nations shall come, and I will fill this house with glory saith the Lord of hosts.—Hag. ii. 7

For, lo, I come and I will dwell in the midst of thee, saith the Lord.—Zech. ii. 10.

For I will gather all nations against Jerusalem to battle.....then shall the Lord go forth and fight against those nations.....and his feet shall stand in that day upon the mount of Olives (see Acts i. 11, 12)And the Lord thy God shall come and all the saints with thee.—Zech. xiv. 2—5.

The Lord, whom ye seek, shall suddenly come to his temple.—Mal. iii. 1

Ye shall not have gone over the cities of Israel till the Son of man be come.—Matt. x. 23.

Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.—Matt. xxiii. 39; Luke xiii. 35.

What shall be the sign of thy coming, and of the end of the world? Matt. xxiv. 3.

The Lord's coming in parables, See Matt. xxv. 1—13; 14—30; Luke xix. 12—27, &c.

Bible Queries.

All Bible Queries received by the 3rd, will be answered in July; all received after, in August.

New Queries, Nos. 181-248.

Q. 181. (1) Please explain Isaiah xlv. 7 "I make peace and create evil," Is this a correct rendering? (2) Also Amos iii. 6? G. B.

A. Some have sought to explain this by supposing the evil of judgment is meant and not the evil of sin, but the word used is that generally used

for evil and wickedness. We have not anything to add to the passage in explanation, but should be glad of remarks from any correspondent. (2) This is closely connected with the foregoing, unless the alternative marginal reading be adopted. There are mysteries in the origin of evil that no human mind can fathom.

Q. 182. Is there any particular significance in the seven pillars of wisdom's house in Prov. ix. 1, beyond a perfect number, and are they spoken of anywhere else in Scripture?

E. H.

A. Inasmuch as Christ is wisdom in Prov. viii. the house in Prov. ix. has been aptly compared to God's house, the church. The idea of perfection is conveyed here and also by the seven branched candlestick (likewise foreshadowing the church) and the seven churches in Rev. ii. and iii.

Q. 183. Was the Lord's prayer (Luke xi. 2—4) given to the disciples only, or should it be used by Christians; if not, kindly give reasons why?

S. E.

A. To the disciples before the descent of the Holy Ghost. It will be again most appropriately used by the Jewish remnant after the church is gone. It does not fully express a Christian's position, nor is it in the name of Christ. It is however perfect for those for whom it was intended, and to us also may serve as a pattern in many ways.

Q. 184. What does the prophet Micah mean by the mountain of the house of the Lord being established in the last days Micah. iv. 1?

S. E.

A. He refers to the yet future glory of the literal Mount Moriah, which should be exalted above all other mountains, as to glory and beauty, when the temple shall be rebuilt upon it.

Q. 185. Please explain the apparent contradiction between Matt. xxi. 41 and Luke xx. 16. In the first place the Pharisees say "He will miserably destroy those wicked men"; in Luke they say "God forbid."

F. E. L. S.

A. The Pharisees said the former. The people, who were listening in crowds around, said the latter, most probably.

Q. 186. (1) What does Luke xi. 42 mean? (2) Please explain Luke xii. 58, 59.

F. E. L. P.

A. (1) It refers to the petty traditions of the Pharisees and their gross neglect of the greater principles of God's law. (2) It refers to the Lord's controversy with the Jewish nation, and He here advises them to agree now with their Messiah, lest the full measure of their judgments fall upon them, as indeed it has done since.

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Q. 187. What does the ribbon of blue, which was to be put upon the fringe of the border of the garment (Numb. xv. 39) signify? F. M. S.

A. It is a beautiful symbol of heavenly, purity and that too in connection with the part most in contact with the dust and defilement of this world. The meaning therefore is obvious.

Q. 188. Does what we read in Luke ii. 37 indicate that Anna had been a widow for 84 years, or that that was her age? F. M. S.

A. That such was the time since she lost her husband seems to be the meaning according to the Revised Version. If this be the case she would have been about 100.

Q. 189. Upon the occasion of the miraculous draught of fishes, recorded in Luke v. we read that "their net brake." In John xxi. it did not. Is the difference accounted for by the death and resurrection of Christ having taken place between? F. M. S.

A. The scene in John xxi. represents that great final ingathering of nations just before the millennium, of which Solomon's reign was a type, and there were then 153,000 strangers (2 Chron. ii. 17), as 153 fishes here. There will be no failure then.

Q. 190. "But he that is least in the kingdom is greater than he," (Luke vii. 28). Does this indicate that John the Baptist was not in "the kingdom of God"? What does this expression mean? F. M. S.

A. Greater in privileges and blessings and in many other ways. John will never have the same position that the feeblest believer now has, not only as being in the kingdom, but as being a member of Christ.

Q. 191. What is the meaning of the words "And if the Son of peace be there"? (Luke x. 6). F. M. S.

A. The Revised Version reads "And if a son of peace be there." One who will receive the Lord's messenger.

Q. 192. (1) Is there anything specially typical in its being the *third* day upon which the unclean person was to purify himself? (Numb. xix. 12). (2) In Numb. xxi. 14, the "book of the wars of the Lord" is alluded to. Is anything known of this book? F. M. S.

A. It is typical of resurrection, just as the seventh, when the second purification occurred, is of perfect judgment of the evil. (2) No.

Q. 193. "But he that denieth me before men shall be denied before the angels of God." Does this mean that if a Christian should not openly acknowledge Christ, He would deny him? F. M. S.

A. It is a general principle which we do well to heed. No doubt the Lord's sense of Christian unfaithfulness will be as marked as His reward of faithful service.

Q. 194. Of what are the "fowls of the air" mentioned in Luke xiii. 19, typical? F. M. S.

A. Of every element of uncleanness which corrupts the great mass of religious profession known as Christendom.

Q. 195. "Behold I cast out devils, and I do cures today and to-morrow, and the third day I shall be perfected," (Luke xiii. 32). To what do "to-day, and to-morrow, and the third day" here refer? F. M. S.

A. The Lord merely speaks figuratively of His coming death and glory, and means to say that He was not to be hurried on, or turned aside from His course.

Q. 196. Please explain Luke xiv. 26. F. M. S.

A. We can only understand this to mean that Christ being rejected, those who truly follow Him must be prepared to do it at all costs, even to the breaking of every earthly tie; not that natural relationships as such are to be repudiated, but Christ must be first, and His claims set before all else, even one's own life.

Q. 197. Is what is recorded in Luke xix. 8. as having been said by Zacchaeus, to be taken as a resolve as to what he would do when saved, or is he speaking of the good deeds he was accustomed to practise? F. M. S.

A. Probably as a resolution; one of the first fruits of a changed heart.

Q. 198. (1) Are the husbandmen in Luke xx. typical of the Jewish nation? If so, what does the vineyard signify? (2) Please explain Luke xxi. 32. F. M. S.

A. (1) Of the leaders; the vineyard is the people generally. (2) Not the literal people, but the generation characterised by unbelief and rejection of Christ. This generation still exists.

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Q. 199. What is the meaning of the last clause of Luke xxii. 37. "For the things concerning me have an end"?

F. M. S.

A. The Revised Version reads "For that concerning me hath fulfilment."

Q. 200. Is it known to what nation Balaam belonged? Did any but the Israelites at that time worship the true God? Is Balaam specially typical of any person or thing? F. M. S.

A. No doubt he was a Midianite. He is one of the instances we have of a knowledge of God among the heathen. Job is another. Typically he may set forth the false prophet in the Revelation.

Q. 201. Please explain Numb. 23, 21 (the first clause.)

F. M. S.

A. It means just what it says; Israel not being looked at as they were, but in the light of the blood sprinkled mercy-seat—blessed picture of the atoning value of the blood of Christ.

Q. 202. What was the budding of Aaron's rod (Numb. xvii.) intended by God to signify to the people, and how was it calculated to stop their murmurings as Scripture seems to signify? C. H. S.

A. That the true priesthood lay with Aaron. It allayed their murmurings by being an unanswerable proof of God's approval. Typically it sets forth our great High priest in resurrection life.

Q. 203. After Christ came, how did the disciples of John differ from His own? Did they not follow Him? C. H. S.

A. Not at first. Probably after John's death many of them did, but not necessarily so.

Q. 204. (1) Please explain Luke x. 18. (2) What was the heave offering, also the wave offering? C. H. S.

A. (1) It is a figure of His coming victory over the Devil (2) Simply the lifting up of the offering, figuratively presenting it to God, on account of its not being burned.

Q. 205. Lev. xxiv. Why were the lamps placed without in the tabernacle of the congregation? A. M. C.

A. Because nothing not directly typical of Christ was in the most holy place. The seven-branched candlestick rather sets forth the church, and the twelve loaves the Jewish nation.

Q. 206. Matt. viii.—What is the meaning of the words in v. 22, “Let the dead bury their dead”? A. M. C.

A. Refer to B. S. vol i. p. 141. Q. 434.

Q. 207. Matt. xi. What is the meaning of the words in v. 19, “But wisdom is justified of her children”? A. M. C.

A. The R. V. reads “And wisdom is justified by her works.” “Children” would however seem to be more according to Luke vii. 35. It means, that those who were children of wisdom would justify the acts of Wisdom—which Christ was.

Q. 208. Num. iv. Why were the coverings of the tabernacle of different colors—red, blue, and purple? A. M. C.

A. Because typical of the various perfections of Christ. Linen, the moral purity; blue, the heavenly character; purple, the royal dignity; scarlet, the atoning work; the badgers’ skin, the lowly form of the Son of God.

Q. 209. (1) Matt. xvi. 14. Was our Lord’s teaching similar to that of John the Baptist, Elijah, and Jeremiah? (2) Matt. xvii. What did Christ’s question to Peter in v. 25 mean?—that as God, Cæsar had no claim on Him? A. M. C.

A. (1) Not very, judging by comparison. (2) It does not refer to the Roman tax, but to the Temple dues.

Q. 210. Matt. xxiv. 28. To what do the following words refer: “Where the carcass is, there will the eagles be gathered together”? A. M. C.

A. The carcass, the corrupt and apostate part of the Jewish nation; the eagles, fit symbols of God’s judgment.

Q. 211. (1) Matt. xxvi. 23. Was not the person who dipped his hand with the host in the centre dish a specially honoured one? (2) Num. vi. What was the meaning of the *burnt offering*? A. M. C.

A. (1) Yes; but this token of special favour only hardened yet more the heart of Judas. (2) That which was wholly consumed by fire, the meat offering was not.

Q. 212. Mark ii. Did the parables of the cloth and bottles refer to Christ’s words about fasting, and are they not to teach us that Jesus would not confuse His own teaching of grace with John’s teaching of works? A. M. C.

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A. Doubtless. You cannot mix up law and grace: the doctrine of 'do,' with the gospel of 'done.'

Q. 213. Mark vi. 50. We often read of people in the Bible being "troubled" at the appearance of angels—did the contrasted holiness make them feel their sinfulness? A. M. C.

A. No doubt; the supernatural nature of the appearances also greatly troubled them.

Q. 214. Num. xii. Why was Miriam stricken with leprosy, and not Aaron? A. M. C.

A. Aaron's official position as high priest in a way shielded him; for on him depended the atonement for the nation.

Q. 215. Mark ix. What is the meaning of the words, "For every one shall be salted with fire"? A. M. C.

A. It appears to be a fearful allusion to eternal punishment as regards the wicked, but it is also true generally of the evil and the good; only in the latter case, though the fire searches it does not consume; for we are chastened of the Lord that we *should not* be condemned with the world.

Q. 216. Luke xx. Was not the paying of tribute one of the Jews' difficulties? v. 22—25. A. M. C.

A. It was felt to be a great grievance; only the Lord here shews that had they rendered to God the things that were God's, they would never have had to pay it at all.

Q. 217. Num. xxii. Was the Angel of the Lord who met Balaam, God Himself? (v. 35). A. M. C.

A. It would appear so.

Q. 218. Is the prophecy concerning Tyre (Is. xxiii 15, 18), yet fulfilled? A.

A. It refers to the time when the Jews should be restored from Babylon. When this took place, Tyre regained some of her ancient prosperity, but did not use it for God's glory.

Q. 219. Is the world redeemed by the death of Christ? Could it be spoken of as "this redeemed world," according to John iii. 17? A.

A. The salvation is world-wide; but you could not say of any unbeliever that he was redeemed. The passage only gives the scope, as not being limited to a class, nor to a nation.

Q. 220. Whom did Jacob refer to when speaking of "the Angel"? (Gen. xlviii. 16). A.

A. Doubtless Jehovah, who had appeared to him in an angelic form.

Q. 221. Are the angels ministering spirits to all believers? A.

A. Surely.

Q. 222. Are we to believe from Heb. ii. 10 and v. 9, that Christ was not perfect before His sufferings? A.

A. He was perfect in Himself, but had not had experience of sufferings: hence in experience He was perfected through them.

Q. 223. Luke xv. 16. "And he would fain have filled his belly with the husks that the swine did eat, and no man gave unto him." Does this mean that he did really eat the husks, or that he would willingly have done so if they had been given to him? E. N.

A. It is thought that the latter is the meaning, and we think with good reason.

Q. 224. Will you kindly explain Luke xvi. 6, 7? Does it mean that the unjust steward made up the rest that was owing? E. N.

A. No; but that he acted for his own interests, though not for his Master's.

Q. 225. Num. xxii. In the 20th verse God tells Balaam to go with the men if they rise and call him: in ver. 21 he saddled his ass and went; and in ver. 22 God's anger was kindled against him because he went. Do you think that the men did not call him, but that he went of his own accord? E. N.

A. He went in self-will, though he sought for God's sanction. God let him take his own way, when He saw how bent he was on it.

Q. 226. Will you kindly explain Rev. iii. 11: "hold fast that which thou hast, that no man take thy crown"? E. N.

A. We cannot see any difficulty in the passage. The crown is the reward for faithfulness.

Q. 227. (1) What is "the gospel of the kingdom"? (2) Who are they who live during the Millennium? (3) What is meant by a "new heaven" and "new earth," and who will

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people them? (4) What, and where, is the future blessing of Israel?

H. W. P.

A. (1) That in Rev. xiv. 7. (2) The Jewish remnant and the saved nations on earth, the church and heavenly saints in heaven. (3) This will take place at the end of the 1000 years. It will be peopled by all the saved. (4) It is dwelling in perfect happiness for 1000 years in the literal land of Canaan.

Q. 228. Are those spoken of in Phil. iii. 18, 19, professors?

H. W. P.

A. Certainly; whether they were only *mere* professors, we cannot say.

Q. 229. Are "Stand fast in the Lord" (Phil. iv. 1), and "Stand fast in the faith" (1 Cor. xvi. 13) the same? (2) Are "Be strong in the grace" (2 Tim. ii. 1) and "Be strong in the Lord" (Eph. vi. 10) the same? Please briefly explain them.

H. W. P.

A. (1) Not exactly; one speaks of the power, the other as to that we are to stand fast by. (2) No; a similar difference exists here.

Q. 230. What is meant by "I am come to send fire on the earth"?—what is this fire? Luke xii. 49.

E. L.

A. Judgment. The presence of Christ brought all to an issue. See John xii. 31.

Q. 231. "If any man come unto me, and hate not his father, mother, wife," &c. (Luke xiv. 26). In what sense are we called to hate those that are nearest and dearest to us?

E. L.

A. See Query 196.

Q. 232. Luke xxii. 38. Why needed the disciples two swords? In the 50th verse one makes use of his; in Matt. xxvi. 52 the Lord says that they that take the sword shall perish with the sword. Was he not out of place in thus acting?

E. L.

A. Certainly they did not need any. They could not understand what the Lord was saying to them, but took it literally; hence they spoke of two swords. The Lord answered "It is enough"; that is, "I see you do not understand."

Q. 233. Num. xxv. 12. "Behold, I give unto him (Phinehas) my covenant of peace." What is the "covenant of peace" here spoken of?

E. L.

A. It tell us in verse 13.

Q. 234. In Heb. iv. 15, we read that "Christ was tempted in all points like as we are." As we have sinful natures, which answer to the temptations from without, and He was holy, harmless, undefiled, separate from sinners, how could this be?

M. P.

A. Does not the latter part of the verse answer your question, limiting the "all points" to temptation from without by the words "yet without sin." Sin being the root, the flesh, the evil nature within?

Q. 235. Explain how it is there will be sacrifices in the millennium. In Is. lx. 21. we read "Thy people also shall be all righteous" why then will they need sin offerings to be offered for them (Ezek. xlv. 22)?

Iota.

A. It is plain that all in the Millennium will not be regenerate, for Satan will succeed in the end in leading large numbers against Christ (Rev. xx. 7—10). The Millennial sacrifices will have a retrospective aspect, looking back to the death of Christ, just as previous to His death they looked forward to it.

Q. 236. Will David be the prince spoken of in Ezek. xlv. 17 &c.?

Iota.

A. We are not told. But inasmuch as he is one of the company of heavenly saints to be raised and caught up at our Lord's return, it is not probable he will live on the earth. Moreover it seems impossible to conceive that one changed into Christ's image will have to offer such offerings for himself as the prince will. We think it will be some literal man of the royal line of Judah.

Q. 237. (1) Is it Christ's coming which is prophesied of in Numb. xxiv. 17—19? If so, what is the meaning of the latter part of verses 17, 18. (2) Luke xxiii. 45, Did the Jews afterwards repair the veil of the temple?

S. P. T.

A. (1) Yes. The final victory of Messiah and the faithful remnant over their enemies. (2). Not that we know of.

Q. 338. Does John iii. 13 mean that no one except the Son of Man has ascended up to heaven and *come down again*? Were not all the Old Testament saints who had died in heaven, and did not Elijah in particular ascend to heaven? S. P. T.

A. This refers to the very presence of God, and Christ claims exclusive knowledge of heavenly mysteries on the ground that heaven was His dwelling place. We think we must distinguish here between that of which our Lord speaks, and the abode of the blessed dead in Hades, which does not involve the same intimacy with divine mysteries, as our Lord here claims.

BIBLE QUERIES.

197

Q. 239. (1) Is anything known of the origin of the pool mentioned in John v. 2—4? (2) Numb. xxvii. 21, Could the children of Israel pray to God *themselves*, or only through the priesthood? S. P. T.

A. (1) No, save that it is supposed to have been an ancient reservoir. (2) Themselves. See 1 Chron. iv. 10, &c.

Q. 240. (1) Where is it prophesied that Christ would be called a "Nazarene"? Matt. ii. 23. (2) What is meant by Peter's binding and loosing? Matt. xvi. 19. Have we any instance of his using the authority thus given to him? S. P. T.

A. (1) There is no such exact prophecy. The nearest are the following Numb. vi. 14; Jud. xiii. 5; 1 Sam. i. 11; Ps. lxix. 9, 10; Is. liii. 1, 2; Amos ii. 10—12. (2) His receiving into or excluding from the company of Christians on earth. He did the former in Acts ii., receiving 3,000 souls, and in Acts x., receiving a Gentile, though most unwilling to do so at first: he did the latter probably in Acts viii.

Q. 241. (1) Matt. xxvii. 25. Would the saints here mentioned have to return to their graves? (2) Mark v. 6. Would the Lord allow an unclean spirit to worship Him? S. P. T.

A. (1) Yes, sooner or later. (2) No, verse 8 shews that He told the unclean spirit to come out of the man.

Q. 242. (1) Numb. x. 31. What did Moses mean by saying that Raguel should be to them "instead of eyes"? (2) What is the difference between "Eli" and "Eloi"? S. P. T.

A. (1) As a guide knowing all the desert so well. (2) They are the same word.

Q. 243. (1) Why is it the *last* trump in 1 Cor. xv. 52? (2) How do you explain David's sins in 2 Sam. xi. in the light of 1 John iii. 15? J. K. MC. F.

A. (1) It is a symbol borrowed from the customs of the Roman legions. When setting out on a march several trumpets were blown to prepare &c., but not until the last trump was blown did they actually start. (2) By his subsequent repentance, the proof of the workings of the Spirit of God in his heart.

Q. 244. Why was it that Deut. xxvii. a new set of commandment, blessings and cursings were pronounced to Israel, and not the Ten Commandments? J. K. MC. E.

A. They were merely a more detailed list of the principles embodied in the ten commandments.

Q. 245. Did the crucifixion of Christ take place on Thursday or Friday? (2). Are there two "little whiles" in John xvi?

J. K. MC. E.

A. (1) On Friday from 9 a.m. to 3 p.m. (2) Yes, He was still to be with them a little while, and He was to be separated from them a little while.

Q. 246. What is the force of the word "wholly" in 1 Sam. vii. 9? Was it a type of the complete sacrifice of Christ? (2) Why was the ark left in Kirjath-jearim after the great revival recorded in 1 Sam. vii. had taken place? In 1 Sam. xiv. 18 the ark is mentioned; but a commentator says this was not the ark, but the ephod.

E. S. G.

A. (1) The whole burnt-offering (Ps. li. 19) is so called in contradistinction to those offerings where only part was offered; and it represents the entire consecration and dedication of Christ to God's will, as expressed in Heb. x. This is what is alluded to here. (2) We cannot say.

Q. 247. Explain Exod. xii. 10, where the Israelites were told distinctly to allow nothing to remain until the morning; and yet we read "And that which remaineth of it until the morning."

J. K. M^CE.

A. It means, if any of it after all should be left—if they were not able to eat it all—that which was so left was to be burnt.

Q. 248. Explain John xvi. 10 "Of righteousness, because I go to my Father."

J. K. M^CE.

A. Christ, being set at the Father's right hand in righteousness, having finished the work given Him to do, the presence of the Holy Ghost consequent on His exaltation bears witness to the fact that God's righteousness had been manifested triumphantly, and abounding over man's sin.

Notes on Former Queries.

Q. 44.—Do not Luke vii. 24--28 rather sustain Iota's thought, when Christ says "What went ye out for to see? a reed shaken with the wind?" Christ, I think, there desired to point out that John was not moved by surrounding things, and driven about and shaken by the wind.—Eph. iv. 14.

E. H.

BIBLE QUERIES.

199

Q. 122.—May I suggest that the reason why the burnt offering is mentioned before the sin offering in Num. vi. 14, is probably because devotion to Jehovah is the primary thought in this verse, rather than trespass against Jehovah. In the preceding verses the law provided an offering for the Nazarite who had, during the days of his separation, defiled the head of his consecration; therefore the sin offering is first mentioned in verse 11.

Before he could offer as in verse 14, the Nazarite must of necessity have proved his consecration to Jehovah by the fulfilment of his vow. As soon as the days of his separation were fulfilled, the Lord graciously allowed him, by the burnt offering, to express that he had willingly performed all that he had voluntarily undertaken to fulfil. At the same time, by offering a sin offering, he confessed and acknowledged personal failure in the practical fulfilment of his vow.

In verse 16, it is the priest who offers the Nazarite's offering to the Lord. Now the sin offering is first mentioned—full atonement must be made for the sins he had committed, before the now freed Nazarite could enjoy that communion which the burnt offering here typifies.

It may not be out of place also to mention that, although the individual offender must needs *offer* his several offerings in the order set forth in the law for each particular offering, this does not necessarily infer that the burnt offerings, and those portions of the other offerings which were to be consumed by fire, were *consumed* in consecutive order. Even with regard to the great day of atonement, Lev. xvi. 24, 25 implies that the priest's burnt offering, the people's burnt offering, and the fat of the sin-offering, were all consumed simultaneously. In Lev. ix. 24, we are told that fire came out from before the Lord, and consumed upon the altar the burnt-offering and the fat—what of? the burnt offering simply? The burnt offering was *wholly* consumed—"the fat" evidently signifies the fat of the peace and other offerings, &c., so also 2 Chr. vii. 1. 2 Chr. xxix. 20—29 is most instructive on this point; v. 21 speaks of a sin offering, v. 24 of the burnt offering and sin offering, but in v. 27 the term "the burnt offering" appears to include all that was at that moment being consumed on the altar, viz., the burnt offering, and the fat of the sin offering; compare Lev. iv. 19. At the same moment Jehovah graciously accepted the entire offering of the many worshippers.

A. J.

Q. 126.—In the second part of the answer you say, "A Bible reading ought to be free for all to ask questions; the only limit would be that which propriety would suggest when they are large or public." Will you

please give me your authority for this answer? and also when you have done so, tell me what you can about 1 Tim. ii. 11, where in reply to a desire on the part of a sister as to how she should behave herself in the house of God, which is the assembly of the living God, the pillar and base of the truth, she is told to learn in silence with all subjection. Does this mean that she is to ask questions? A. J. B.

A. Our correspondent has told us a great deal more about 1 Tim. ii. 11 than the passage itself does, and moreover lays great stress on "silence," which is rendered in the Revised Version "quietness." His main error, however, is in assuming that the reading of the Scripture for mutual edification is ever regarded as a meeting of the assembly, where the Holy Ghost is free to distribute to every man as He will. The difference is so obvious that it only needs pointing out. A reading meeting is nowhere regarded in the light our correspondent puts it, and we still adhere to our former answer.

Q. 81.—I have heard it stated that previous to the resurrection of the Lord Jesus, believers went to Hades (the blessed portion, paradise) but after that He had broken the power of death by His resurrection, believers departed to be with Him, i. e., at God's right hand, and not in Hades. Do you think that may be so? H. W. P.

A. There appears to be no good ground for this thought. Our Lord Himself and the dying thief went to Hades, and it is not abolished till Rev. xx. and we can find no Scripture to support the idea. It is worthy of note that the apostle says in 1 Thess. iv. 17 even of those who have died in Christ and are therefore "with Christ" "So shall we be for ever with the Lord," as something new; as it surely will be, when the complete man, body, soul, and spirit stands for the first time in the Lord's presence on the morning of the resurrection.

Expository and Practical.

Bible Conversations.

Queries, expositions, comments original or selected, references of all sorts, parallel passages and other notes on Romans x. xi. can be sent by any subscriber, addressed "B. C." Editor of B. S., 27 Paternoster Square, E. C., on or before the 25th instant.

All communications must be brief and pointed, diffuse commentaries on the whole Scripture being avoided. The papers sent may be shortened, or omitted wholly, or in part, at the discretion of the Editor. No communications can be returned, but each will be acknowledged at the head of the Conversation.

Communications have been received from E. H. S.—G. K. B.—Yod.—A. M. H.—C. H. P.—E. B.—E.

ROMANS VII.

G. K. B.—We may subdivide this chapter as follows :—
 1. Simile of two husbands, ver. 1—6 ; 2. Is the law sin ? 7—12 ; 3. Is the law death ? 13—16 ; 4. Discovery of the two natures, 17—23 ; 5. Deliverance, 24, 25.

Ed.—Yes, and it may be perhaps useful just to give the divisions of the book from iii. 21 (see p. 22) right up to the end of the doctrinal part of the book at chapter viii. in a similar form :—

III.—SINS DEALT WITH	iii. 21—v. 11.
1. PROPITIATION	iii. 21—31.
2. SUBSTITUTION	iv.
<i>a.</i> Blessing by faith (Abraham)	iv. 1—5.
<i>b.</i> „ „ (David)	iv. 6—8.
<i>c.</i> „ apart from law	iv. 9—22.
<i>d.</i> „ applied to us	iv. 23—25.
3.—SUMMING UP	v. 1—11.
<i>a.</i> Normal Christian position	v. 1, 2.
<i>b.</i> Blessings in trial	v. 3—5.
<i>c.</i> Work of Christ for us	v. 6—11.

IV.—SIN DEALT WITH	v. 12.—vii. 25.
1.—ABSTRACTEDLY. Adam and Christ	v. 12—21.
2.—AS IN US	vi.
<i>a.</i> As a nature	vi. 1—14.
<i>b.</i> As a master	vi. 15—23.
3.—AS CONNECTED WITH THE LAW	vii.
<i>a.</i> Simile of two husbands	1—6.
<i>b.</i> Is the law sin?	7—12.
<i>c.</i> Is the law death?	13—16
<i>d.</i> Discovery of the two natures	17—23.
<i>e.</i> Deliverance	24, 25.
V.—COMPLETE TRIUMPHANT DELIVERANCE	viii.
1.—THE SPIRIT, as life in us	viii. 1—15.
2. „ as a distinct indwelling Person	16—27.
3.—GOD for us in everything	28—39.

G. K. B.—Death is the grand principle. As with sin, so with the law. We cannot have both Christ and the law.

Yod.—The apostle, in this chapter, shows not merely that we possess a new nature, but that this nature is dead as regards its relationship to the law. Till we realize our true position, if we believe ourselves under law, it makes us miserable, for we know good and evil, but cannot perform the good nor resist the evil.

A.M.H.—This chapter seems written to adapt to the Jews the same truth which, in the foregoing chapters, is written for the Gentiles. Here it is “for them that know the law,” and uses a figure more especially adapted to them, but it is the same truth as is taught in the foregoing—viz. that the believer’s members (his whole body) are the Lord’s, and should be devoted to His service. Ch. vi. 12, 13, and vi. 5, 6.

Many persons say, such an one is in the seventh of Romans, or that every one must pass through the seventh of Romans. Do you not think this is an error, against which this very chapter is directed? Paul often spoke in the first person as a figure; see 1 Cor. iv. 6. But even if he really had gone through this, it

was because he had not then the full light he afterwards had. Why, when we are told, "Now ye are delivered from the law," "ye are dead to the law by the body of Christ," must we go under it, to go through an experience which is not really Christian, and from which Paul shows us the way of deliverance?

Ed.—We quite agree that if we accept the truth as taught in God's word, we do not wish to put it to the proof, but, as a matter of fact, there are few Christians who have not at one time or other practically passed through some part, at any rate, of the close of the chapter.

C. H. P.—It certainly seems from verse 1 that this chapter is addressed to Jews. How far would it apply to us? Could we take up verse 4, 6, &c. since we were never under the law.

Ed.—Only in a general way. It is curious how anxious many Christians are to put themselves under law when in the first place they were Gentiles who had no law, and in the second even had they been Jews, they have become dead to it by the body of Christ.

E. H. S.—Are not there two interpretations of the meaning of this chapter? (*a*) Paul speaking *personally* in two ways, from 7—13, in past tense describing his unregenerate state, and 14—24 the feelings and actions of his renewed nature. (*b*) That Paul is simply describing the powerlessness of the law, in contrast with the power of the gospel, and showing the state of man under grace, and that to suppose *Christian experience* is described is to make his argument self-destructive, as proving the inefficacy of *gospel* and law.

Ed.—We will consider this question a little farther on. I think G. K. B.—has something to say to us about it.

E.—What answers to the woman in ver. 2?

Ed.—Does not ver. 4 tell us?

G. K. B.—In ver. 4 the image is changed in its application it is not the law (the husband) that dies, but we.

Yod.—Yes. How careful the apostle is not to imply that the law is dead, but that we are dead to the law. What is the distinction between *νεκρος* here and in verse 8, and *αποθνησκω* in ver. 2, 6, 9? Does not the former imply utter helplessness, as a lifeless carcase, the latter being a weaker form of expression?

Ed.—The former is a stronger word, and only applied to that which is dead, the latter to that which can die.

E. B.—Ver. 6 should read “being dead to that wherein we were held” (as in Revised Version). The law is not dead, but I am.

G. K. B.—See also Gal. ii. 19. The flesh, the law and the world are correlatives, and the Christian belongs to none of them, but to Christ and to Him risen from the dead. Death to law, as well as to sin, is the fruit of Christ’s death and resurrection, and the privilege of the Christian. The law lives to condemn every living soul, who pretends to a righteousness of his own.

Ed.—We now approach the so-called experimental verses on which E. H. S. has touched, and it is of importance to understand whose experience they represent.

G. K. B.—It has been assumed that the experience described in these verses is that of either a natural man or a Christian. This is an error. It is the case of one born again, but not yet in conscious deliverance. Hence being jealous of God, but ignorant of the full place in which redemption sets the believer, such a soul places itself under law, and the operation of the law is therefore exhibited to us. There is an awakened conscience, but no power. If the new nature were not there, such experience could not be; but if the Holy Ghost were there, power would follow, as in ch. viii.

Ed.—It is not then really any individual person that is speaking, least of all Paul; but he is putting the case for greater vividness in the first person, and the subject is the judgment of a nature, but a nature which till I know redemption (ver. 20)

is *myself* to my conscience. We may remark that the will is supposed always right, and yet good is never done. This is not the Christian state. We can do all things through Christ who strengthens us. Further, the man is here a slave, in ch. viii. 2 he is set free. In verse 5 we are supposed to be in the flesh, not so in viii. 9. If a man be not dead with Christ he is fully in the flesh. But even if he be dead and does not know it, his mind and conscience are on that ground with God.

C. H. P.—What does it mean, “I had not known sin but by the law?” Does it not appear at first sight to contradict Rom. ii. 12, 14, 15? and what is meant by “without the law sin was dead”?

Ed.—Does it not mean sin in its very root, in its inward workings? Gross sins all can discern, but the hidden principle of lawlessness in the human heart (which is sin) is immediately called forth by any restraint, and it is the restraint, or law, which reveals it. Without the law, sin lay as it were dormant, at least its more subtle forms.

C. H. P.—I can never understand verse 9. Is not a Gentile as dead in sin as a Jew?

Ed.—A person can go on pretty well in his own sight at any rate, as long as he is left alone. But when a perfect Divine standard is brought to bear upon all his ways, they are seen at once in a very different light, and he sees at once that with such a standard, which only provokes while it condemns the sin within him, which he feels powerless to resist, there is nothing before him but death. Thus though a Gentile may be as dead in sin as a Jew, his transgressions have not been brought home to his conscience in the same way. It is not here speaking of facts abstractedly before God, but only of the way in which they are felt and estimated by the quickened, but not delivered conscience.

E. B.—The law shews me what I am, but does not give me power to do the right.

Yod.—Paul might have had some such experiences as here described during the three days, Acts ix. 9. He uses the pronoun “I” in several cases such as Rom. iii., 1 Cor. iv. 1 Cor. x.

Ed.—Observe how in verse 7 the question is asked, “Is the law sin?” and that being answered in the negative, how the further question is asked in verse 3, “Is the law death?”

C. H. P.—Verse 14, “Sold under sin,” Ahab is an example of this; he “did sell himself to work wickedness in the sight of the Lord,” 1 Kings xxi. 25.

Yod.—This is also written of the children of Israel, 2 Kings xvii. 17.

E.—The law may well be compared to a mechanical tool, such as a plumb line, a square, or level, or rule; it shews how far the work is from being upright or square.

C. H. P.—Is the one speaking in ver. 14 in the same state as in ver. 15? Because in ver. 15 he seems to be a converted man possessing the new nature.

G. K. B.—“We know,” is proper christian experience.

Ed.—Yes, and the “I” is not. It is the hypothetical experience of a soul that has the instincts of a new life without the liberty, or, in other words, the possession of it without the knowledge of the power. It is not, as has been said, the experience of an unconverted man, neither is it true christian experience.

G. K. B.—“I” and “we” are used 42 times. What is wanted is not a better self, but deliverance from self.

E. B.—At last in verse 18 I learn there is no good in me. What a long time it takes to learn this; but, having learnt it, now I can look to Christ for help.

Ed.—Yes, but observe that first he learns that the “me” is not here self after all, but the flesh.

Yod.—In verses 13—25 the apostle learns four things. 1. That in his flesh there is no good thing. 2. That the flesh

is not himself, for he hates it. 3. That the flesh is too strong for him. 4. That there is a Deliverer.

Ed.—Yes, it is indeed a grand discovery when I find out that the old nature is no longer “I” at all. In verse 20 we get, now if I (the old nature) do that I (the new nature) would not, it is no more I (myself) that do it, but sin that dwelleth in me.

C. K. B.—But though the “I” is renewed, it is powerless without the Spirit.

Ed.—Yes; it is an immense lesson to learn that we have not power. Thus taught, the man ceases to look to being better, or to doing; he has learned what he is, and looks for deliverance. The moment God has brought him to this, then all is clear. He thanks God, through Christ our Lord.

G. K. B.—Whenever we are without strength Christ is always our resource. (Ch. v. 6.)

C. H. P.—What is the exact meaning of the word “mind” in these verses?

Ed.—The man’s desire or true will, in contrast to his acts, which he feels are contradictory to it.

G. K. B.—The Spirit of God takes care, in the closing verse, to guard the soul against the illusion that the flesh is changed for the better. If the flesh act at all, it can only sin.

E.—Are we not as to our state of soul often under the law, or rather under our old self, while as to our doctrinal knowledge, we have died and risen, and are seated in Christ where He is. How is it?

Ed.—When once we have really grasped the truth of verses 17 and 20 in our souls I do not believe we ever lose it again. Two things are necessary for liberty. One is to see that we are free, that the flesh is not ourselves at all, and the other is to walk in the power of this in freedom. But we must leave the full development of the blessings of freedom to the next chapter. Up to this we have learned that at any rate we are no longer slaves to sin, or under the law.

Historical and Illustrative.

The Former Glory of the Temple.

II.

“My people are bent to backsliding from me.”

THE several historical allusions to the *former* glory of the Temple will prove only the more interesting if we consider these in connection with the history of the royal house of David, since, while the former manifest the holiness and the abounding grace of Jehovah towards Israel, the latter, in sad contrast, testifies to the sinful backslidings of Israel.

The latter part of David's reign (1 Chron. xxviii. and xxix.) and the former part of the reign of Solomon, might well be considered as the period during which was displayed the *first* glory of the kingdom. If we may be allowed to make use of the expression, the culminating point of this glory was reached when the presence of the Lord God of Israel was manifested in His holy temple; when Israel could rejoice indeed, and sing,—

“Out of Zion, the perfection of beauty,
God hath shined.”

It was then that the queen of Sheba came from a far off country to hear the wisdom of Solomon, to behold his glory, and, out of the abundance of an overflowing heart, to bless the Lord God of Israel. But, like the sun, which has no sooner attained to the height of its meridian splendour than it commences to decline, even so did the *first* glory of the kingdom prove of very short duration. Why? Not because the Lord had ceased to delight to bless Israel, and to display His tender mercies towards the nation of His choice. Alas! the reason is only too plainly discernible. Israel, as a nation,

quickly turned aside from following the Lord. And it saddens one to reflect that Solomon—chosen of God to build the Temple (1 Chron. xxviii. 6)—was also the builder of the high places upon the mount of corruption (i. e. the Mount of Olives), severally constructed for Ashtoreth, Chemosh, and Molech (2 Kings xxiii. 13). This fact alone sufficiently explains the reason why the *first* glory of the kingdom proved so transitory; and it may also be suggested as one reason why the several historical allusions to the *former* glory of the Temple are so few and far between; which latter (as we shall see as we proceed (in the sight of those who were privileged to behold the same) positively became even more glorious! yet we know not for how long or how brief a period the glory, as seen upon the day of the dedication of the Temple, was *openly* discerned.

Israel's declension in the latter years of Solomon's reign was very deplorable, but that in the days of his immediate successor proved even more so. When the revolted ten tribes exclaimed, "What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel! now see to thine own house, David"—did they simply reject Rehoboam? Did they not at the same moment deliberately reject *the Son of David*—He whom David acknowledged as "Lord"? They could not reject the *house* of David and not reject the "*Prince* of the house of David," to the open dishonour of Him who had promised that He would set His King upon His holy hill of Zion. With the exception of a faithful remnant (many of whom willingly vacated their possessions rather than forsake the Lord, 2 Chron. xi. 13—17), these ten tribes quickly turned from the living and true God to serve idols; and Bethel, i. e., house of God, became Beth-aven, i. e. house of iniquity. (Comp. 1 Kings xii. 29, Hosea iv. 15; x. 5.)

For three years Judah "walked in the way of David and Solomon"; then they forsook the Lord: and, for this cause, in the fifth year of King Rehoboam, Judah was severely chastised

by Shishak, king of Egypt. They "humbled themselves," and for a brief season "things went well" in Judah. During the reign of Abijah there was at least a formal acknowledgment that Jehovah was with them (2 Chron. xiii. 10—12). "Asa did that which was good and right in the eyes of the Lord his God." Jehoshaphat "walked in the ways of his father David," but brought great trouble upon himself, his household, and his kingdom, by taking the daughter of Ahab to his son to wife. Nevertheless, when the Moabites, the Ammonites, and the Edomites allied their forces and came up against Judah, Jehoshaphat sought the Lord and proclaimed a fast in Judah. "And all Judah stood before the Lord with their little ones, their wives, and their children." We are not told that these beheld the Shekinah glory; but this we are told, and it is well that we should mark this, that they received an *immediate* answer to their petition; thus they were enabled to realize that the Lord was present in His Temple. And those who sought the Lord in a day of trouble, returned after their bloodless victory, with joy unto the house of God, to own God's great deliverance (2 Chron. xx).

Very bitter were the fruits of the sinful matrimonial alliance with the idolatrous house of Ahab. For three generations we read of bloodshed, and murders in cold blood. Humanly speaking, but for the faithfulness of a woman, the direct line of the royal house of David had become extinct! For six years the house of God was the refuge of the infant Joash (2 Chron. xxii. 10—12.). It is worthy of remark that the names of the son, grandson, and great-grandson of the daughter of Ahab, are omitted by Matthew in "the book of the generation of Jesus Christ." See Matt. i. 8.

We also might have refrained from referring to the several reigns of these, and also to Athaliah's usurpation of the throne, if it had not been recorded that "the sons of Athaliah, that wicked woman," broke up the house of God, and bestowed the

dedicated things upon Baalim (2 Chron. xxiv. 7). Her grandson Joash, however, in the days of Jehoiada the priest, repaired the house of God. But after the death of Jehoiada, Joash forsook the Lord, and with the treasures of the house of the Lord he redeemed Jerusalem from plunder (2 Kings xii. 18).

Uzziah the son of Amaziah the son of Joash, "did that which was right in the sight of the Lord . . . and as long as he sought the Lord, God made him to prosper." He was "marvellously helped," but "when he was strong, his heart was lifted up to his destruction." He presumed to enter into the sanctuary, and utterly ignoring the vehement protests of Azariah and those eighty faithful priests, was determined that he would burn incense upon the golden altar; but the Lord smote him instantaneously with leprosy, so that he was "thrust out" of the sanctuary; and he was a leper unto the day of his death.

Uzziah was smitten with leprosy in the house of the Lord: was the sanctuary rendered thereby *defiled*? This question might have troubled very many of the godly in Israel for many years after this had occurred, if the God of all grace had not mercifully interposed, surely for their sakes.

In the year that king Uzziah died, the prophet Isaiah was privileged to behold a glory, the description of which favours the thought that it far surpassed "the glory" which Israel saw upon the day of the dedication of the Temple. Israel had seen "the glory of the Lord upon the house," but Isaiah now saw "the Lord, sitting upon a throne." In short, as John informs us, the prophet saw "*His* glory" (John xii. 41). The throne was high and exalted: though this glory was now displayed in connection with the Temple, it was simply "the skirts thereof" which filled the sacred edifice. *His* was discerned to be the transcendent glory.

Above the Temple stood the seraphim; now seen in connection with the throne. Each of these had six wings; "with

twain he covered his face," as unworthy to look upon Jehovah; "with twain he covered his feet," as unworthy that the Lord should look upon him; "and with twain he did fly"; in instant response to the will of God.

Full many have been the speculations concerning those created intelligences. But we have no desire to speculate. It is most evident, that, by means of this vision, the Spirit of God taught the prophet, and through him all Israel who had eyes to see, ears to hear, and understanding hearts, that the throne of God was established in holiness. To this the seraphim bore witness as they cried "holy, holy, holy, is the Lord of hosts; the whole earth is full of His glory." "And the posts of the door" (the prophet probably refers to the pillars Jachin and Boaz, 2 Chron. iii. 17) "moved" (or trembled) at the voice of the seraphim.

Who can estimate the comfort which this vision afforded to the godly in Israel, especially after the report that a leper had been driven forth from the sanctuary? Notwithstanding this had come about, notwithstanding the unholiness of the nation at large, the Holy One of Israel had not deserted His holy temple.

The latter part of the vision is also most instructive. If Isaiah had before this been exercised about the uncleanness of Uzziah, in the presence of the holy Lord of hosts, it is the realisation of his own *personal* uncleanness that causes him such exercise of heart. Have we not all been taught the same lesson? It needed that *Isaiah's* iniquity should be taken away, that *his* sin should be purged, before he essayed to go forth to proclaim the word of the Lord.

From this time henceforward the prophet Isaiah wearied not of testifying to Israel of *His* glory.

(To be continued.)

Marginal Notes.

GEN. x.—xi.

Gen. x. 21—Shem. Shem signifies name or renown, and was indeed great both in a temporal and spiritual sense, inasmuch as he was destined to be the lineal ancestor of the promised Seed of the woman, to which Noah might allude in his pious ejaculation, ch. ix. 26.

—xi. 7. Go to. The Hebrew word signifies “come” or “make preparation” as for a journey, or the execution of a purpose.

—xi. 9. Babel, that is confusion. The tower of Babel, Herodotus informs us, was a furlong or 660 feet, in length, and breadth; or according to Strabo, it rose to the same attitude. It was of a pyramidal form, consisting of eight square towers, gradually decreasing in breadth, with a winding ascent on the outside so very broad as to allow horses and carriages to pass each other and even to turn.

This magnificent structure is so completely destroyed that its very site is doubtful, and, where supposed to be discovered, in all cases exhibiting a heap of rubbish.

—xi. 9. The Tower of Babel. It is not necessary to suppose that any real idea of “scaling heaven” was present to the minds of those who raised either the tower of Babel, or any other of the Babylonian temple towers, the expression used in Genesis xi. 4, is a mere hyperbole for great height (compare Deut. i. 28; Dan. iv. 11), and should not be taken literally.

—xi. 29. Ischah is called the daughter-in-law of Terah as being Abram’s wife, yet Abram afterwards said “She is the daughter of my father, but not the daughter of my mother (ch. xx. 12.) Probably Haran was the oldest son of Terah, and Abram the youngest by another wife, and thns Sarai was

the daughter, or grand-daughter of Terah, Abram's father, but not of his mother.

—xi. 31. Ur of the Chaldees. This place in the East has long been identified with Orfah in Mesopotamia, two days journey from Nisbis, in the way to the river Tigris. "This Orfah," says a writer "is also held to be the site of the ancient christian city, Edessa; and Edessa by old writers was identified with Erech, of the cities founded by Nimrod (Gen. x. 10). Taking these parts together it is somewhat remarkable that one of the results of the excavations and researches of the last few years is, that Erech and Ur are now supposed of have been situated near one another in Southern Babylonia.

—xi. 31. Haran, one days journey from Ur, if Orfah be Ur, was the spot which they chose for three encampments—Haran, Charran, Carrhal. That it was a place of note may be gathered from its long continued name, and fame in later days. As the sanctuary of the moon goddess, it was far into the Roman empire regarded as the centre of eastern paganism, in rivalry to Edessa the centre of eastern Christendom. Beside the settlement were the wells (Gen. xxix. 2), round which for the next generation, one large portion of the tribe of Terah continued to linger. And the settlers in the distant west are described as still retaining their affection for the ancient sanctuary, where the father of this last was buried, and where they sought, according to the true Arabian usage, their own kinswomen or cousins in marriage.

Miscellaneous.

Eastern Manners and Customs.

"Treasures in earthen vessels."—2 Cor. iv. 7.

THESE words received a remarkable illustration during the terrible disturbances in Bible lands during the past year. In *Syria* and *Palestine*, more than one resident Missionary stated that, when preparing for possible attack or flight, "the women buried their valuables in earthen jars," for concealment and for preservation. Miss M. L. Whately did the same at *Cairo*, before she had to fly. She found all safe on her return, and so, of course, did the women in *Syria*, when the declaration of peace enabled them to dig up their buried treasures.

R. A. W.

"Prepare ye the way of the Lord."—Isaiah xl. 3.

"A cry generally heard in the East before the approach of any great prince or conquerer. Dr. Wolff stated that on entering Jerusalem from the west, in the direction of Gaza, the road for a considerable distance from Jerusalem, was so full of stones, that it was impossible to ride, and those who were entering the city were obliged to dismount. When Ibrahim Pasha approached Jerusalem, a considerable number of labourers went before him, and removed the stones from the way, amidst the constant cry of 'Cast up, cast up the way, remove the stones!' And on a standard was written, 'The Pasha is coming!' And everywhere the cry was heard 'The Pasha is coming! Cast up the way! Remove the stones!'

The expression indicates the removal of obstacles and difficulties, preparatory to some important manifestation, or some signal event. See also Isaiah lxii. 10. *Nicholson.*

Some years ago, the writer was contemplating a visit to the Holy land, and was obliged to give up the plan. A friend wrote to her from Lebanon, "It is a pity that you were prevented coming when you proposed. You would have found the travelling much easier than usual, for the Pasha of — has lately been here, and as usual, the way was prepared for him by being cleared of the large stones." *R. A. W.*

"Thou sowedst thy seed, and wateredst it with thy foot.—

Deut. xi. 10.

"Our gardens are watered by small channels only a few inches wide, which are made to intersect or cross and recross the garden, the beds between them being usually square in shape. When they are to be watered, the gardener removes with his hand, *or his foot*, the small dams made of earth rudely heaped up at the corners, and lets the water from the beds (or canal) fill them up until the level of the bed is reached. He then stops the flow by putting the heap of earth back again, and damming up the water. . . Who can see the labourer opening the little channels to let the water flow over the parched earth on his beds, without recalling the words of Moses in describing the promised land to the Israelites, who had so long sojourned in Egypt that they knew no other manner of cultivation : The land whither thou goest to possess it, is not as the land of Egypt, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs."

M. L. W.

The Bible Class.

Notes on last month's Subject.

XXIV.—THE COMING OF OUR LORD.

WHAT an appropriate close to the second year of united Bible Study—“*The Lord's Coming!*” Perhaps there is no subject in which greater advance in truth has been made, during the last 50 years, than in that of *our Lord's return*. Truly we are in the testing days of Matt. xxv., when at midnight the Spirit has raised again the cry “Behold the Bridegroom cometh, go ye out to meet Him.” Few intelligent Christians now doubt the personal return of our Lord to this earth. The old idea too, that death is to be regarded as our Lord's coming is now widely and justly regarded as erroneous. Some however, still speak of death as the Lord's coming, failing to see that the idea has not only no Scripture warrant, but is directly opposed to its spirit, as in John xxi. “Jesus saith unto Peter, If I will that he tarry till I come, what is that to thee, follow thou me.” “Then went this saying abroad among the brethren (not that this foretold John's death, but on the contrary) that that disciple *should not die.*”

A careful study, however, of the Scriptures brought before us, as the result of last month's study, will show that further light is needed to distinguish between the two parts of our Lord's coming, which we may here contrast—

Secret into the air,

For His people.

“I will come again and receive you unto myself.”

Public to the Mount of Olives.

With His people.

“At the coming of our Lord Jesus Christ with all His saints.”

As the Morning Star (before the day) Rev. xxi.

As the Sun of Righteousness, (ushering in the day) Mal. iv.

For final salvation.

For judgment.

“Unto them that look for Him shall He appear the second time, without sin, unto salvation.”

“The Lord cometh, with ten thousands of His saints, to execute judgment upon all.”

It is evident that the coming *for* His people must precede His coming *with* them, and therefore it is the former for which we wait. It may occur at any moment, “for we shall *not* all sleep.” In the words of another, “As soon as the last member is brought in, and Christ’s body is complete, the Church will be removed from the earth, will pass away into heaven. The Lord, as we read, descending thence with a shout, with the voice of the archangel and with the trump of God, while we, both the dead and the living in that day, will be caught up to meet Him, and be for ever with Him. Thus will end the path of the Church on earth, and for this we, the children of God, are now called to wait, even “for His Son from heaven” to take us home to Himself.

And now, the Church being gone, with whom will the Lord begin to deal next? With *Israel again*. Gathered once more into their own land—in unbelief and defiance of God, it is true—the tribes of Judah and Benjamin, the very tribes which slew their Messiah, will by this time have built their city and temple (Isa. lxvi. 6; Zech. xiv. 1—3; Rev. xi. 1, 2); and not only so, but will also have received a false Messiah, set up by themselves, one suited to meet and to please the unregenerate heart. This delusion, on their part, God will permit, in order to chasten His people for their past disobedience in rejecting His Son. They hated, they put the Just One to death, the One who came to them in the Father’s name; and hence He, acting with them on the principle of retributive justice, measur-

ing to them the same measure that they themselves meted to Jesus, will allow them to become the blind dupes of another, who will come to them in his own name. (John v. 43).

A deceiver at first, and a tyrant in the end (Ps. v. 6 ; xliii. 1), this fearful being, this false Christ, Satan's great counterfeit of their long-looked-for Messiah, will receive their blind homage and worship, in those days of their deepest delusion and ripened apostacy. And not only so, but "all the world will wonder after the beast" (Rev. xiii. 3); while the ten Gentile kings, who in that day will rule the fourth and last empire of Daniel, will give him their power and strength, owning him alone as their Lord, and becoming wholly subject to him, as his vassals (Rev. xvii. 12, 13.) In the midst, however, of the infidel nation, thus come to the height of their evil and folly, an elect faithful remnant (Isa. vi. 13 ; Zeph. iii. 12, 13 ; Zech. xiii. 8, 9), hated by the bulk of the people, will be raised up (it would appear through the testimony of two certain prophets, namely the witnesses spoken of in Rev. xi.) to look for the coming of Christ. And in answer to the cry of these sufferers He will come. (Psalms lxxix., lxxx., cxviii.) Yes : the heavens will open, and Christ the Rider on the white horse, followed by the armies in heaven (Rev. xix. 11—21), even His Church, together with others who have part in the first resurrection, who as we have seen, will have previously ascended to meet Him, and will have been with Him in heaven during the whole of the above-mentioned action on earth, will descend to make war with the beast, the ten kings of the earth, and their armies ; with all in short, who, in that hour of man's complete apostacy, will be leagued under the beast, against God and His Christ. Then follows the conflict—"The battle of Armageddon" (Rev. xvi. 13—16), the issue of which it is almost needless to tell. The beast, and the false prophet, his minister, the second beast of Rev. xiii. 11, will be destroyed, cast, both of them, into the lake of fire for ever ; the kings of the earth, and their

armies, will be slain with the sword proceeding out of the mouth of the heavenly conqueror ; while Satan, the great mover of all, will be chained, and cast, for a thousand years, into the bottomless pit. This done, the Lord, having gathered in His elect, namely, the Jewish remnant before named, will next take to Himself His great power and will reign. He will ascend the throne of David, His father, which had been destined for Him, as the true heir, from the outset (Ps. lxxxix ; Ezek. xxxiv. 23, 24) ; gather in, in the next place, the whole of His people, both Judah and Ephraim, and not only so, but His glory will spread through the earth. Blessing at last will flow forth in a national political way to the Gentiles, who will unite with Israel in that day, in adoring the Lamb through whose blood alone they will be redeemed. (Isa. ii. 2—5.) The temple worship of Israel will then be revived. (Ps. li. 19 ; Ezek. xl.—xlviii.) The feasts and the sacrifices, not pointing forward, as of old, but commemoratively back to the blessed redemption already accomplished, will be observed in Jerusalem. Thither the nations will congregate ; thither they will go up from year to year to worship the King, the Lord of hosts, and to keep the Feast of Tabernacles. (Zech. xiv. 16.) The promised land will be the scene of God's presence on earth—the place of His throne ; there His city will rise—Jerusalem—the metropolis of the world ; there His temple will stand : there too the glory will be especially visible, in the light of which the nations will walk. (Rev. xxi. 24.)

Such, beloved reader, is a brief forecast of the immediate future, and an attempt to group into order the events that precede and follow our Lord's public appearing. Before closing this notice we might say that it appears to us that the following passages out of Division II. of the subject may fairly be taken as alluding to the first or secret coming of our Lord into the air.

“ Judge nothing before the time, until the Lord come, who

both will bring to light the hidden things of darkness, and will make manifest the hidden counsels of the heart." 1 Cor. iv. 5.

"Christ the firstfruits, afterwards they that are Christ's at His coming." 1 Cor. xv. 23.

"The Lord cometh (Maranatha)." 1 Cor. xvi. 22.

"The Lord is at hand." Phil. iv. 5.

"For yet a little while and he that shall come will come and will not tarry." Heb. x. 37.

"Be patient therefore brethren, unto the coming of the Lord.....for the coming of the Lord draweth nigh. Jas v. 7. 8.

"We know that when he shall appear we shall be like him. 1 John. iii. 2.

"Hold fast till I come." Rev. ii. 25.

"Behold I come quickly." Rev. xxii. 7, 12, 20.

"Even so, come Lord Jesus."

This Month's Subject.

THE subject worked out for this month is—

Woman, as spoken of in the New Testament:

—the object being, by collecting together all said about her, to afford a view of her general position in Christianity, and in the numerous passages given, a source of ready reference on the subject. We have received a great number of papers, and on the whole the subject has been treated successfully. We have not made any elaborate arrangement, seeking to present any special views but have let the word of God mainly speak for itself, merely briefly paraphrasing it. The subject is arranged in two main divisions—"Facts" and "Precepts."

Division I.—Facts concerning Women.**(a) General facts, of a favorable character.**

Matt. i. 16, Christ born of a woman.

Luke i. 46—55, Mary sings praises to God.

Matt. viii. 14, Peter had a wife.

Luke ii. 36, Anna, a widow of fourscore years, gives thanks unto the Lord.

Matt. ix. 18, Jairus' daughter raised by Christ.

Mark vi. 3, Christ had sisters.

Matt. xiv. 21, Women and children fed by Christ.

Mark xvi. 9, Jesus appeared first to Mary Magdalene, out of whom He had cast seven devils.

Mark xii. 42—44, Jesus commends a poor widow for casting in more than all the rich into God's treasury.

Mark i. 31, Peter's mother-in-law healed by Christ.

Matt. xxvii. 19, Pilate's wife warned her husband not to crucify Christ.

Luke vii. 12—15, The Lord's compassion on the widow of Nain and the raising of her son.

Luke x. 38, Jesus visited at Mary and Martha's home.

Luke x. 39, Mary sat at His feet.

Luke x. 40, Martha served Him.

Luke xiii. 11—13, Jesus heals a woman who glorifies God.

Luke xxiv. 10, Women carried the tidings of the resurrection to the apostles.

John iv., Jesus saves the woman of Samaria.

John iv., 28. She goes and tells the men of the city to come and see Christ.

John viii. 3—11, Jesus forgives the woman taken in adultery.

John xi. 27, Martha confesses Christ.

John xix. 25—27, Jesus' tender care for His mother.

Acts i. 14, Women continue in prayer and supplication after the Lord's ascension.

Acts ii. 17, Peter refers to Joel's prophecy, that the daughters should prophecy, and on the handmaidens God would pour out His Spirit.

Acts v. 14, Many women believed.

Acts viii. 12, Women baptized.

Acts ix. 2, Women persecuted.

Acts ix. 36—41, Tabitha, called Dorcas, *a woman full of good works and almsdeeds*, died, and was restored to life.

Acts xii. 12, Mary opened her house for prayer.

Acts xii. 14, Rhoda rejoiced at Peter's deliverance.

- Acts xvi. 13, Women resorted to places of public prayer.
 Acts xvi. 14, Lydia's heart opened by God.
 Acts xvi. 15, She receives apostles into her house.
 Acts xvii. 4, Many of the chief women of Thessalonica believed.
 Acts xvii. 12, Honorable Berean women believed.
 Acts xvii. 34, At Athens Damaris believed.
 Acts xviii. 2 Priscilla receives Paul.
 Acts xviii. 26, With her husband expounds the truth to Apollos.
 Acts xxi. 9, Philip has four daughters, virgins, who prophecy.
 Rom. xvi., 9. Phebe is a servant of the Church at Cenchrea, and is to be received in the Lord, assisted in her business and succoured by the brethren.
 Rom. xvi., 3. Priscilla—a helper in Christ who risked her life for the apostle.
 Rom. xvi., 6. Mary, who bestowed much labour on the apostles.
 Rom. xvi., 12. Tryphena and Tryphosa, labouring in the Lord.
 Rom. xvi., 12. The beloved Persis, who laboured much in the Lord.
 Rom. xvi., 15. Julia and the sister of Nereus are saluted.
 Phil. iv. 2, Euodias and Syntyche exhorted to be of one mind.
 Phil. iv. 3, Women laboured with Paul in the gospel.
 1 Thess. ii. 7, A nurse's gentleness spoken of.
 2 Tim. i. 5, Lois and Eunice had unfeigned faith.
 1 Pet. iii. 4, 5, Holy women of old used to adorn themselves with the ornament of a meek and quiet spirit.
 2 John, A lady is spoken of as "elect."
 2 John, A whole epistle written to her.

Special Facts showing Faith.

- Matt. ix. 20—22, Woman with issue of blood was healed by touching Christ's garment.
 Matt. xv. 22—28, A Syrophenician woman took a dog's place to get her daughter healed, and the Lord marvelled at her great faith.
 Heb. xi. 11, Sarah had faith in God's promise.
 „ 31, Rahab had faith and works.
 Jas. ii. 25, Rahab justified by works.

Special Facts showing Love.

- Matt. xxvi. 7—13, A woman (Mary of Bethany) poured the precious ointment on Christ's head and Christ's feet, and her deed was to be spoken of wherever the gospel should be preached throughout the whole world, for a memorial of her.

- Matt. xxvii. 55, When Jesus was crucified, many women beheld afar off, who had followed Him from Galilee, ministering unto Him.
- Mark xv. 47, Mary Magdalene and the other Mary sat over against the sepulchre.
- Mark xvi. 2—8, They came at the dawn to see the sepulchre, and the angels told them not to fear.
- Matt. xxviii. 9, They worship Christ, holding Him by the feet.
- Luke vii. 37—50, A nameless sinner annoints the feet of Jesus at the Pharisee's house.
- „ viii. 2, 3, Certain women, healed of evil spirits and infirmities, went about with Jesus.
- Luke xxiii. 27, Daughters of Jerusalem followed Jesus when He bore His cross, weeping and bewailing Him.

General Facts of an Unfavourable Character.

- Matt. xiv. 3—11, Herodias an adulteress and a murderess.
- Matt. xiv. 6—11, Herodias' daughter, a tool of wickedness.
- Matt. xx. 20, Mistaken ambition of Zebedee's wife.
- John xviii. 17, A damsel tempts Peter to deny his Lord by ridicule.
- Acts v. 1—10, Sapphira lied against the Holy Ghost.
- Acts xiii. 50, Devout and honourable Jewish women were stirred up to become active persecutors of the apostles.
- Acts xvi. 17, A damsel possessed with an evil spirit praises Paul.
- I Tim. ii. 14, The woman was deceived in Eden.
- I Tim. v. 15, Some professing christian women had turned aside after Satan.
- Jas. iv. 4, Spiritual adulteresses who loved the friendship of the world.

DIVISION II.—Precepts concerning Women.

- Matt. v. 31 ; xix. 3—19, Marriage to be held sacred.
- Matt. x. 35. 37, Women not to be loved more than Christ.
- Mark vii. 10, Mothers to be honoured.
- Mark xii. 18,—25, No marriage in the resurrection.
- Matt. xxiii. 14, Christ's wrath against oppression of widows.
- I Cor. vii. 2—16, Women's duty as to marriage detailed.
- I Cor. xi. 5—15, Women are not to pray or prophesy with their heads uncovered.
- I Cor. xiv. 34, Women are not to speak in meetings of the assembly (or Church.)
- Eph. v. 22,—24, Wives exhorted to submission in everything to their own husbands, even as the Church to Christ.

- Eph. v. 33, The wife to reverence her husband.
- I Tim. ii. 9, Women to adorn themselves in modest apparel, with shame facedness and sobriety, not with broided hair, or gold, or pearls, or costly array, but with good works.
- I Tim. ii. 11, Let the woman learn in quietness with all subjection.
- I Tim. ii. 12, A woman not to teach or to usurp authority over the man, but to be in silence (quietness).
- I Tim. iii. 11, Deacon's wives to be grave, not slanderers, sober and faithful.
- I Tim. v. 2, Entreat.....the elder women as mothers, the younger as sisters with all purity.
- I Tim. v. 3, Honour widows that are widows indeed.
- I Tim. v. 4, But if any widow have children or nephews [grandchildren] let them learn first to shew piety at home and to requite their parents, for that is good and acceptable before God.
- I Tim. v. 5, Now she that is a widow indeed and desolate, trusteth in God and continueth in supplications and prayers night and day.
- I Tim. v. 6, But she that liveth in pleasure is dead while she liveth.
- I Tim. v. 7, And these things give in charge that they may be blameless.
- I Tim. v. 9, Let not a widow be taken into the number [Let none be enrolled as a widow] under threescore years old, having been the wife of one man.
- I Tim. v. 10, Well reported of for good works, if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.
- I Tim. v. 11, But the younger widows refuse, for when they have began to wax wanton against Christ they will marry.
- I Tim. v. 12, Having damnation, because they have cast off their first faith.
- I Tim. v. 13, And withal they learn to be idle, wandering about from house to house, and not only idle but tattlers also, and busy bodies, speaking things which they ought not.
- I Tim. v. 14, I will therefore that the younger women [widows] marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.
- I Tim. v. 16, R. V. If any [man or] woman that believeth have widows, let them relieve them.
- Tit. ii. 3—5, Exhortations to the aged women to be in behaviour as becometh holiness; not false accusers, not given to much wine, teachers of good things; teaching the young women to be wise, to love their

husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient.

Jas. i. 27, Widows to be visited by those who possess true religion.

1 Pet. iii. 1—5, Wives to be in subjection to their own husbands, even if unconverted, that they may, without the word, be won by the wife's conduct; whose adorning is to be the hidden man of the heart, the ornament of a meek and quiet spirit.

1 Pet. iii. 7, The wife is the weaker vessel.

2 John 10, A lady is not to receive a blasphemer into her house, or bid him greeting, on pain of becoming a partaker in his evil deeds.

2 John 5, She is to love the brethren.

2 John 6, To walk after Christ's commandments.

We now give an interesting paper, sent us by one of the Class, giving a valuable classification of the Scriptures concerning the women in the gospels.

THE WOMEN OF LUKE AND JOHN.

What they did.

What was said or done to or of them.

Mary, the Mother of Jesus.

Submitted to the Lord's will, and called herself His handmaid.— Luke i. 38.

Took a long journey to visit and have fellowship with her cousin. Luke i. 39—40.

Magnified the Lord and prophesied. Luke i. 46, &c.

Kept in her heart and pondered the things she heard. Luke ii. 19, 51.

Spoke to the Lord rather unbecomingly. Luke ii. 48; Jno. ii. 3.

Told the servants to obey Him. John ii. 5.

Came to see Jesus while he was speaking to the multitude. Luke viii. 20.

Stood by the Cross of Jesus. John xix. 25.

Was "highly favoured" in becoming the mother of Christ, and "blessed among women"; the Lord was with her. Luke i. 28.

Simeon blessed her, but told her that a sword should pierce through her own soul. Luke ii. 34, 35.

Was reproved by Jesus. Luke ii. 49; John ii. 4.

Was given by Jesus into the care of John. John xix. 26, 27.

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Mary of Bethany.

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| Sat at Jesus' feet and heard His word. Luke x. 39. | Was loved by Jesus. John xi. 5. |
| Chose the good part. Luke x. 42. | Was complained of by others. Luke x. 40; John xii. 4, 5. |
| Sent to tell the Lord when their brother was ill. John xi. 3. (Also Martha). | Was defended by the Lord. Luke x. 42; John xii. 7. |
| Sat still in the house till Jesus called her. John xi. 20. | |
| Hastened to Jesus when she was called, and told Him her trouble. John xi. 29, 32. | |
| Anointed the feet of Jesus. John xii. 3. | |

Martha.

- | | |
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| Received Jesus into her house. Luke x. 38. | Was loved by the Lord. John xi. 5. |
| Served Him and His disciples. John xii. 2. | Was reproved by the Lord. Luke x. 41, 42. |
| Was cumbered about much serving. Luke x. 40. | The Jews came to comfort her and Mary. John xi. 19. |
| Complained of Mary. Luke x. 40. | |
| Went out to meet Jesus. John xi. 20. | |
| Confessed Christ's name. John xi. 27. | |
| Went and called Mary. John xi. 28. | |
| Told the Lord that Lazarus had been dead four days. John xi. 39. | |

Mary Magdalene.

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| Went with Jesus on His journeys, and ministered unto Him of her substance. Luke viii. 2, 3. | The Lord cast seven devils out of her. Luke viii. 2. |
| Stood by His cross. John xix. 25. | Angels appeared to her. John xx. 12. |
| Went to anoint the body of Jesus. Luke xxiv. 1, 10. | The Lord appeared first to her. John xx. 14. |
| Told Peter and John that the Lord's body was gone. John xx. 2. | The Lord revealed to her the truths of His Ascension. John xx. 17. |

Stood at the sepulchre weeping.

John xx. 11.

She took the good news to the disciples. John xx. 18.

His disciples being His brethren, and God being their Father;—

and sent her to tell His disciples. John xx. 17.

Other Women.

She arose and ministered to them, Luke iv. 39.

The woman came and touched His garment in faith, Luke viii. 44.

She confessed how she had been healed, Luke viii. 47.

A woman blessed the mother of Jesus, Luke xi. 27.

Women of Jerusalem bewailed him Luke xxiii. 27.

Several women followed and ministered to Jesus, beheld His death and burial, brought spices to anoint him, and told the disciples of the resurrection.

She glorified God, Luke xiii. 13.

The Lord said that mother would be against daughter &c., Luke xii. 53.

The Lord raised the son of the widow of Nain and gave him back to his mother, Luke vii. 15.

He healed Simon's wife's mother, Luke iv. 39.

She was healed and comforted by the Lord, Luke viii. 44, 48.

Women were told by the Lord to weep for themselves and their children, Luke xxiii. 28.

Angels appeared to them and told of the resurrection, Luke xxiv. 4—7.

A woman was accused by the Pharisees, dismissed by Jesus, and told to sin no more, John viii. 3—11.

Woman with spirit of infirmity healed by Jesus, Luke xiii. 13.

Elizabeth.

Was righteous before God, Luke i. 6.

Blessed Mary, Luke i. 42.

She insisted on her son being called John, according to the word of the Lord, Luke i. 60.

Was filled with the Holy Ghost. Luke i. 41.

“The Lord showed mercy upon her,” Luke i. 58; and her neighbours “rejoiced with her.”

Anne.

Departed not from the temple, but served God with fastings and prayers day and night, Luke ii. 37.

Gave thanks to the Lord, Luke ii. 38. Spoke of Him to all the believers, Luke ii. 38.

The Woman of Samaria.

Argued with Jesus, John iv. 9, 11, 12, 20, 25.

Directed others to Christ, John iv. 28, 29.

Jesus asked her for water. John iv. 7.

Revealed Himself to her as the Messiah. John iv. 26.

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Women as Types.

- The woman leavening the meal, Luke xiii. 21. The woman finding her piece of silver, Luke xv. 8, 9.
- The importunate widow, Luke xviii. 2—5.

The Woman in the House of Simon.

- Anointed the Lord's feet and washed them with her tears, Luke vii. 38. Was scorned by Simon, Luke vii. 39.
- Loved much. Luke vii. 47. Was defended by the Lord, Luke vii. 44—47.
- Her sins were forgiven and she was saved, Luke vii. 47, 48, 50.

Bible Queries.

All Bible Queries received by the 3rd, will be answered in August; all received after, in September.

New Queries, Nos. 249-308.

Q. 249. Do not the following passages of Scripture authorize sacramental confession and priestly absolution?—John xx. 23; Matt. xvi. 19; xxiii. 18. M. H. U.

A. The term "sacramental confession" has no distinct scriptural meaning; and there is no such thing in Christianity, (though there was in Judaism,) as priestly absolution; that is, absolution by a priest as in Leviticus, &c. All God's children are priests, men and women, (1 Pet. ii.) and no other priesthood exists in Christianity. Now to turn to the passage referred to. John xx. 23 gives the power of remitting and retaining sins, to a company, in which were probably women (xx. 18), and certainly others in addition to the eleven apostles (Luke xxiv. 33), besides the two just returned from Emmaus (Luke xxiv. 35). So that this power was not here given to an individual, nor to a body of apostles, but to a company of disciples gathered round their Lord. For another proof of this see Matt. xviii. 18—20, where the power is again spoken of, and again connected with a body of disciples gathered together (though but two or three) and

Jesus in their midst, at least in spirit, if not (as in John) in body. A practical carrying out of the power thus committed to believers may be seen as to *retaining* sin in 1 Cor. v. 4, 5; and as to *remitting* sin in 2 Cor. ii. 6, 7, when on the man's repentance, he was restored. The power is not connected with a *class*, but with any company of believers (assembly or church) truly gathered to His name. Matt. xvi. 19 refers to Peter, and to Peter only. He used the keys for Jews in Acts ii.; and for Gentiles, most unwillingly, in Acts x. The bearing of Matt. xxiii. 18 on the question we do not see.

Q. 250. Does it not seem from Rev. viii. 3 that it is pleasing to God for us to offer incense with our prayers? M. H. U.

A. Certainly; only do not let us confound the earthly shadow in all these things with the spiritual substance. The Book of Revelation like the Old Testament is full of symbols. In the Old Testament we see a literal altar, in the New Testament (Heb. xiii), a spiritual one, which is Christ; in the Old Testament literal priests, in the New Testament spiritual priests (1 Pet. ii.) In the Old Testament, *literal* sacrifices, in the New Testament (Heb. xiii.) spiritual; and in the Old Testament literal incense, in the New Testament spiritual—that is, the fragrance of the name of Christ.

Q. 251. Luke xxiii. 45. Did the Jews ever repair the veil in their temple? S. P. T.

A. We do not know that they did.

Q. 252. John xiv. 17. Was the Holy Ghost in the world at the same time as Christ? I thought He came at Pentecost; but Jesus says in this verse, "He dwelleth with you." S. P. T.

A. Not as a separate Person. He descended at Pentecost. All, however, before then, were born of the Spirit.

Q. 253. John xix. 25. Does this mean His mother's sister, also the wife of Cleophas; or that Mary the wife of Cleophas was sister to the Lord's mother? S. P. T.

A. Probably the latter.

Q. 254. John xix. 31. Would the Jews eat the Passover that same night? S. P. T.

A. Certainly.

Q. 255. John xx. 17. Why had Mary not to touch the Lord? In Matt. xxviii. 9 the women "held Him by the feet."

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In Luke xxiii. 43, He said to the thief, "To-day shalt thou be with me in paradise"; but here, that He is not yet ascended to His Father. Did He not ascend to His Father till after forty days?

S. P. T.

A. Because John represents His heavenly glory, Matthew His relationship to His earthly people. Paradise is not heaven. We have no record of Christ's ascension till after forty days.

Q. 256. John xx. 22. Is this the same Spirit as Acts ii?

S. P. T.

A. Yes; only He was indwelling before ("in you"); then as a distinct Person ("with you").

Q. 257. John xxi. 4. Had the Lord the same body after His resurrection? The disciples did not know Him; Mary thought He was the gardener; and the two on the way to Emmaus did not know Him either.

S. P. T.

A. No; it was a glorified body. In one sense it was the same, as to identity, for He had the marks of the crucifixion; in another it was not, for it was a glorified body.

Q. 258. Acts i. 21—26. Were the apostles wrong in so acting before the power of the Holy Ghost had come upon them? Could Christians now follow their example in a case of difficulty?

S. P. T.

A. No; but we should be, because the Spirit *has* now come.

Q. 259. (1) Acts ii. 3. Why were the tongues cloven?
(2) Acts iv. 36. Could a Levite possess land?

S. P. T.

A. (1) We do not know. (2) Not by inheritance.

Q. 260. Acts vi. 5. At "Nicolas" my Bible refers to Rev. ii. 6, 15. Had he anything to do with the Nicolaitanes?

S. P. T.

A. The Nicolaitanes claimed Nicolas as their founder.

Q. 261. What does "If they do these things in a green tree, what shall be done in a dry" mean? (Luke xxiii. 31.)

E. L.

A. Christ was the true "green tree," and if these things were done unto Him, what would become of Judaism without God?

Q. 262. What was the "solemn assembly" of Numb.

xxix. 35? How became the sacrifices of Numb. xxviii., 27, a sweet savour unto the Lord? L. L.

A. The eighth day of the feast of tabernacles: see John vii. 37. We do not understand the rest of your query.

Q. 263. What did Thomas mean in John xi. 16, in saying "Let us also go, that we may die with him" (Lazarus)?

E. L.

A. The "him" meant Christ; because it was almost certain death for Him to return into Jewry.

Q. 264. Are we not still disciples even though we are not continuing stedfastly?—"if ye continue in my word, then are ye my disciples indeed." (John viii. 31.)

E. L.

A. Some are disciples who follow afar off; but it could not be said of them "ye are my disciples *indeed*."

Q. 265. In John xviii. 1, the place where the Lord went is called the brook Cedron; in Luke xxii. 39, it is called the Mount of Olives; in Matthew and Mark it is called Gethsemane: please state why named differently.

E. L.

A. The brook Cedron separated the Mount of Olives from Jerusalem, and by its side was the Garden of Gethsemane.

Q. 266. Is there any expression in the word of God of being "washed in the blood of Christ"? (the A. V. of Rev. i. 5 excepted).

E. M. B.

A. Not that we know of. The constant or repeated washing in the blood of Christ is absolutely an unsound and unscriptural thought. The washing of water is by the Word.

Q. 267. Please explain the words "I die daily." E. M. B.

A. Paul probably meant he was in daily expectation of death.

Q. 268. How is Heb. xi. 13, "These all *not* having received the promises" to be understood in connection with ver. 17, "he that *had* received the promises"?

E. M. B.

A. Ver. 17 simply refers to the promise of ver. 11, not of ver. 13.

Q. 269. Will you kindly explain "For so He giveth His beloved sleep"? (Psa. cxxvii. 2).

E. M. B.

A. It is thought to mean God gives to His beloved all they need without their seeking it—even when sleeping.

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Q. 270. Please state the difference between the temple and the synagogue. E. M. B.

A. In the temple alone sacrifices could be offered. The synagogues were merely for reading and prayer.

Q. 271. Does scripture sanction capital punishment for murder, in this dispensation? E.

A. We must not confuse God's government of this world with His present work of calling a people out of it. These have nothing to do with the laws save to obey them. The principles of His government are, we believe, unchanged.

Q. 272. What is the iniquity of the holy things? (Exod. xxviii. 38). E.

A. We cannot say. Perhaps some correspondent will send an answer.

Q. 273. Did Peter do wrong in going fishing? (John xxi. 3). E.

A. See Luke xxii. 35, 36. This scripture forbids us from condemning him absolutely.

Q. 274. Does "No, not to eat" refer to the Lord's Supper? (1 Cor. v. 11). IOTA.

A. See Q. 305.

Q. 275. Will none but the wicked stand before the "great white throne" to be judged? If so, why is it said "And every one whose name was not written in the Book of Life was cast into the lake of fire"? IOTA.

A. Yes. To show that, although they were wicked, they will not be condemned merely on account of their evil deeds, but on account of their rejection of the grace which would have inscribed even their names in the Book of Life.

Q. 276. Please explain 1 Cor. xiv. 22—25, which seems contradictory. IOTA.

A. He shows that even prophecy the sphere of which is within, is more profitable than if *all* speak with unknown tongues, without an interpreter.

Q. 277. What is meant by defrauding one another by consent for a time? why is it permitted? (1 Cor. vii. 5). IOTA.

A. It simply means living apart.

Q. 278. Please explain the expression "He speaketh with his feet"? (Prov. vi. 13). IOTA.

A. His feet show which way he is going.

Q. 279. Is 2 Cor. vii. 12, 25, 40, inspired? If it be, why does Paul say in the 12th verse, "*not* the Lord," and in the 25th "I give *my* judgment"? IOTA.

A. It is recorded for our instruction by inspiration, just as a great deal that Paul said in the Acts, though he was not inspired to *say* the one or the other.

Q. 280. Is the Ark of the testimony (Lev. xvi. 13, Ex. xxxix. 35) the same as the ark of the covenant (1 Chron. xxviii 18; Heb. ix. 4)? 36.

A. The ark was the same, although the mercy-seat or cover seems to have been different. In the wilderness, the cherubim bowed down their faces towards the mercy-seat; in the temple they stood erect, their faces looking eastward.

Q. 281. Is not that text, "Behold I, and the children which God hath given me" (Heb. ii, 13), meant for Jesus and those who love Him? I have so often heard it referred to as meaning those who speak to others about their souls' salvation, and are the means of bringing them to Jesus, such as Sunday School teachers and others; but I should think it is meant for "He that sanctifieth, and they who are sanctified." Is this correct? 36.

A. Yes; it refers only to Christ.

Q. 282. How did Saul of Tarsus make Christians blasphemous? (Acts xxvi. 11). J. K. E.

A. By forcing them to deny Christ under penalty of death.

Q. 283. Would you please help me out of what seems a contradiction. See Josh. xi. 23, xiii. 1 (latter part); also xxi 43,—45; and the most of Judges i., and Heb. iv. 8. One part says the whole land was taken, and rested, the other part says it was not. J. K. E.

A. They entered into rest in a measure, literally, but not, as Judges, &c., soon showed, permanently or spiritually, because of their unbelief.

Q. 284. Is there such a thing in scripture as infant sprinkling or infant immersion: in other words, baptism before conversion? J. K. E.

A. We do not know of any scripture that directly speaks of infant baptism.

Q. 285. Do John v. 18, x. 33, xix. 7, with xx. 31, show inconsistency, or what do the passages mean? * *

A. We do not see any difficulty. In both cases Jesus claimed to be God.

Q. 286. 1 Sam. xv. 31. Why did Samuel go back with Saul to worship? Saul had told him plainly that all he cared for was to be honoured before the people. E. S. G.

A. Samuel was bound to go, in a certain way when asked.

Q. 287. Was Doeg the Edomite, mentioned in 1 Sam. xxi. 7, a proselyte to the Jewish religion? What is the meaning of "detained before the Lord"? E. S. G.

A. Probably. Most likely on account of some vow.

Q. 288. Who was "the Angel of the Lord," mentioned in Matt. i. 20? E. S. G.

A. Was it not Gabriel?

Q. 289. How did the wise men from the East worship Christ?—as the Saviour of the world, or as a temporal king? They must have stood in some connection to revealed religion.

E. S. G.

A. As a King whose advent, through general report, founded on the ancient prophecies, was generally expected at the time throughout the East.

Q. 290. What is meant in Heb. ii. 2, by "the word spoken by angels"?

A. It refers to the Law. See Acts vii. 53.

Q. 291. How should the Revelation of John be studied? I find it difficult to distinguish between fulfilled and unfulfilled prophecy. . S. G.

A. By getting the main outlines clear first. Chap. i.—iii. being church truth; iv.—xix. the various events of Daniel's last week; xx—xxii. the millennial and eternal states.

Q. 292. What am I to understand by the words, "And the evening and the morning were the first day"? Are these periods of twenty-four hours? I cannot understand how it can mean long periods (Gen. i. 5). T. H.

A. We believe it means periods of twenty-four hours.

Q. 293. What does it mean, "And Abraham hearkened unto Ephron," &c.? Gen. xxiii. 16. T. H.

A. It means he paid them the money.

Q. 294. Please give the situation of Mesopotamia. (Gen. xxiv. 10). T. H.

A. It was a tract of country lying, as the word means, between two rivers (Euphrates and Tigris).

Q. 295. Are not the days in Deut. v. 13, the same in duration as were established in the creation? (Gen. i. 5). T. H.

A. Yes.

Q. 296. Explain "By the great force of my disease is my garment changed," &c. (Job xxx. 18). T. H.

A. It probably refers to his skin.

Q. 297. What am I to understand by these words: "Let no man deceive you by any means," and following words in 2 Thess. ii. 3? T. H.

A. They were not to believe any that told them that the day of Christ had come.

Q. 298. Briefly explain "God shall send them strong delusion," &c. (2 Thess. ii. 11). T. H.

A. God will then allow Satan full power to go forth and deceive the nations.

Q. 299. Explain "These shall make war with the Lamb, and the Lamb shall overcome them." (Rev. xvii. 14.) T. H.

A. It refers to the battle of the Kings round Jerusalem.

Q. 300. Why are the three tribes only mentioned in Psa. lxxx. 2? H. C.

A. If you study Numb. ii., you will see that the three tribes nearest the door of the court of the tabernacle, were Judah, Issachar, and Zebulun, on the east side; and that opposite to them, on the west side, and consequently nearest to the Holy of Holies and the pillar of fire that rested on it, were Ephraim, Benjamin, and Manasseh. This at once answers your question.

Q. 301. Does Jude 6 prove that Satan is a fallen angel? H. C.

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A. It proves there are such things as fallen angels, but more probably refers generally to Gen. vi. We gather more of Satan's history from Ezekiel.

Q. 302. Please say on what the grounds twenty-four elders in Rev. iv. 4 are identified with the Church. Some think that the Old Testament saints are meant. H. C.

A. The churches disappear from earth at the close of chap. iii., and the elders are seen in heaven in chap. iv. They do not represent the whole priesthood (see 1 Chron. xxiv.) but were merely the heads: the great body we see in chap. xiv. Again the twenty-four elders disappear from the scene, before the Bride of the Lamb appears in the close of the Book. These, and other considerations, have led Bible Students to regard the church on earth at the beginning of the book, the twenty-four elders in the middle, and the Bride and Heavenly City at the end, as various aspects of the same body. Other grounds no doubt exist, which perhaps some of our correspondents will supply.

Q. 303. (1) Who are meant by "sons of God" (Job i. 6.)? (2) What is the meaning of Matt. v. 5—"The meek shall inherit the earth"? S. E.

A. (1) The angels. (2) Only such should be among the subjects of Christ in the coming kingdom; all violence and pride being banished from it.

Q. 304. What is meant by the "laying on of hands"? (Heb. vi. 2). A. C.

A. It may be in conferring blessing, or a sign of identification.

Q. 305. (1) Is Lazarus sitting at the table a type of the Church, or rather of those called to the marriage supper of the Lamb?—John xii. 2. (2) Is "to eat," in 1 Co. v. 11, eating the Lord's Supper, or at one's own house? T. B.

A. (1) We could not say "a type"; we might see an illustration of the position of the heavenly saints in the place he occupies. (2) Most probably at one's own house.

Q. 306. (1) Why is it "God of our Lord Jesus Christ," in Eph. i. 17; and "Father of our Lord Jesus Christ," in ch. iii. 14? (2) What is the definite meaning of "hate," in Luke xiv. 26? T. B.

A. (1) The first is in connection with the Godhead and power of God; the second, with His Fatherhood and love. Moreover, when the God of Christ is spoken of, He is looked at as Man; when the Father of Christ is spoken of, He is looked at as Son. (2) Does not the parallel passage in Matthew explain it?

Q. 307. Rebekah being a type of the Church, or Bride, in Gen. xxiv., whom do her brother and mother set forth; and what do the "precious things" (ver. 53) typify? T. B.

A. We do not know whom her relations typify; but the "precious things" are doubtless the foretastes of heavenly glories that Christians even now enjoy.

Q. 308. From Matt. xiii. 30, 39—43, it would appear that the wicked will be taken from amongst the righteous; whilst in Matt. xxiv. 31 (compare with Luke xxi. 28), the saints will be taken first from amongst the wicked, from the great tribulation coming on the earth. R. O. O.

A. In Matt. xiii. the wicked are gathered together in bundles, *preparatory* to burning; but the righteous are, as you say, first removed from the scene, before the burning actually takes place.

Notes on Former Queries.

Q. 156.—Would it not be irreverent to partake of the Holy Eucharist otherwise than fasting, and therefore not convenient to have an evening celebration? M. H. U.

A. We find no injunction in scripture to partake of the Lord's Supper fasting. We would suggest that the phrase "Holy Eucharist" is by no means so good an expression to use as the simple language of scripture—the Lord's Supper. The term "Celebration" is still more unscriptural; and we would ask our correspondent whether it is not better, in these holy things, to cleave closely to scriptural language and thoughts, and avoid all terms that have an ambiguous or even a false meaning.

In answer to your correspondent in May No. of Bible Student, (New Queries, No. 145) "What is the meaning of the second Sabbath after the first"?—I would refer you to the only good and full answer and explanation of this obscurely-rendered passage, *δευτεροπρώτω*. It is "All past time" Almanac, published by the Book Society, 48,

Paternoster Row, price 6d.; and has many other important and true elucidations of other chronological passages, &c. in the Old and New Testament, which are very important, and deserve all attention and praise to the author.

G W.

Q. 130. Referring to the answer to this Query, and the rendering of verse 8 in the Revised Version, that the lamps of the foolish were "going out," do you intend the inference to be drawn that the foolish were only professing Christians (i.e. hypocrites), who had *not* received the Spirit of God? I know that this is the ordinary explanation, and that the statement of our Lord that the foolish had oil which burnt up to the time of His appearing, is stated to be a "structural device" (Brown). But I should like to know how the clear assertion that the foolish *had* oil can be so summarily treated.

83.

A. We think the word "hypocrites" a little hard; and, as regards the temporary enjoyment of spiritual blessings, in an outward manner, by mere professors, see Heb. vi. 4.

Q. 216. Those who raised this question were not actuated by a sincere desire to fulfil the law, but simply and only by the desire to entrap the Lord. (Luke xx. 20). The instigators of this foul design presently answered Pilate, "we have no king but Cæsar," and that too, in the presence of Him for whom these questioners now professed to entertain such high regard (ver. 21).

That they—the husbandmen of the vineyard—were not altogether in darkness as to who He was, who had so recently ridden in royal dignity into Jerusalem, our Lord's own words, uttered only a little while before this question was asked, proved most conclusively. (ver. 14). They had long sought to entangle Him in His talk—by pressing this question, they now hoped to succeed. Since, if He was in reality about to assume the reins of government, He would surely commission all Israelites henceforth to pay tribute to Himself, and not to Cæsar; and they could accuse Him of having spoken "against Cæsar." On the other hand, if He had no thought of taking the crown, could they not accuse Him of having deceived those who had shouted "Blessed be the King that cometh in the name of the Lord!"? The Lord "perceived their craftiness," and answered them, in such a manner, that He made their own question tell against themselves, as has been already shown.

A. J.

Q. 172. (p. 156). Here are a few facts in connection with this subject. It is positively asserted in John xiii. 30, that Judas, upon receiving the sop, went *immediately* out to perform his perfidious errand. This sop was received at the Paschal feast, which, we learn from Matthew and Mark, was followed by the Lord's Supper. The correspondence of the passages, Matt. xxvi. 21—25, Mark xiv. 18—21, and John xiii. 18—30, seems to indicate that they all undoubtedly refer to the same event. From the above we would at once conclude that Judas went out after the celebration of the Passover, and before the Lord's Supper.

But though the contrary of this is not even implied in Matthew, Mark, or John, the narration in Luke apparently contradicts the other three on this point. But it is only apparently, we believe. For, first, let it be remembered that Luke does not write in strict chronological sequence in many instances; as may easily be seen from a comparative chronology of the four gospels. Then may we not reasonably suppose that ch. xxii. 19 and 22 are inserted in parenthesis? In favour of this, mark that the description of the events during the eating of the Passover continues down to ver. 34. The qualifying phrase "after supper" seems to point to the same view.

YOD.

W. H. M.'s explanation (p. 161) does not appear at all satisfactory to me. Truly, the "first *mention* of rain upon the earth is in Gen. vii. 12"; but this is scarcely proof enough that "there was no rain till the flood." Nor does Gen. ii. 6 confirm his opinion in my mind. We certainly read there of "a mist going up from the face of the earth and watering the whole face of the ground," but does not this, as has been suggested, refer to the evaporation of moisture, and its subsequent descent as rain? We cannot conceive of a mist going *up* to water the earth, unless it afterwards descends: and why not descend as rain? That copious nocturnal dews were, and are, common in oriental countries, is a well-known fact. See Jud. vi. 37—40. But it seems preposterous to suppose that these dews were capable of sustaining vegetable life, feeding large rivers, &c. See Gen. ii. 10—14. Why, in Elijah's time, when there was a drought for three years (doubtless there were dews during that period) the water-courses dried up and there was a sore famine in the land. What if the place of drought was world-wide, and the period extended to 1600 years, as W. H. M. would have us believe: God could most certainly have upheld life, or have caused the dews to be heavy enough to do so during that time; but we never find that He acts contrary to, or suspends natural laws, without some great purpose.

Gen. ii. 5 cannot be considered, as W. H. M. supposes, a valid objection. For, though it says it had not rained up to that time, it does not deny that it rained after. Further, ver. 4, 5, are a summary of God's creation-work, previously described in fuller detail. The Lord God is spoken of here as the great independent Author of all things: He has made the earth and the heavens, and every herb and plant of the field. But—to mark more perfectly the character of His creation—it is written that every plant was made “before it was in the earth,” and every plant “before it grew.” Thus vegetation was called into existence in its maturity, and not by any evolutionary method. And further to show yet more clearly the almighty power of the Creator, it is shown that those two agents, rain and tillage, now so often indispensable to perfect vegetation, had nothing whatever to do with the first existence of plants; for “the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground” (ver. 5). But God, though He created without rain, immediately sends it, (ver. 6) to sustain the life He called into existence without its aid. This we believe to be the force of the passage in Gen. ii. 5, 6.

W. H. M. seems to suppose from Gen. vii. 11, that the windows of heaven were then opened for the first time; but this does not seem any more probable from the form of the passage, than the contrary.

Thus we see no reason to doubt that rainbows were seen before the deluge. The difference was: antediluvian rainbows were mere natural phenomena, while the post-diluvian were the guarantee of the fulfilment of God's covenant.

YOD.

Expository and Practical.

Bible Conversations.

Queries, expositions, comments original or selected, references of all sorts, parallel passages and other notes on Romans xii. can be sent by any subscriber, addressed “B. C.” Editor of B. S., 27 Paternoster Square, E. C., on or before the 25th instant.

All communications must be brief and pointed, diffuse commentaries on the whole Scripture being avoided. The papers sent may be shortened, or omitted wholly, or in part, at the discretion of the Editor. No communications can be returned, but each will be acknowledged at the head of the Conversation.

Communications received from Yod,—H. S.,—Iota,—C. H. P.,—Nemie,—G. K. B.

ROMANS VIII.

Yod.—There are three distinct divisions in this chapter. 1st. The inward effect of the living power of the Spirit of God in our souls—down to 13th verse. 2nd. The personal presence of the Holy Ghost in us—down to the 29th verse. 3rd. From the 29th verse to the end of the chapter, all the saving power of what God is, according to His counsel, for us outwardly, not looking at His work within the soul, but maintaining it to the end:” or more briefly, 1st, there is that which God has done *with* me, 2nd, what God is *in* me; and 3rd, what God is *for* me.

Ed.—Can any one else give us another division?

G. K. B.—In the first three verses of this chapter we have the results of chapters v. vi. vii. In the first verse we have the results of chap. v., as in the second Adam, then the displacing of the Adam nature by our being dead in Christ by the power of the Spirit of life in him. In the 2nd verse we are as in the 6th chapter, dead to sin and alive to God through Christ. In the 3rd verse as in the 7th chapter, dead to the law. There is no power for walk till the question of condemnation is settled.

H. S.—What a blessed position to realize the first clause of the 1st verse, “There is therefore now no condemnation to them which are in Christ Jesus.” What does the second verse teach? what was the law of the Spirit of life in Christ Jesus? Is the law of sin and death, the ten commandments?

Iota.—The Revised Version omits the words “Who walk not after the flesh but after the Spirit,” though we get them in the 4th verse. This seems an improvement, as the point here is not the Christian walk at all, but that because we are in Christ Jesus and have thus been made free from the “law of sin and death,” by the law of the Spirit of life in Him, therefore here is no condemnation for us.

Ed.—Then as to the latter part of H. S.'s question, we must remember the word law is often used to mean the principle, and in verse 2, the principle of grace and life is opposed to the law of sin and death. Before going further, we would do well just to survey the last five chapters we have read. They form, as a whole a striking comparison in our salvation to the great salvation wrought by God for the children of Israel in delivering them from Egypt. Let us first briefly compare them.

G.K.B.—In chap. iii.—viii. we get the seven stages of blessing fore-shadowed in Exodus chap. xii.—xv as follows :—

1. Ex. xii. 13 ; Rom. iii. 25. The blood of atonement before the eye of God.
- 2 Ex. xii. 22 ; Rom. iv. 24, 25. Sprinkling or appropriation by faith, without which neither the death of the Lamb in Egypt, nor of Christ on the cross, is of any avail to the sinner.
- 3 Ex. xii. 11 ; Rom. iv. 12. Measure of separation and pilgrim character (girded loins and staff) even before the Red Sea.
- 4 Ex. xiii. 21 ; Rom. v. 5. The pillar of cloud (God's presence with His people by the Spirit) here after the pass-over, Rom. iii., and before the Red Sea, Rom. vi.
5. Ex. xiv. Rom. vi. As the Red Sea delivered the children of Israel from Egypt and from Pharaoh so the death of Christ delivers me here from sin as a *nature* (1—14) and as a *master* (15—22).
6. Ex. xix. Rom. vii. Sinai looked at anticipatively here, deliverance from the law.
7. Ex. xv. Rom. viii. Song of praise after a full knowledge of the salvation of God.

Nemie.—Jesus said, "I am the way, the truth, and the life," John xiv. 6. The Holy Spirit is the Spirit of God (Rom. viii. 9) ; then Spirit of Life (Rom. viii. 2) and the Spirit of Truth (John xiv. 17).

Yod.—The weakness here was not in the law, but in the man with whom it had to do. The power was there, but there was nothing upon which to exercise its power, and so it remained inert. The fault lay with the material, not with the workman: the workman was skilful, but the material was useless. The law held up a perfect standard, but man on account of his sinful nature could not come up to it. However, what was impossible for the law to perform, God accomplished by the sacrifice of His Son—the just for the unjust.

G. K. B.—The law was not at fault, it failed through the weakness of the flesh. God has condemned sin in the flesh and this gives real liberty to the Christian; not liberty *to* sin, but liberty *from* sin.

Nemie.—Though in the likeness of sinful flesh, Christ was pure and holy. That Holy Thing (Luke i. 35). He was without sin (Heb. iv. 15); knew no sin, (2 Cor. v. 21; did no sin, (1 Pet. ii. 22).

Yod.—It is very plain here that the believer has not lost the fleshly part of his nature, seeing it is yet a possibility for him to “walk after the flesh.” It is well to remember that the flesh either assists or hinders our communion. For instance, I may have an envious nature. If I indulge in envy, my communion is lost: but, knowing how displeasing such feelings are to God, I may fly to Him for grace to keep them in subjection; and thus the overcoming of my sinful nature becomes a stepping-stone to the presence of the Father.

G. K. B.—Verse 4. The apostle is dealing with the walk here, and there are two principles of walk,—after the flesh—and after the Spirit.

Ed.—Let us notice that absolute righteousness before God, through Christ’s death on the cross in verse 3, and practical righteousness in my daily life in verse 4 go together. Though not under the law the Christian does not break it, but fulfils it,

(that is when walking aright) not merely in the letter, but in the fulness of the Spirit.

G. K. B.—Verse 5. There are two principles here, each having its own object. The spiritual man obeys the tastes and dictates of 'the Spirit instead of the flesh. In verse 6 the Revised Version reads "the mind of the flesh and the mind of the Spirit." There are two kinds of peace, "of conscience and of heart."

Nemie.—In 1 Cor. ii. 14 we read "The natural man receiveth not the things of the Spirit of God." "Without faith it is impossible to please God," Heb. xi. 6. Faith is the fruit of the Spirit, not of the flesh or natural man, see Gal. v. 22.

G. K. B.—Verse 9. The Apostle does not say "The flesh is not in them." All the Spirit delights in characterizes them before God, although there may be much failure in carrying it out. If I have the new nature only, that gives good desires, but I do not accomplish them as in chap. vii, but "if so be that the Spirit of God dwell in you"; He who is really God dwells in us to give us power to accomplish those desires.

C. H. P.—What is the meaning of the last clause in this verse 9? Is it the same as the indwelling of the Holy Ghost? It is said first "the Spirit of God" and then the "Spirit of Christ" What is the difference?

Ed.—You see the chapter is divided thus. Ver. 1—15. the Spirit as the new life in us; ver. 16—27 the Spirit as a distinct person is dwelling with our Spirit; and 28—39, God *for* us (instead of *in* us, hence no sanctification in ver. 30) In verse 9 therefore the Spirit is the new life. It is God's Spirit it is Christ's Spirit, nay more, (verse 10) it is Christ Himself (See also Col. iii. 4).

C. H. P.—Will you please explain "The body is dead because of sin."

Ed.—In verse 2, I am in Christ, and the result freedom; here

Christ is in me, and the result the death of the old nature or body of sin.

G.K.B. Ver. 10.—We get Christ's presence in connection with his people in three ways:—1st, *continual*; 2nd, *conditional*; and 3rd, *corporate*. In verse 10 *continual* in dwelling as life, common to all christians. In John xiv. 23 *conditional* promised to those who keep His word. In Matthew xviii. 20 *corporate* and conditional on being gathered to His name.

Yod.—Here we get an answer to Rom. vii. 24. Our mortal bodies will be delivered by resurrection, when they will be fashioned like His own glorious body.

G. K. B.—Verse 11. Revised Version reads “through” or “because of” His “Spirit that dwelleth in you.” He is the witness that the mortal body shall be delivered in due time.

Iota.—What is the force of the change from “Jesus” to “Christ” here?

C. H. P.—When the Lord's own resurrection alone is spoken of in the beginning of this verse, He is called *Jesus*; but when it is His resurrection in connection with ours, later on in the verse, He is called *Christ*, the name He bears as our risen and glorified Head.

Yod.—Though we are not debtors to the flesh, we are no said to be debtors to Christ, or the Spirit, or the Father; for that would be the bondage of law.

C. H. P.—Were the Corinthians who had fallen asleep (1 Cor. xi. 30) examples of verse 13, and the sin unto death in 1 John v. 16?

Ed.—We should think so.

Yod.—Is there any distinction between the application of “sons of God” and “children of God” to believers?

Ed.—Yes, sons (*uiós*) only occurs here and Gal. iii. 4; Heb. ii. 10; xii. 7; 2 Cor. vi. 18. “Children of God” in ver. 16 is quite distinct. We are “sons” by adoption; “children” by birth. The former is more than a relationship, it is a

special privilege and is connected with heirship, the latter is relationship.

Nemie.—What is the meaning of Abba?

Ed.—It occurs thrice Mark xiv. 36; Gal. iv. 6. It is the special privilege of “sons,” to use the same language as the Son of God. It is Chaldee (or Hebrew) and Father is Greek, so that Jew and Gentile are both heard in the universal Christian cry of “Abba, Father.”

G. K. B.—Verse 16. His witness to our spirit is—that we are the children of God—if children then heirs, and this accordingly leads, as connected with the deliverance of the body, to the inheritance we are to possess. We are joint heirs with Christ. The Spirit is the spring of our joy, verse 23, as well as the power of sympathy in our sorrows, verse 26.

Ed.—Notice here the Spirit of life (verse 2), of God (verse 9), of Christ (verse 9), of resurrection (verse 11), of adoption (verse 15), of witness (verse 16), and of intercession, (verse 26). Seven in all.

C. H. P.—How closely the sufferings and the glory are connected in Scripture! These are very much the same in 2 Cor. iv. 17, also Peter. “The sufferings of Christ and the glory that should follow.” “A witness of the sufferings of Christ, and also a partaker of the glory.”

G. K. B.—Verse 21. “Liberty of the glory,” Revised Version, we have the libertry of grace now. In verse 23, as far as the body is concerned we are connected with the Creator. In verse 24, the hope refers to the body.

C. H. P.—What is the meaning of “We are saved by hope”? Is “by” or “in” the true reading here? The Revised Version in the appendix gives “in.”

Ed.—We think “in” is better. It refers to the fact that the salvation of the body is still future.

Nemie.—Some one has remarked that in chapter vii. we

have the groanings of an undelivered soul, but here the groanings of an undelivered body.

G. K. B.—Verses 26 and 34. The Spirit down here (verse 26) and Christ in glory (verse 34) both make intercession for us.

C. H. P.—God created man in *His* image, after *His* likeness; but after the fall, Adam's son was in *his* own image, after *his* likeness. We were predestinated to be conformed to the image of His Son; (we shall be like Him, for we shall see Him as He is) and even now, we have the earnest of that in the new man, which is renewed in knowledge after the image of Him that created him." Col. iii. 10. We are now in Adam's image and likeness in our bodies, are we not? but in God's image in our new nature.

Yod.—Why is sanctification omitted here?

Ed.—We have already given one reason, perhaps there are others.

G. K. B.—Verse 29, 30. Our responsibility was as children of the first Adam, the purpose of God concerning us is in connection with the second. This purpose He pursues and accomplishes." . . . "whom He justified them He also glorified" He carries it on to the end. We have nothing here of "*sanctifying*" that is the work of the *Spirit in us*.

Nemie.—What a contrast in ver. 32 between man and God! If man gives some great gift, he argues often that he cannot therefore do more. But my God bestows the greatest of all gifts, and *therefore* can "also freely give us all things."

Ed.—Let us also observe the magnificent way in which as it were the gauntlet, or challenge, is thrice thrown down in the face of the enemy, in verse 33 by God, in verse 34 by Christ, and in verse 38 by the Holy Ghost.

Nemie.—In verse 26 we find the Spirit making intercession on earth in, and for, the saints; in verse 34, we get Christ in heaven, at God's right hand, interceding for His people.

C. H. P.—In speaking of no separation from the love of *Christ*, Paul mentions *earthly* and *temporal* things:—"famine," "sword," in speaking of the love of God, he mentions *spiritual* powers "death," "angels" &c. what is the reason? Is it because the Lord Jesus has been a Man upon this earth, and knows so well what earthly trials are?

Ed.—These things in verse 35 are lesser things; those in verse 38 greater. It is thus the apostle works up his subject to the glorious climax for all reached in verses 38, 39; and here we must now close our present Conversation, each one of us sincerely longing to know more and more of the wonderful spirit of triumph and confidence these closing verses breathe.

Historical and Illustrative.

Historical Introduction to the Epistles.

I. THE COLOSSIANS—*concluded.*

We now come to the third error in doctrine from which the apostle seeks to deliver the Colossians.

The worship of angels. The distance thus placed between the Creator and the creature, and the introduction of a crowd of intermediate beings, gave room for the worship of angels—mediators who could approach God on behalf of man. In like manner now, the Roman Catholics recognize the intercession of the mother of our Lord, and also that of the saints. The true object of worship is the One who is at once the Redeemer and the Head of all principality and power.

There is abundant evidence that the worship of angels was a custom among the Jews, and in later days was practised by many of the sects of the first centuries of Christianity, and at

one time at any rate it was prevalent in the district round Colosse. We have already mentioned that at a later date a Church was erected in the city in honor of the archangel Michael; and we have referred to a Council held in the neighbouring city of Laodicea about the year 300 A.D., at which, among other decrees, one was passed strongly condemning and forbidding angel-worship. "Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things that he hath not seen, vainly puffed up by his fleshly mind. (ch. ii. 18). There is at first sight an appearance of humility, a taking of the low place, as though unworthy to directly approach God; but it is a false humility, may we not say a pride, which under the garb of humility, seeks to pry into those things which God has not been pleased to reveal to us.

But there is more than this. It is a practical denial of the glory of the person and of the value of the work of Christ. He alone can be the mediator between God and man, and by His work He has brought us into union with Himself, and has given us an entrance into the Father's house. The worship of intermediate beings is a denial of His mediatorship, and of the close place of intimacy into which He has brought us. This brings us to the consideration of our fourth point.

4th. *Loss of the sense of union with Christ.* The links in the chain of our association with Christ, as given in scripture, are very interesting: crucified, dead, buried, quickened, raised with Christ, and made to sit in heavenly places in Him.

The christian is now brought into vital union with Christ (he that is joined to the Lord is one spirit, 1 Cor. vi. 17); he is a member of that body of which Christ is the Head. As in nature, the separation of the body from the head is fatal, so is it with that mystical body, which is the fulness of Him that filleth all in all. If the members of the body forget, in practice, their links with the Head, it is impossible that there can

be healthy progress in the things of God. The introduction of any intermediate being whose presence can prevent the enjoyment of the intimacy of our union with Christ, is fatal to the well-being of the body. How beautifully expressive are the words used by the apostle in illustration of the figure: "not holding the Head, from which all the body, by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God." The consequences of the failure which the apostle saw in the Colossians being so disastrous, we can well understand the fervency of his prayer on their behalf (See chap. i. 28; ii. 3).

5th. *The value and the effects of the work of Christ depreciated and supplemented.* In this connection we may note the striking difference between the language used by the apostle to the Colossians, and the Galatians. In the case of the latter, the danger was a denial of the *value* of the work of Christ, as setting the believer in fulness of acceptance before God. Ignoring the fact that everything needful had been wrought by Christ (as expressed elsewhere, "by one offering he hath perfected for ever them that are sanctified"), they were seeking to be made perfect by keeping the law. Theirs was a fatal error: they became debtors to keep the whole law, and gave up grace, by which alone man can be justified before God. It was a denial of the fundamental principle of the gospel.

With the Colossians it was far otherwise: theirs, too, was an error as to the work of Christ, but more with regard to its *effects* on the practical walk of the believer. Does it put him in a place and give him a power to walk worthy of God (a walk of liberty and not of bondage), or is he to be fenced in on every hand by restrictions and ordinances? We here see at once the introduction of a Jewish element; but mingled with it, as we shall find, heathen thoughts.

In our Lord's exposure of the hypocrisy of the Pharisees, as for example in Mark vii. 1—23, we see how much they had

added by their traditions to the law of Moses : in later times, other sects of the Jews went much further in their rigid adherence to an exaggerated ritual. We have before alluded (p. 180) to the thought of the heathen philosopher that matter in itself is evil: the natural body, they considered, was to be regarded as vile, to be subdued and mortified in every possible way, so that the soul might be free and untrammelled. Wherever Jew and heathen met, there would be a mingling of these two principles—an adherence to an exaggerated ritual, and an asceticism which regarded the body as vile, and in every way to be mortified. These elements, which we find from history were present in most Jewish colonies, are exactly those against which the apostle contends (see ch. ii. 20—23).

But ordinances and asceticism are concerned with the body : they recognize it as living, and to be dealt with. The apostle shows that with Christ we are dead, and that therefore the body has no claim to recognition at all ; save, that as being the creature of God, it is entitled to a respect which asceticism denies. The work of Christ, then, is the answer to these errors : through it the believer is dead—dead to the rudiments and principles of the world ; and must not subject himself to ordinances which suppose an existence in the world.

We may note that the keeping of the sabbath (v. 16) was one of the errors condemned at the Council already referred to, as having been held at Laodicea, about A.D. 300.

But if the apostle points out the errors of the false teachers, he does not leave the Colossian saints without the antidote. The truth that the believer has died with Christ may show that ordinances have now no place, but it does not give power for a godly walk : there is needed an object on which the eye of faith can rest, and by which the new life can be sustained.

We would conclude with the apostle's own words, so needed to-day, earnestly desiring that they may find a place in the heart of each reader : "If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God. Set your affection on things above, not on things on the earth ; for ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory."

The Bible Class.

Notes on last month's Subject.

XXV.—WOMEN, AS SPOKEN OF IN THE NEW TESTAMENT.

MUCH no doubt of a most beautiful character is said about woman and her work in the Old Testament, but we think that the extent to which the subject has run, shews the wisdom of limiting the search in this instance to the New.

In glancing over the subject, we have noticed one or two points that we will just name, avoiding all general classification of the subject, from which we are entirely precluded by the limited space at our disposal.

We observe many regulations concerning the conduct of married woman and widows, little or nothing being directly addressed to unmarried women.

We have also observed that the *praise, gifts, love, service, prayer, faith* and *suffering* of women are largely spoken of. To these seven subjects we may devote a few lines.

1. We get the *praises* of Mary (the mother of our Lord), of Anna (an aged widow), and of a nameless woman. In addition we find the worship of Mary of Bethany, and other women, which is praise of the highest character. This sufficiently establishes women's claim to be priests, and to offer up the spiritual sacrifices of praise to God.

2. We next observe woman *giving*, in the person of a poor widow, watched by our Lord, and immortalized by His words, as she cast in all her living into God's treasury.

This establishes the claim of women to the priesthood, in doing good and communicating, for with such sacrifices God is well pleased. We clearly see therefore that Christian women are priests.

3. We get eight or nine instances of women's *love*. We get it in Mary's attitude, in her gifts, in the watchfulness of women only round the sepulchre, in love to the brethren.

While therefore the New Testament speaks of the natural love of Christian women, and of their love to the brethren, it unmis- takeably shews that their first and chief love is Christ.

4. We now pass on to the much debated question of their *service*. Of this over 20 examples are given. Taking some then as they come, we see that women—

Served the Lord,
 Carried the news of Christ's resurrection,
 Brought men to Christ,
 Prophesied,
 Served and worked with their hands for the poor,
 Entertained Christians,
 Expounded truth,
 Served the Church,
 Laboured much,—and in the gospel,
 Ministered to Christ,
 Showed kindness to strangers,
 Cared humbly for the saints,
 Relieved the afflicted,
 Diligently followed all good works.

We observe, moreover, that the sphere of their service is only limited in two directions.

They are to keep silence in public meetings of the Church.
 They are not to teach, nor usurp authority over the man.

5. We have several examples of women *praying*.
 They prayed together,
 They opened their houses for prayer meetings,
 They resorted to places of public prayer,
 They were not to pray publicly with uncovered heads,
 as men.

6. Of women's *faith* we have many instances, amongst
 Chief women,
 Honourable women,
 Gentile outcasts,
 Gross sinners,
 Jewish women of all classes.

7. We also find women *suffering* persecution for Christ's sake.

Grouping these seven traits of Christian women together, we may say they are called to praise Christ—to give to Christ—to love Christ—to serve Christ—to pray—to have faith in Christ — and to suffer for Christ.

We conclude these few remarks with the following beautiful words on the service of women :—

“The activity of public service, that which may be called ‘work,’ belongs naturally to men (all that appertains to what is termed ministry), although women share a very precious activity in private. But there is another side of Christian life, which is particularly theirs ; and that is a personal and loving devotedness to Christ. It was a woman who anointed the Lord, while the disciples murmured ; women who were at the cross, when all except John had forsaken Him ; women who came to the sepulchre, and who were sent to announce the truth to the apostles, who had gone after all to their own home ; women who ministered to their Lord's need. And, indeed, we may go further. Devotedness in service is perhaps the part of man ; but the instinct of affection, that which enters more intimately into Christ's position, and is thus more immediately in connection with His feelings, in closer communion with the sufferings of His heart—this is the part of woman, assuredly a happy part.

The activity of service for Christ puts a man a little out of this position, at least if the Christian is not watchful. Everything has, however, its place. I speak of that which is characteristic;

for there are women who have served much, and men who have felt much. Note also here, what I believe I have remarked, that this clinging of heart to Jesus is the position where the communications of true knowledge are received. The first full gospel is announced to the poor woman who was a sinner, who washed His feet; the embalming for His death to Mary; our highest position to Mary Magdalene; the communion Peter desired, to John, who was in His bosom."

This Month's Subject.

THE subject worked out for this month is—

The Church (Assembly), the House and the Body.

We may add one or two remarks to explain why passages which have been indicated by some of the Class do not appear in the result. The expressions "kingdom of heaven, "kingdom of God," are not synonymous with Church: the "field" (Matt. xiii.) is not the church, but (see verse 38) the world: the blessings of individual believers are not necessarily the blessings of the church, though the church is composed of those individuals upon whom the blessings have been conferred.

It will be seen that the second part of the result is not so complete as the first: to search out the passages where the *subjects* are treated of, though not *directly* named, is perhaps more a matter for individual study through the whole of the New Testament, and to present fully it would occupy more than our whole Magazine.

The following, as a preliminary arrangement, suggested itself as the papers were being read; a better and more detailed one will be no doubt made, individually by our readers.

The Church.

- Matt. xvi. 18.—Upon this rock I will build my church.
 ,, xviii. 17—If he shall neglect to hear them, tell it unto the church;
 but if he neglect to hear the church.
 Acts ii. 47—The Lord added to His church daily such as should be saved.
 (R. V.—The Lord added to them day by day those that were being
 saved).
 Acts v. 11—And great fear came upon all the church.
 ,, viii. 3—As for Saul, he made havoc of the church.
 ,, xx. 28—Feed the church of God.
 I Cor. x. 32—Give no offence; neither to the Jews, nor to the Gentiles,
 nor to the church of God.
 ,, xii. 28—And God hath set some in the church.
 ,, xv. 9—I persecuted the church of God. (Gal. i. 13; Phil. iii. 6).
 Eph. i. 32—And gave Him to be head over all things to the church.
 ,, iii. 10—That now.....might be known by the church the manifold
 wisdom of God.
 ,, iii. 21—Unto Him be glory in the church by Christ Jesus.
 ,, v. 23—As Christ is the head of the church.
 ,, ,, 24—As the church is subject unto Christ.
 ,, ,, 25—Even as Christ also loved the church.
 ,, ,, 26—That He might present it to Himself a glorious church.
 ,, ,, 29—And cherisheth it, even as the Lord the church.
 ,, ,, 32—But I speak concerning Christ and the church.
 I Tim. iii. 5—How shall he take care of the church of God.
 Heb. ii. 12—In the midst of the church will I sing praise unto Thee.
 ,, xii. 23—Church of the first-born, which are written in heaven.

The Body.

- Rom. xii. 5—We being many are one body in Christ.
 I Cor. x. 17—For we being many, are one bread and one body.
 ,, xii. 12—For as the body is one.....so also is Christ.
 ,, ,, 13—For by one Spirit are we all baptized into one body.
 ,, ,, 27—Now ye are the body of Christ.
 Eph. iii. 6—That the Gentiles should be.....of the same body.
 ,, iv. 4—There is one body and one Spirit.
 ,, ,, 12—For the edifying of the body of Christ.
 ,, ,, 16—From whom the whole body fitly joined together.
 ,, v. 30—For we are members of His body.
 Col. ii. 19—The head, from which all the body by joints, &c.
 ,, iii. 15—To the which also ye are called in one body.

The House.

2 Tim. ii. 20—But in a great house there are not only vessels of gold and of silver, but also of wood and of earth.

Heb. iii. 6—But Christ as a son over his own house, whose house are we, &c.

„ x. 21—And having a high priest over the house of God.

1 Pet. ii. 5—Ye also, as lively stones, are built up a spiritual house.

„ iv. 17—The time is come that judgment must begin at the house of God.

Passages in which the above expressions are linked.

Eph i. 22, 23—The church which is His body, the fulness of Him that filleth all in all.

Col. i. 18—He is the head of the body, the church.

„ 24—For His body's sake, which is the church.

1 Tim. iii. 15—The house of God, which is the church of the living God.

Passages speaking of Believers as the Dwelling-place of God.

1 Cor. iii. 16, 17—Know ye not that ye are the temple of God?.....If any man defile the temple of God.....for the temple of God is holy. Also 2 Cor. vi. 16.

Eph. ii. 20-22—Jesus Christ.....in whom all the building, fitly framed together, groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit.

„ ii. 19—The household of God.

Passages showing the manner in which separate Assemblies are spoken of.

Acts viii. 1—There was a great persecution against the church which was at Jerusalem, (xi. 22, &c.)

„ xi. 26—They assembled themselves with the church.

„ xvi. 5—And so were the churches established in the faith.

Rom. xvi. 1—The servant of the church which is at Cenchrea.

„ „ 4—All the churches of the Gentiles.

„ „ 5—The church that is in their house.

„ „ 16—The churches of Christ salute you.

„ „ 23—Gaius mine host, and of the whole church.

1 Cor. i. 2—Unto the church of God which is at Corinth.

„ xvi. 1—The churches of Galatia (Gal. i. 2): of Macedonia (2 Cor. viii, 1): of Judæa (Gal. i. 22).

Phil. iv. 15—No church communicated with me.....but ye only.

Rev. i. 4—The seven churches which are in Asia.

„ xxii. 16—I Jesus have sent mine angel to testify unto you these things in the churches.

N.B.—Many of the expressions in this section are repeated often in the epistles, in connection with Assemblies other than those noted above.

Passages speaking of the internal arrangement, character, discipline, &c., of the Church.

Acts xiv. 23—And when they (Paul and Barnabas) had ordained them elders in every church.

„ xiv. 27—And when they.....had gathered the church together.

„ xv. 3—And being brought on their way by the church.

„ „ 4—They were received of the church, and of the apostles and elders.

„ „ 22—The apostles and elders with the whole church.

„ xx. 17—And.....he.....called the elders of the church.

1 Cor. vi. 4—Set them to judge who are least esteemed in the church.

„ vii. 17—And so ordain I in all churches.

„ xi. 16—We have no such custom, neither the churches of God.

„ „ 18—When ye come together in the church.

„ „ 22—Or despise ye the church of God.

„ xiv. 4—He that prophesieth edifieth the church.

„ „ 23—If therefore the whole church come together.

„ „ 28—If there be no interpreter, let him keep silence in the church.

„ „ 34—Let your women keep silence in the churches.

„ „ 35—For it is a shame for women to speak in the church.

„ xvi. 19—The churches of Asia salute you.

2 Cor. viii. 19—Who was also chosen of the churches. Also v. 18, 23, 24.

1 Tim. v. 16—And let not the church be charged.

Jas. v. 14—Is any sick among you? let him call for the elders of the church.

3 John 6—Which have borne witness of thy charity before the church.

„ 9—I wrote unto the church.

„ 10—And casteth them out of the church.

DIVISION II.

The purpose ... That He should gather together in one the children of God that were scattered abroad. John xi. 49.

The mystery, which in other ages was not made known known unto the sons of men, as it is now revealed unto

- His holy apostles and prophets by the Spirit. That the Gentile should be fellow heirs, and of the same body, and partakers of His promise in Christ by the gospel. Eph. iii. 5, 6.
- Privilege and responsibility ...* Whose soever sins ye remit they are remitted unto them, and whose soever sins ye retain, they are retained. John xx. 23.
- In the name of our Lord Jesus Christ when ye are gathered together. I Cor. v. 4.
- Therefore put away from among yourselves that wicked person. I Cor. v. 13.
- Wherefore I beseech you that ye would confirm your love toward him. 2 Cor. ii. 8.
- Founded* And they were all filled with the Holy Ghost..... Acts ii. 4. See I Cor. xii. 13.
- Increase* And the same day there were added about three thousand souls. Acts ii. 41.
- Early happiness and testimony* And all that believed were together, and had all things common. Acts. ii. 44.
- And they continued in the apostle's doctrine..... Praising God, and having favour with the people. Acts ii. 42--47
- Dissension* And in those days when the number of the disciples was multiplied, there arose a murmuring. Acts vi. 1.
- Persecution* As for Saul, he made havoc of the church. Acts viii. 3.
- An intruder ...* Thou hast neither part nor lot in this matter. Acts viii. 21.
- The Gentiles admitted* Which have received the Holy Ghost as well as we. Acts x. 47.
- For we believe that through the grace of the Lord Jesus Christ we shall be saved even as they. Acts xv. 11.
- And made us sit together. Eph. ii. 6.
- And that He might reconcile both unto God in one body by the cross. Eph. ii. 16.
- Testimony to all* And to make all men see, what is the fellowship of the mystery. Eph. iii. 9.
- Exhortation* Ephesians iv.
- Division and sorrow* For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Acts xx. 29.

Bible Queries.

All Bible Queries received by the 3rd, will be answered in September; all received after, in October.

New Queries, Nos. 309-339.

Q. 309. Is the meaning of John xi. 25, 26, that at the coming of Christ, the dead in Him shall be raised, and the living changed? J. M.

A. Yes.

Q. 310. Why was there mercy for the murderer in Numb. xxxv., and why was he to remain in the city of refuge till the death of the high priest? E. S.

A. He was hardly a murderer, but one who killed another by accident; hence the refuge provided for him.

Q. 311. What is the meaning of "Thou hast neither part nor lot in this matter, for thy heart is not right in the sight of God" (Acts viii. 21)?—had not Simon been baptised, and received the Holy Ghost? (2) What is the tribulation spoken of in Acts xiv. 22? E. S.

A. (1) Does not Heb. vi speak of such, who were still unregenerate? (2) The coming persecutions under the Roman emperors, indications of which no doubt were already apparent.

Q. 312. In 2 Chron. xxx. 18, I read that many of Ephraim, Manasseh, Issachar and Zebulun, ate the passover; and in ver. 5, that the decree went through all Israel. How could *all* Israel be in Palestine, seeing that the ten tribes had been carried captive into Assyria? F. E. le P.

A. *All* Israel were not in Palestine; it refers to the land. Moreover, a careful comparison of the dates will show you that Israel were not finally carried out of the land till about five years after this. They were carried away in the ninth year of Hoshea (2 Kings xvii. 6); Hezekiah began to reign in his 3rd year (2 Kings xviii. 1), and this passover was probably kept in his first year (2 Chron. xxix. 3). You will thus see that there is no difficulty in the passage.

Q. 313 (1). Is it right to say that the ten tribes are lost? if not, where are they? (2) James i. 1—where were the ten tribes that James wrote to? (3) Is there any record that the ten tribes ever returned to Palestine after their captivity?

F. E. le P.

A. (1) Insomuch as no one can positively say where they now are, so far they are lost—but not to God. (2) James speaks of them as being “scattered abroad”; we have no proof that the apostle knew where they were scattered. We may notice, in connection with this, the remarkable expression of the apostle Paul in Acts xxvi. 7. (3) No.

Q. 314. (1) What are “presumptuous sins” (Ps. xix. 13)? How can we “work out our own salvation” (Phil. ii. 12)?

M. H. U.

A. (1) We should suppose this would mean sins done wilfully. (2) By the power of God that works in us, as pointed out in the following verse.

Q. 315. St. Paul says, “I must by all means keep this feast that cometh in Jerusalem” (Acts xviii. 21); yet he warns the Galatians (chap. iv. 10) not to observe days. How can we reconcile these passages?

M. H. U.

A. We should conclude that in this we get an instance of 1 Cor. ix. 20. The Galatians observed feasts for no such purpose.

Q. 316. What does St. Paul mean by “neglecting of the body” (Col. ii. 23)? He cannot mean fasting and keeping the body under, because he so often advised that; and also tells us that he kept his body in subjection.

M. H. U.

A. The apostle here speaks of the asceticism then practised by philosophers (see p. 252), based on a false view of the body. Elsewhere the apostle speaks of fasting, not as being meritorious in itself, but simply as a means to an end.

Q. 317. Referring to Q. 232, what did the Lord intend His disciples to understand by His word in Luke xxii. 36?

IOTA.

A. The Lord was speaking of the time when He would be no longer with them, and showing them that then they would lose His direct protecting care. They understood it literally, and as referring to the present moment.

Q. 318. Referring to Q. 236, how do we know that David will be changed into Christ's image? IOTA.

A. Because it says in 1 Cor. xv that all "in Christ" shall be made alive, and bear the image of the heavenly (ver. 49); and, in 1 John iii. that this shall be actually Christ's likeness.

Q. 319. Please explain (1) Gal. iv. 12; (2) ver. 26; (3) Eccl. vii. 16; especially the last clause.

A. It means, Act as I do, for I am what you are in reality, though not in practice—free from the law. (2) It refers to our heavenly origin. (3) The margin gives a more intelligible reading (see chap. xii. 12).

Q. 320. How can we make three days from 3 p.m. on Friday, to Sunday morning "while it was yet dark"? IOTA.

A. Simply from the well-known fact that by the Jews a part of a day was counted as a whole. The above time includes parts of three days.

Q. 321. (1) What does "bound in the Spirit," Acts xx. 22, mean? (2) Acts xxi. 11: was Paul right in going to Jerusalem when forbidden by the Holy Ghost? S. P. T.

A. (1) Does not the following verse explain the apostle's meaning? (2) We judge, not; but, at the same time, one is slow to criticize the acting of so eminent an apostle.

Q. 322. Acts xxii. 16:—does this passage attribute the washing away of sins to baptism? S. P. T.

A. Yes, in figure.

Q. 323. Deut. vii.—In what way do the commandments and promises, &c., made to Israel, apply to us? S. P. T.

A. We do not see that they apply to Christians.

Q. 324. Rom. i. 6, 7.—Is there anything special about "called saints"? are not all saints called? What is the exact meaning of "calling"? S. P. T.

A. It means "saints by calling." All saints are called. "Calling means the *effectual* operation of the Spirit of God, and must be carefully distinguished from such a passage as "Many are called, but few chosen. To receive the invitation is one thing; to accept it, is another.

Q. 325. How can our unrighteousness commend the righteousness of God? (Rom. iii. 5.) S. P. T.

A. Does not verse 7 clearly explain the meaning of the passage?

Q. 326. (1) Rom. iv. 11.—Is baptism to the Christian, what circumcision was to the Jew? (2) Is Abraham called the father of Gentile believers? (Rom. iv. 12). S. P. T.

A. (1) No; circumcision never went so far as death, of which baptism is the true figure. (2) Yes; see ver. 16.

Q. 327. (1) Rom. iv. 13.—What is meant by “heir of the world”? (2) Rom. vi. 5: is the latter part of this verse only to be attained by baptism? S. P. T.

A. (1) It means heir to all the territory promised to Abraham and to his seed, and this will be made good in Christ hereafter. (2) No, it does not refer to baptism; but the former part of the verse does.

Q. 328. (1) Rom. vii. 17: If as in Rom. vi. 6, sin be dead, how can it still be dwelling in me? (2) Verse 25: Does the latter part of this verse imply that “the flesh” must go on committing sin: that there are two natures in us, with one of which we serve God, and with the other sin at the same time? S. P. T.

A. (1) It is dead to faith, and before God. (2) No; but it does mean that sin is no longer regarded as *myself*, but the new nature is. It points out the unchanged character of the old nature, even in the christian.

Q. 329. What is the meaning of “ye cannot serve the Lord” (Josh. xxiv. 19)? J. K. M.

A. Joshua saw their heart of unbelief.

Q. 330. Is it scriptural to say that Eve was formed at night, and presented to Adam in the morning? J. K. M.

A. Figuratively, it was so. Adam’s sleep represented night, his awaking, the morning. In reality, the sleep probably took place on the afternoon of the sixth day.

Q. 331. Was Paul or Matthias the twelfth apostle? J. K. M.

A. Matthias.

Q. 332. Was the sheet knit at the four corners, and its contents, in Acts x, a picture of the church? (2) What is “the law of sin and death” (Rom. viii. 2)? J. K. M.

A. Rather, of the kingdom, of which Peter had the keys (see Matt. xvi). (2) It means the *principle*, and does not refer to the Jewish law.

BIBLE QUERIES.

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Q. 333. (1) What is the meaning of John xvi. 11? (2) Were the ten tribes not to be found when Christ came? If so, explain Matt. x. 6. J. K. M.

A. (1) It refers to the cross, where the power of Satan was broken. (2) They were lost: the passage probably refers to scattered Jews. (See Q. 313,

Q. 334. Did the disciples, in Acts i. 6, refer to the uniting of the two sticks—Judah and Israel? (see Ezek. xxxvii. 16—20? (2) Is the natural heart purified at conversion? If not, explain Acts xv. 9. J. K. M.

A. (1) We do not know that they referred to this directly, though an affirmative answer would have fulfilled it virtually. (2) The heart is purified, but the old nature remains unchanged.

Q. 335. (1) Rev. xvii. 9.—Do you consider that Rome or Babylon (literal) is indicated by “seven mountains”? (2) What is the meaning of “and here is the mind which hath wisdom?” E. M. B.

A. (1) Rome, undoubtedly. (2) It means that the passage is to be read carefully, and with spiritual discernment.

Q. 336. (1) Isa. xxiv. 21, 22. Who are meant by “the host of the high ones”? (2) Who are to be gathered together? (3) To what time does the “many days” refer? J. T.

A. (1) The “host of the high ones” may refer to spiritual powers. The best light that we can throw upon the remainder of the passage is in Rev. xix. 18—20, and xx. 7—10.

Q. 337. Rev. xx. 5. If the dead in Christ are raised prior to this, what is meant by “This is the *first* resurrection?” J. T.

A. It means, that it is included in the first resurrection, which begins when Christ comes.

Q. 338. (1) What is the meaning of the latter clause of Acts xiii. 48? (2) Acts xx. 25: Did the Ephesians see Paul's face any more? E.

A. (1) It is merely the carrying out of such a verse as Rom. viii. 30. (2) It means that the Ephesians would not see Paul any more. No.

Q. 339. Please explain the following differences:—(1) In Acts vii. 6, the time of the bondage is given as 400 years; in

Exod. xii. 40, 41, as 430 years. (2) In Acts vii. 14, the number of those who went down to Egypt is given as 75; in Gen. xli. 27, as 70; and in ver. 26 as 66. J. K. M.

A. (1) Acts vii. 6 says 400 years; Exod. xii. 40, 430; Gal. x. 17 says the law was 430 years after the promise to Abraham. First, notice Gen. xv. 16, "fourth generation," i. e. Levi, Kohath, Amram, Moses: or, as Levi was grown when he went down to Egypt, and Moses 80 when he came out, the generation after Moses may be called the fourth. Ex. xii. 40 says, "the sojourning of those who dwelt in Egypt was 430 years"; not that they dwelt in Egypt that time, which they could not do; for Moses' mother was Levi's daughter: now Levi only lived 137 years, and, in Egypt, about 88. Jochabed was born during these years, and Moses was 80 at the Exodus. If Israel dwelt in Egypt 430 years, Jochabed must have been 262 at least when she bare Moses: but Abraham was "very old" at 100! Now Galatians names 430 years from the promise (Gen. xv.) to the law, and is made up thus:—

Abraham when he received the promise was	75,	
when Isaac was born was	100; difference	25 years.
Isaac when Jacob was born	... ..	60 ,,
Jacob when he stood before Pharaoh	... ..	130 ,,
		215 ,,
Levi when Jochabed was born	... ..	88 ,,
Moses at the Exodus was	... ..	80 ,,
Jochabed when Moses was born, say	... ..	47 ,,
		430 years.

Now Gen. xv. was spoken to Abraham himself, and would not include the 25 years of his life; this would leave about 400 years that they were strangers in a land that was not theirs. Ex. xii. 40 is of course clear that the whole time of their sojourning was 430 years. The Samaritan Pentateuch and the Septuagint read at Exod. xii. 40, "the sojourning of the children of Israel and of their fathers, which they sojourned in the land of Canaan and in the land of Egypt, was 430 years," which makes all clear, if true. If not, "children of Israel" might very well include Abraham and Isaac. See John viii. 39. (2) We shall be glad to receive answers as to this point.

Notes on Former Queries.

Q. 240. (Vol. iii. p. 197.) "He shall be called a Nazarene." (Matt. ii. 23). Matthew does not, as before, cite the words of any one prophet by name, but says generally that what he quotes had been spoken by, or through, the prophets. No such words are to be found in the Old Testament. It is not likely that the evangelist would have quoted from any

apocryphal prophecy, nor is there any trace of the existence of such a prophecy. The true explanation is to be found in the impression made on his mind by the verbal coincidence of fact with prediction. He had heard men speak with scorn of "the Nazarene," and yet the very syllables of the word had also fallen on his ears in one of the most glorious of the prophecies admitted to be Messianic. "There shall come forth a rod out of the stem of Jesse, and a Branch (*Netzev*) shall grow out of his roots." So he found in the word of scorn the *nomen et omen* of glory. The town of Nazareth probably took its name from this meaning of the word, as pointing, like our "hurst" and "holt," to the trees and shrubs for which it was conspicuous.

The general reference to the prophets is explained by the fact that the same thought is expressed in Jer. xxiii. 5, xxx. iii. 15; Zech. iii. 8, vi. 12; though there the Hebrew word is *Zemoch*, and not *Netzev*. A like train of thought is found in Tertullian, and other early Christian writers, in their language to their heathen opponents. "You call us Christians," they say, "worshippers of Christos; but you pronounce the words *Chrestiani* and *Chrestos*; i. e., you give us a name which in your own language (Greek) means *good*, and so you unconsciously bear testimony to the lives we really lead."

This seems the only tenable explanation of the passage. It is hardly likely that the evangelist should have referred to the scorn with which Nazareth was regarded. Any reference to the Nazarite vow is out of the question (1) because the two words are spelt differently, both in Greek and Hebrew; and (2) because our Lord's life presented quite a different aspect of holiness from that of which the Nazarite vow was the expression. That vow, as seen pre-eminently in the Baptist, represented the consecration which consists in separation from the world: the life of Christ manifested the higher form of consecration, which is found in being *in* the world but not of it; mingling with the men and women who compose it, in order to purify and save.—*Ellicott's Commentary*.

[We do not think it well in speaking of one who wrote by the Holy Ghost, to use the phrase "the impression made on his mind, &c." ED.]

Q. 246. (2). After the Lord had so mercifully restored the Ark to Israel, by compelling the enemy to send it back again, the responsibility rested entirely upon Israel to remove it from Kirjath-jearim. It was not to their honour to allow it to remain there.

The prophets spake as they were moved by the Holy Ghost. If Israel had returned unto the Lord with all their hearts (1 Sam. vii. 3), the Spirit

might have moved the prophet to suggest its removal. But though Samuel by the Spirit commanded Israel (now lamenting after the Lord) to put away their false gods, and to serve the Lord only, he did not command them to remove the Ark to Zion. Since Israel had lost the Mercy-seat through the sinful exercise of their own self-will, the Lord suffered it to remain in an obscure city, until the people had prepared themselves to serve the Lord with all their hearts. Alas! it soon became only too plainly discernible that the eyes of the people were fixed upon the *servant*, rather than upon the Lord: for when Samuel was old, they asked for a king to the rejection—not of Samuel, but—of the Lord.

The desire for its removal sprang up in the heart of one whose soul “thirsted for God in a dry and weary land” (Ps. lxiii), and when he communicated this his desire to his brethren, they heartily responded to the same, and the hearts of them rejoiced that sought the Lord. (1 Chron. xv).

Whether 1 Sam. xiv. 18 refers to the Ark or to the ephod, the fact remains the same, that the self-willed king, frightened probably at the earthquake, and being at a loss to account for the continually increasing commotion in the enemy’s camp, hastily instructed Ahiah to enquire of the Lord, and as hastily countermanded his own instructions. Compare 1 Chron. xiii. 3. Kirjath-jearim was only a few miles distant from Gibeah of Saul.

A. J.

Q. 255. When Mary *first* beheld her risen Lord, she was not permitted to “touch” Him, being instantly commissioned by Himself to bear joyful tidings to His “brethren” certain of whom went to the sepulchre, but “Him they saw not” (Luke xxiv. 24); for “they believed not” (Mark xvi. 10, 11). Again, Mary, and “the other Mary,” were presently found at the sepulchre (Mark xvi. 14 sufficiently explains why these were at the moment unattended by a single apostle), and were returning; when the Lord appeared the *second* time. The good news had now been proclaimed, and these faithful women were therefore suffered to hold Him by the feet.

“Great is the mystery of godliness.” Though “the Word was made flesh and dwelt among us,” He was ever “with God.” The Son is in the bosom of the Father; and when on earth, addressing Nicodemus, spake of Himself as “the Son of man which is in heaven.”

Luke xxiii. 43 does not conflict with John xx. 17; even as Luke xxiv. 51 and Acts iii. 20, 21, do not conflict with Matt. xviii. 20, and xxviii. 20. The *spirit* of the dying thief was that day with the Lord in paradise, notwithstanding that our Lord’s ascension did not take place until forty day after His resurrection.

A. J.

Q. 272. No sacrilegious action rendered a holy thing *less* holy ; yet he that committed that action thereby became defiled, and must bear the iniquity: for while the law suffered the thief, who, by defrauding his neighbour, had trespassed against Jehovah, *first* to make restitution, and afterwards to bring his trespass-offering, that the priest might make an atonement for him, and his sin might be forgiven him—it did not provide any offering wherewith to make an atonement for sacrilege,

Upon Aaron's forehead rested the plate, inscribed "Holiness to the Lord," and himself and his sons were personally responsible to the Lord to maintain and to preserve the sanctity of the sanctuary and of the holy things. If they themselves committed, or they suffered any other to commit, sacrilege, they must bear the iniquity. The history of the Ark furnishes us with many examples of the practical carrying out of this divine principle.

The censers used by "Korah and all his company" were counted "holy": but those "sinners against their own souls" that offered incense before the Lord in these, bore their own iniquity, being consumed by a "fire from the Lord."

While we, as believers, rejoice in having been made "priests unto God"—privileged to enter into the holiest by the blood of Jesus—we cannot be too careful to "draw near with a true heart," &c., for if we fail to "serve God with reverence and godly fear," we are in danger of being made painfully to realize that "our God is a consuming fire." Nor ought we to forget to observe the solemn warning given in 1 Cor. xi. 27—30. A. J.

Expository and Practical.

Bible Conversations.

Queries, expositions, comments original or selected, references of all sorts, parallel passages and other notes on Romans xiii. xiv. can be sent by any subscriber, addressed "B. C." Editor of B. S., 27 Paternoster Square, E. C., on or before the 25th instant.

All communications must be brief and pointed, diffuse commentaries on the whole Scripture being avoided. The papers sent may be shortened, or omitted wholly, or in part, at the discretion of the Editor. No communications can be returned, but each will be acknowledged at the head of the Conversation.

Communications received from Yod,—T. H.,—Edo,—C. H. P.,—E.M.B.,—G. K. B.

Ed.—The language, as was frequently the case with this apostle, was certainly amazingly strong. We cannot, however, take it as deliberately and literally meant, but rather as expressive of his strong affection.

G. K. B.—v. 4, *Israelites*. Alluding to the divinely conferred name of victory with God and man, which they derived from their father Jacob.

The adoption. The name Jehovah deigned to call them by, in His summons to Pharaoh, “my son, my firstborn.”

The glory. The Shechinah or glory cloud, which led out the people from Egypt, through the wilderness into Canaan.

The covenants. Those solemn covenants, which God made first with the fathers, but assuredly including that which He will make in the latter day with the sons.

The lawgiving. Before which all the boasts of ancient and modern times are as nothing, compared with the blaze of glory at Sinai, or the marvellous condescension which deigned from the tabernacle to treat of their least as well as their greatest matters.

The service. The ordinances of worship, the only ritual with its priesthood which God ever instituted for a people on earth. Next *the promises*, naturally followed by *the fathers*, and all is crowned by *the Messiah*.

C. H. P.—“To whom pertaineth the adoption.” Will you please explain the difference between this adoption, and the adoption into which *we* are brought.

Ed.—The adoption of Israel was national, not individual, ours is individual not national.

T. H.—What am I to understand by “the children of the promise?”

C. H. P.—Was it only the true believers who were “children of the promise?”

Ed.—The “children of the promise” refers to Isaac’s descendants, in contrast to Abraham’s other children, verse 9.

shews this. The object is not to give the verse a spiritual meaning, but to shew that God chooses whom He will.

G. K. B.—The natural seed were not heirs, *because* they were the natural seed. Ishmael was the natural seed, but sovereign grace maintained its prerogative. The Jews themselves therefore, to exclude the Ishmaelites must fall back upon the promises to the line of Isaac. Promises therefore, and not mere descent decide.

Ed.—It is curious how the Jews should have overlooked this fact in their own history.

G. K. B.—In verses 10—13 there follows a closer instance, that of Rebecca, who bore to Isaac two sons, and God revealed His purpose respecting the younger or lesser of the two, before either had done good or evil.

T. H.—This tenth verse demonstrates the great sovereignty and elective purpose of God in accomplishing what He intends by means of these examples, Jacob and Esau.

Yod.—If they objected that Ishmael was born of a slave, here were two of one mother. And one was chosen, not on account of a righteous life, for he was not born, but, in grace to inherit the promises. So the Jews were obliged either to admit God's sovereignty, or to acknowledge that Ishmaelites and Edmites participated in the promises.

Edo.—Was it owing to Rebecca's knowledge of this that she acted as she did in Gen. xxvii., was she by faith obeying the Lord?

Ed.—We could not say that Rebecca had such spiritual discernment as this would imply.

T. H.—What is the explanation of "Jacob have I loved, but Esau have I hated?"

C. H. P.—I can never understand the latter half.

Ed.—We should understand it better if we remembered that the fact that Jacob was loved is seen in the first book of the Bible, according to God's electing grace, whereas the fact that

Esau was hated is not stated till Malachi, when Esau had fully proved what he was.

G. K. B.—If God had not retreated into his own sovereignty and said “I will have mercy on whom I will have mercy” all Israel except Moses or Joshua would have been cut off at Sinai. That sovereignty God would now use in favour of the Gentiles, whom He called along with the Jews.

T. H.—Verse 15. God can use His prerogative as He pleases. He can bestow His favour on whom He chooses. He will do no wrong to any of His creatures.

Edo.—Verse 16. Is it not restful to remember our utter dependence on our Master for everything? If we are “willing” we know it is His working in us made us so. Phil. ii. 13. Compare this verse with St. Paul’s Phil. iii. 9, “That I may be found in Him, not having mine own righteousness, but the righteousness which is of God by faith.” What a rest when we can say from the heart :—

I’m a poor sinner and nothing at all,
Jesus Christ is my all in all!

The very Rock which might have been “as an hiding place from the wind, a covert from the tempest,” is to some instead a stumbling stone and a rock of offence.

G. K. B.—There is the unqualified assertion of God’s power to make vessels of dishonour, if He pleased, but careful avoidance of the thought that He had made any.

T. H.—Please explain verse 22, “which He before prepared unto glory.”

C. H. P.—Verses 22, 23. “Vessels of wrath fitted to destruction.” It does not say “which He had fitted,” but in speaking of the vessels of mercy, it says “which He had afore prepared unto glory.” We are told of “vessels of wrath,” and “vessels of mercy, vessels to honour, and vessels to dishonour.” How much less we should think of ourselves, our rights, and

our doings, if we realized that we are only vessels in the Master's hand, and not independent actors!

Ed.—The expression “before prepared unto glory” refers to God's electing grace.

T. H.—I should be glad of an explanation of verses 23 and 24.

Ed.—It is well to note that the verb “prepare” in verse 22 is in the passive voice, in verse 23 in the active. Compare Matt. xxv. 34, 41. Verses 23, 24 refer to the calling out of Jew and Gentile by Paul's gospel.

C. H. P.—Verses 25, 26. It is evident that verse 25 the apostle interprets of the future call of Israel, the reinstatement of the people of God on a better footing than ever, in sovereign grace; but he also applies verse 26 to the Gentiles. Thus all is here set out in the most orderly method. “Even us, whom he hath called, not of the Jews only, (shewn in ver. 25), but also of the Gentiles” (referred to in ver. 26.) “And it shall come to pass that in the place where it was said to them, ye are not my people, there shall they be called the sons of the living God.” Consequently sonship is far more characteristic of the call of the Gentile than of the Jew. Thus in the change (not a little one, as I was going to say, but very great indeed), in the avoidance of the expression “people,” and the employment of “sons,” God, intimates by the prophet that when He was going to work in grace, He would work worthily of His name. He would bring the Gentiles not merely into the place of Israel, but into a better standing.

G. K. B.—From ver. 27 the apostle confirms his reasoning by positive quotations from the prophet Esaias declared that a remnant should be saved. They had sought righteousness, but by their own works and rejected Christ, stumbling at the stumbling stone, while the Gentiles who sought it not had come in under mercy for “whosoever believeth on Him would not be ashamed.”

C. H. P.—Verse 27 seems much clearer in the Revised than in the Authorised Version.

Ed. — Lord of “Sabaoth” in verse 29 means Lord of “Hosts.” See also James v. 4.

In closing our brief remarks on this interesting chapter it is well for us to remember that whereas the doctrine of God’s positive electing grace is clearly taught, the contrast to it is not, as many think, the doctrine of reprobation, but the beautiful picture of verse 22 of God’s endurance with much long-suffering.

Miscellaneous Papers.
Original and Selected.

DOCTRINE OF A FUTURE STATE IN THE
PENTATEUCH.

The Apostle Paul tells us that life and immortality (*i.e.* incorruptibility, ἀφθαρσία) were brought to light by the gospel. These truths were but dimly made known before, though there had ever been sufficient for faith to lay hold of. Thus, the very first book of the Bible shows us the care and solemnity which the wandering patriarchs attached to their burial (Gen. xxiii., xxv., xxxv., xlvii., xlix., .); and the Apostle, in writing to the Hebrew Christians, affirms that it was by faith (not fasting, customs, or superstition) Joseph gave commandment concerning his bones. He believed in a God that raises them by and by, and gives them a glorious link with the promised land, as well as with the city which hath foundations—the better and heavenly country. Again, our Lord convicted the Sadducees of not knowing the Scriptures, or the power of God as to a future resurrection state, and a present living to God of Abraham, Isaac, and Jacob; and this from God’s words to

that Moses who is said by Gibbon to have omitted the doctrine, but who, on the contrary, records this revelation in the same book of Exodus which contains the law of Sinai. (Comp. Luke xx.)

I fully admit that there was a considerable measure of obscurity on this, as on many other truths, till He came who was the brightness of the glory of God, and the express image of His substance. But this was in perfect harmony with the Levitical or Jewish system, in which the veil was not yet rent, and God was governing a nation on earth as the vessel of His presence and testimony among the Gentiles. The faith of His elect, of course, penetrated much farther, as may be seen in Job xix.; Ps. xvi., etc. But I am now explaining one simple and satisfactory reason why we should not expect a fuller statement of a future existence in the Pentateuch. It is because the main question there is of a people called to know the manifest exercise of righteous government on the part of a God who dwelt, and that even visibly, in their midst. Individual saints saw much more all through; but God's government of Israel on the earth is the grand topic of the Old Testament, and the true solution of this seeming difficulty, which is really in perfect keeping with the times, place, people, and circumstances where it occurs.

Historical and Illustrative.

The Former Glory of the Temple.

III.

“I WILL wait upon the Lord, that hideth His face from the house of Jacob.”

WE have now arrived at a period which may with propriety be termed the *dark days* of the kingdom. A period characterised by a remarkably complete and powerful testimony, fur-

nished by prophets raised up and inspired by the Spirit of God, to "reprove, rebuke, and exhort" a guilty people, who nevertheless continued to "revolt more and more."

While the historical Books of the Bible supply us with all-important information, more particularly relating to the *political* history of the kingdom, the Prophets at the same time treat of the *ecclesiastical* and *social* condition of the people during the same period. It is therefore profitable for us, as we proceed further, here and there to connect the testimony of the historical Books with the corresponding testimony of the prophets. Since the former clearly shows under what circumstances certain portions of the latter were written, while the latter abundantly testifies to the longsuffering of God towards a people who continued to transgress against Him in the very face of the clearest and most decided testimony, and were therefore left without excuse.

Yet we would have it clearly understood that, in quoting from the Prophets in connection with contemporaneous circumstances, in no case do we limit the application of these Scriptures to those circumstances only, where these prove by intrinsic evidence that they testify both of that which is past, and of that which shall yet be.

Jotham, the son of Uzziah "did that which was right in the sight of the Lord," and, profiting by his father's dearly-bought experience, did not presume to enter into the sanctuary. During his comparatively short reign of sixteen years, he built the higher gate of the temple, and, "became mighty, because he prepared his ways before the Lord his God."

It had been well with Judah if it had now been "*like king, like people.*" Alas! the latter had by this time become so iniquitous that the prophet Isaiah, rebuking them, said "Ah! sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters!" These had forsaken the Lord, though they retained a form of godliness; their

“oblations,” were therefore “vain,” and their feasts positively hateful to Jehovah ! During the reign of Jotham, and throughout the entire reign of Jotham’s successor, a threefold testimony was, by the Spirit of God, presented to Israel, in the mouth of the prophets Isaiah, Hosea, and Micah. See Is. i. 1, Hosea i. 1 ; Micah i. 1.—“ Though they called them to the most High, none at all would exalt him.” Hosea xi. 7.

A crisis in the history of the kingdom was evidently fast approaching, when Jehovah, in infinite grace, by the mouth of His prophet, thus appealed to His people,—“ Come now, and let us reason together, saith the Lord : though your sins be as scarlet, they shall be as white as snow ; though they be red like crimson, they shall be as wool.” But the same people who disregarded the before-mentioned three-fold testimony of the prophets, also ignored Jehovah’s appeal in grace, and for all that king Jotham set them a good example, these “ did yet corruptly.” 2 Chron. xxvii. 2.

We now come to the reign of Jotham’s son, a king so notoriously wicked, that the Spirit of God has, on account of his evil deeds, distinguished his very name thus,—“ This is *that* king Ahaz. This king made molten images for Baalim, he burnt incense in the valley of the son of Hinnon, and burnt his children in the fire . . . He sacrificed also and burnt incense in the high places, and on the hills, and under every green tree.” For which things sake the wrath of God overtook Ahaz and Judah.

During the reign of certain of the impious predecessors of Ahaz, honorable mention has once and again been made of the names of certain priests, whose fidelity in the service of Jehovah brought them into prominence. One mournfully distinguishing feature in the reign of Ahaz is, that here we have also a wicked priest ! One so depraved in character that he became the ready tool of his sacrilegious sovereign, and practically aided and assisted the latter in his daring profanation of the brazen altar. 2 Kings xvi. 10—16.

In this reign Israel and Syria came up against Judah, who were twice defeated with frightful slaughter! 2 Chron. xxviii. 5. Immense numbers of captives were carried away by both armies, but those which the army of Israel had taken were afterwards restored, by those who gave heed to the testimony of the prophet Oded. Jerusalem was at this time spared simply because Rezin and Pekah had, against the Lord, taken counsel together to overthrow the dynasty of the house of David, and to set the son of Tabeal upon the throne of Judah. Is. vii. 1, 5, 6.

Towards the house of David even the people of Judah were now greatly disaffected (Is. viii. 6), for Ahaz, the ruling representative of that house, had already wearied men (Is. vii. 13), when Isaiah foretold the birth of Immanuel! And this too, at a time when Ahaz himself abhorred "the land" so soon to be forsaken of both her kings (Is. vii. 16).

Being deeply exercised in heart on account of a people smarting beneath richly-deserved chastisement, the prophet Hosea was moved by the Holy Spirit to address both to Ephraim and to Judah the earnest heart-stirring appeal—"Come and let us return unto the Lord; for He hath torn, and he will heal us; he hath smitten and he will bind us up." Because Ephraim (i. e. the ten tribes) refused to return, this prophet foretold that they should be given into the hand of the king of Assyria. Hosea xi. 5. Would Judah (i. e. the ten tribes) also refuse?

Instead of profiting under the chastening hand of Jehovah, Ahaz trespassed yet more against the Lord. He sacrificed unto the gods of the Syrians which smote him, and cut in pieces the vessels of the house of God (1 Kings xvi. 17), and presumptuously shut up the doors of the Temple (1 Chron. xxviii. 24.)

Deprived of the privilege of entering the temple, there to pour out their souls before God, had the godly remnant now

no place of refuge? Oh, the tender mercies of our God! though the temple was now indeed shut up, the Lord of hosts provided for His "disciples" a sanctuary, even Himself (Is. viii. 13. 14)! Nor was this all, for in these, the *dark days* of the kingdom the prophet Isaiah further testified of the "great light" which should presently shine even in Galilee! yea, of that "child" whose name should be called "Wonderful, Counsellor, the mighty God," &c. Is. ix.

But concerning the nation at large, how grave was the testimony of the prophets! From the house of Jacob the Lord was now hiding His face, Is. viii. 17. "They shall go with their flocks and with their herds to seek the Lord; but they shall not find him; *he hath withdrawn himself from them,*" Hosea v. 6. From His holy temple the Lord God witnessed against Israel. Micah i. 1. *For they turned not unto Him that smote them, nor sought the Lord of hosts.* Is. ix. 13.

For all this the Lord ceased not to hear and answer the prayers of *godly individuals*, who waited upon Him at a time when the nation at large had forsaken Him; this was shown in a very marked manner, throughout the reign of Hezekiah, who succeeded Ahaz. "Hezekiah trusted in the Lord God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him. For he clave to the Lord," &c. He delayed not to re-open the doors of the temple. He repaired these, revived the temple-service, and did his utmost to restore and to re-establish the worship of Jehovah, throughout his kingdom. He moreover sent letters to the remnant of the ten tribes, who had escaped out of the hand of the king of Assyria, and invited these to assemble with his own people to keep the passover at Jerusalem, 2 Chron. xxx. Most gladly would we linger here awhile, but must hasten on.

Concerning Hezekiah we read, "The Lord was with him;" why then do 2 Kings xviii. xix; 2 Chron. xxxii; Is. xxxvi

xxxvii. furnish so many points of contrast, when these are compared with that which occurred during the reign of Jehoshaphat, as recorded in 2 Chron. xx? There must have been some reason for such inflictions, or Jehovah would never have suffered Sennacherib, an overflowing scourge, to take all the fenced cities of Judah (2 Kings xviii. 13), yea, to "reach even to the neck" (Is. viii. 7. 8); for he sent one of his servants to Jerusalem with a great army (Is. xxxvi. 2). Why was Hezekiah suffered to humble himself before his enemy, and to attempt to appease his wrath by giving him all the silver found in the house of the Lord, and even the gold cut off from its doors and pillars (2 Kings xviii. 14—16)? Again, why was it that the army of Judah was in no way associated with the destruction of the army of Sennacherib? I would ask one question more, Why, in a day of national humiliation and distress do we read simply of the prayer of two individuals, viz. Hezekiah and Isaiah? (2 Chron. xxxii. 20).

For all that a king, eminent for piety, now sat upon the throne, and for all that that remarkable threefold testimony of the prophet, already referred to, was mercifully preserved by a gracious and merciful God, in this reign; and for all that the hand of God was in Judah to give them one heart to obey the king (2 Chron. xxx. 12); these latter drew near with their mouth, and with their lips honored God, but their hearts were far from Him, Is. xxix. 13. Is. xxviii. 14, 16, reveals a state of things only rendered the more awful, when we contemplate its existence in the face of that prophet's glorious and sublime prophecies of the coming of Immanuel! In vain did He by the mouth of the prophet, appeal to Israel, "Hearken unto me, my people." In vain did the prophet anxiously exclaim, "Awake! Awake!" to a people content to sleep on in carnal security (Is. xxix. 10); who believed not the prophets' "report" concerning Him who would be "despised, and rejected of men."

A "disobedient and gainsaying people" could not expect "great things" at the hand of Jehovah, but Hezekiah covered himself with sackcloth, and went into that temple which had not yet been "cast out" of Jehovah's sight; and there he spread Sennacherib's letter before the Lord, and prayed and said, "O Lord God of Israel, which dwelleth between the cherubim... Lord, bow down thine ear, and hear; open Lord, thine eyes, and see; and hear the words of Sennacherib," &c. The Lord was "very gracious" to Hezekiah, at the voice of his cry (Is. xxx. 19): He heard, he answered, He delivered. But the answer came to Hezekiah by one sent from the prophet Isaiah, not immediately to the petitioner, as we noticed in our last paper was the case in 2 Chron. xx. 14, 15.

(To be continued.)

The Levites.

TO learn the value God puts upon the Levites in His own way, time, and place, we should trace them in their original standing in connection with the tribe of Simeon, where in sin and evil they are *one* (Gen. xlix. 5.) "Simeon and Levi are brethren" (one) Rom. iii. 9—23. "All under sin"; "all out of the way"; "all guilty"; "instruments of cruelty in their habitations"; "their feet are swift to shed blood." God can have no association with the flesh in any shape: either with its dignity or with its evil. "My soul, come not thou into their secret"; "be not thou united with their assembly." All He can do with it is to divide and scatter it: consequently, you find the tribe of Levi in new circumstances, and a new standing. In Deut. xxxiii. 8, His union with Simeon is dissolved—he is now ("God's holy one"; the firstborn of the land of Egypt, *dead* (Ex. xi. 5., Rom. vi. 6); the firstborn in the way of nature set

aside, and others chosen instead (Num. iii. 40, &c. ; Rom. ix. 8, 15, 16). They are cleansed and consecrated in a new standing (Num. viii. 6—26. Num. xviii. 2);—as united with Aaron, (John xvii. 6.) Where God's wisdom, power, might, strength and dignity are put forth for them in His own firstborn (1 Cor. i. 30, 31); in whom God himself has anointed and established them (2. Cor. i. 21).

The Lord, setting aside the firstborn of the children of Israel, and taking up the Levites in their place, proves that blessing comes not in the way of nature; as in the cases of Cain, Ishmael, Esau, Reuben (Gen. xlix. 3; 1 Chron. v. i.) Compare John i. 13, 1 Cor. i. 26—29). Reuben is descriptive of the flesh in its natural energy and glory: "my firstborn, my might, my strength, dignity, and power"; *God's* estimate of it—"unstable, cannot excel." He does not acknowledge any circumstances in the flesh; however great and mighty, He must set them aside, that nothing should be gloried in but Himself (1 Cor. i. 29; Rom. ix. 8). Those who have been taken up in Christ Jesus are those to whom mercy has been shown, without any regard to qualification, having had all the circumstances of their flesh set aside; both their Reuben might and dignity, &c., and their Simeon and Levi union in sin and evil, dissolved in the cross of our Lord Jesus Christ; and in His resurrection, as God's firstborn, the whole tribe of Levi are alive in new circumstances, looked at as *one*—the substance of Him (Deut. xxxiii. 11) who is the Seed (Gal. iii. 16, 28, 29; Ps. cxxxix. 15, 16.)

The Levites, in their service, represent the Church in its aspect of service towards men: in the world, though not of it as servants of Jesus Christ, by virtue of their being joined with Aaron, *within the veil*, "and waiting on him for their service." (Num. iv. 19, 27. 1 Chron. xxiii. 8

1.—The Levites were the Lord's, taken by Him, according to His own purpose, instead of the firstborn, from among the

children of Israel. (Num. iii. 12, 13. John xvii. 6. John i. 13.)

2.—They were to be cleansed and separated to the service, before the whole assembly. (Num. viii. 6—17. 1 Cor. vi. 11.)

3.—The Lord gives the Levites as a gift to Aaron, *out* of the children of Israel. (Num. viii. 19. John xvii. 6.)

4.—Aaron gives them back to the Lord as an offering, when cleansed. (Num. viii. 21. John xvii. 10.)

5.—They were *then* to enter into the tabernacle, to do the service. (Num. viii. 22. Num. iv. Rom. vi. 11—3.)

6.—They were to be joined to Aaron, and brought near, to minister and wait on him: (Num. xviii. 2, 4. Num. iii. 6. Rom. xii. 1, 2.)

7.—They were not to be numbered with the other tribes. (Num. i. 47. John xvii. 16.)

8.—Their rod had Aaron's name upon it, giving it value, as the man's rod whom the Lord chose. (Num. xvii. 3, 5. Eph. ii. 10; Rom. vii. 4.)

9.—There was *life* connected with their service. The rod of Aaron budded, and brought forth fruit, on their behalf. (Num. xvii. 8. John xv. 3, 4, 5. Phil. i. 11.)

10.—They were to have nothing earthly, and to be classed with the fatherless, stranger, and widow; "yet not to be forsaken." The Lord was to be their inheritance. (Deut. xiv. 29. 1 Pet. ii. 11. Heb. xiii. 5. Deut. xii. 29. Deut. xviii. 1, 2. 2 Cor. vi. 10. 1 Cor. iii. 21—23.)

11.—Their food, the offerings of the Lord made by fire. (Deut. xviii. 1. Psa. xxxvi. 8. John vi. 56, 57.)

12.—They were the fewest in number of all the tribes. (Num. iii. 39. Num. i. Matt. vii. 14.)

13.—The cities of refuge were appointed for their habitation. (Josh. xxi. 2—42.)

14.—They were to bear the ark of the covenant of the Lord, until they came to the rest, and to bless in the name of the

THE LEVITES.

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Lord. (Deut. x. 8, 9. Num. xiii. 31. 2 Sam. vi. 1 Chron. xv. 2—13. 2 Cor. viii. Gal. vi. 10. Luke xix. 13.)

15.—They were to wait on Aaron and his sons for their service, each one in his place, according to the commandment of the Lord. (Num. iv. 5, 15, 19, 27. 1 Chron. xxiii. 28. 1 Cor. xii. 4 to end.)

The nature of the Levites' service in the wilderness.—

The burden of the tabernacle—to carry it through the wilderness. (Num. iv. 17—47.)

To keep the charge of it under Aaron and his sons. (2 Cor. x. 4. "To war the warfare." *margin*).

But when they came to the rest they ceased. (1 Chron. xxiii. 24—26.)

"No more to carry the tabernacle." Verse 26.

Then *praise* was their service. Verse 30.

The service of the sons of Aaron was, with their father, to minister *within* the veil, in the priest's office; having been consecrated with Aaron, for the service. (Exod. xxix.) which presents the Church in its priestly character. (1 Pet. ii. 5, 9. Rev. i. 6. 1 John ii. 20, 27. Heb. x. 19., xiii, 25. Eph. ii. 5, 6. 1 Cor. vi. 17.)

Their service, not a burden, but "a service of gift"; (Num. xviii. 5, 7, 8—to keep the charge of the tabernacle and the altar, and everything within the veil; the heave offerings, and the hallowed things; the oil for the light, sweet incense, &c.; to blow with the trumpets for the journeying of the camps, calling the assembly, and sounding the alarm. (Num. x. 1—8.)

Aaron and his sons were washed together (Exod. xxix. 4). Consecrated together (Exod. xxix. 19. Col. ii. 10). Anointed together (Exod. xxx. 30. 2 Cor. i. 21). Sanctified together, (Exod. xxviii. 41. John xvii. 17). Clothed together (Exod. xl. 13, 14.) Accepted together (Lev. viii. 27. Eph. i. 6.) To eat together (Lev. viii. 31, 1 John i. 3, 7.). Their garments to be

hallowed together (Exod. xxix. 21). To bless the people together (Num. vi. 22. 1 Pet. iii. 9.)

“As He is, so are we in this world.”—1 John iv. 17. Complete in Him (Col. ii. 10). Perfected in Him (Heb. x. 14). Sons of God in Him (Col. i. 13). Loved by the Father in Him (John xvii. 13). Priests unto God in Him (Rev. i. 6.)

All effected to the church by the value of the precious blood of Christ, proved and secured to them by Resurrection and Ascension.

Bible Notes.

Notes and Jottings.

SEVEN SWEET “TOGETHIERS” OF THE NEW TESTAMENT,

Suggested by a contemplation of that lovely picture in Gen. xxii, 6, 8,—“They went both of them together.”

“Where two or three are gathered together in my name there am I in the midst of them.” Matt. xviii. 20.

“In whom ye also are builded together.” Eph. ii. 22.

“If we have been planted together in the likeness of His death, we shall be also of His resurrection.” Rom. vi. 5.

“And you hath He quickened together with Him.” Col. iii. 13.

“And raised up together in Christ Jesus.” Eph. ii. 6.

“We shall be caught up together to meet the Lord in the air.” 1 Thes. iv. 17.

“We should live together with Him.” 1 Thes. v. 10.

THE EYES OF THE LORD

Run to and fro throughout the whole earth. 2 Chron. xvi. 9.

Are upon the ways of man. Job xxxiv. 21.

Are upon them that fear him. Ps. xxxiii. 18.

Are upon the righteous. Ps. xxxiv. 15.

Are in every place. Prov. xv. 3.

H. C.

SEVEN TIMES "AS FOR ME."

"As for me, I will call upon God, and the Lord shall save me." Ps. lv. 16.

"As for me, thou upholdest me in mine integrity." Psa. xli. 12.

"They rewarded me evil for good.....but as for me, when they were sick, my clothing was sackcloth." Ps. xxxv. 12, 13.

"As for me, I will walk in mine integrity." Ps. xxvi. 11.

"As for me and my house, we will serve the Lord." Josh. xxiv. 15.

"As for me, I will come into Thy house in the multitude of Thy mercy and in Thy fear will I worship." Ps. v. 7.

"As for me, I will behold Thy face in righteousness. I shall be satisfied, when I awake, with Thy likeness." Ps. xvii. 15. D. T. C.

WHAT THE BELIEVER "KNOWS" IN JOHN'S FIRST EPISTLE.—

As to the Past—

We know the Son of God is come. (v. 20.)

We know that He was manifested to take away our sins. (iii. 5)

As to the Present—

We know that we are *in* Him. (ii. 5.)

We know that it is the last hour. (ii. 18.)

We know that we have passed from death unto life. (iii. 14.)

We know that we are of the truth. (iii. 19.)

We know that He abideth in us. (iii. 24.)

We know the spirit of truth and the spirit of error. (iv. 6.)

We know that we dwell in Him. (iv. 13)

We know that we love the children of God. (v. 2.)

We know that whosoever is born of God sinneth not. (v. 18).

We know that we are of God, and the whole world lieth in wickedness. (v. 19.)

As to the Future—

We know that when He shall appear we shall be like Him, for we shall see Him as He is. (iii. 2.)

G. B.

Eastern Manners and Customs.

“It is hard for thee to kick against the pricks.”—Acts ix. 5.

PRICKS or goads are carried by every ploughman in the East. They are long poles, with one end pointed as a prick, the other furnished with a sharp, flat piece of metal, like a chisel, which “is used to clear the share from earth and weeds, and to cut the roots or thorns that catch or choke the plough. It was to sharpen this part of the goads that the Philistines permitted the Jews to have a file in the early days of Saul.” The use of the goads, then, is to guide into the right path, to keep the right way, and to urge on to exertion. Hence “the words of the wise man are as goads,” (Ecc. xii. 11). “To kick against the pricks” is said to have been “a proverbial saying, taken from the action of an unruly ox, which when pricked by the goads, kicks back in anger, and thus wounds himself more deeply, suffering for his folly and rebellion.

R. A. W.

“And likewise his scrip.”—Luke xxii. 36.

The “scrip” which our Lord directed His disciples on their journey to take with them, was probably like the “shepherd’s bag.....even a scrip” into which David put his five smooth stones from the brook. To this day such srips are carried by shepherds and farmers of the Holy Land, and in them they carry their simple provision, a little bread, a little cheese, and some olives. Their manufacture is not a complicated matter. “All shepherds have them,” writes Dr. Thomson, “and they are the farmer’s universal *vade mecum*. They are merely the skins of kids stripped off whole, and tanned by a very simple process.”

R. A. W.

The Bible Class.

Notes on last month's Subject.

XXVI.—THE CHURCH, THE HOUSE AND THE BODY.

As we publish this month a special Article upon the Body, our remarks will be but brief.

We observe at the outset, from the fourth division of this subject, that the church of God is also Christ's body, and is also the house of God. These three words are therefore in a measure interchangeable: we will proceed to point out one or two distinctive points.

The *church* is not composed of members, but of saints, called of God (1 Cor. i. 2). There is but one church of God, composed of all who in every place call upon the Lord Jesus, both theirs and ours. Local churches of a city or place are also spoken of, but all the saints form but part of the one church of God. This church was still future when Matt. xvi. 18 was spoken. Christ is its head: He loves it, and treats it as His Bride.

The *body* is composed of members. The only membership in scripture is of the Body of Christ, and of one another. The *one* loaf at the Lord's Supper is figurative of this one body, just as the *broken* loaf is figurative of our Lord's body. There is but one body, in which every member of Christ has his fore-ordained place. The great aim for a Christian is to seek to know what this is, in order that, if a hand, he may not be seeking to do the work of a foot, or *vice versa*. There are no local "bodies," as there are local assemblies or churches. By one Spirit are we all baptized into one body. Christ the head, and the members the body, are together called "the Christ," in 1 Cor. xii.

The *house* is composed of living stones, and of these *only*, when regarded as God's building, as in Ephesians and 1 Peter. In 1 Cor. iii., where men build, although the house is God's, that which is not of value, which will not stand the fire, may enter into its composition—wood, hay, stubble.

In 2 Tim. the simile of "a great house" is used; but we no longer hear of the house of God at all, so great is the corruption.

We may note that, while the "church at Corinth" might contain in like manner some who were mere professors, the "church which is His body" never could. Hence we might say, that in scripture the *body* is never spoken of as containing any but real believers; the *church* spoken of locally might contain others; and the *house*, in its present aspect, actually does.

The second part into which the subject is divided anticipates any remark we might make, by giving an epitome of the church's history in the words of scripture. We read of the church of *God*, of the body of *Christ*, and of the house as the habitation of God through the *Spirit*. This threefold aspect of believers collectively is thus connected with the Trinity.

We can find no warrant in the scriptures collected by the Class for dating the beginning of the church, the body, or the house, before the day of Pentecost.

This Month's Subject.

THE subject worked out for this month is—

The Tears of God's Children.

We have already had in a previous number a list of those, of whom it was judged that there was satisfactory proof in Scripture that they were "children of God," and this list we have used to decide whether those whose tears have been mentioned by the Class were really God's children.

DIVISION I.—Weeping, in the Old Testament.

- Gen. xxi. 16.....Hagar, in distress at the impending death of her son : her eyes are directed to a well of water to quench his thirst.
- „ xxiii. 2.....Abraham, for the death of Sarah.
- „ xxxvii. 35.....Jacob, on account of the supposed death of Joseph.
- „ l. 1.....Joseph for the death of his father Jacob.
- Numb. xi. 4.The children of Israel in complaint against God, as they thought of the fleshpots in Egypt : for their murmurings God sent a plague.
- „ xxv. 6.....The children of Israel, because of the judgment which fell on them at Baalpeor.
- Deut. xxxiv. 8.....The children of Israel at the death of Moses.
- Judges ii. 4.....The children of Israel at the rebuke of the angel of the Lord at Bochim.
- Judges.....The children of Israel on many occasions when they had fallen into the hands of oppressors : on their cry they were delivered. See ch. iii. 9, &c.
- Ruth i. 9, 14. ...Ruth at the prospect of parting from Naomi.
- 1 Sam. i. 7.....Hannah, because she had no child : Samuel was given to her.
- „ xx. 41.....David and Jonathan, because of the persecutions of Saul.
- „ xxx. 4,.....David, when he found Ziklag destroyed by the Amalekites.
- 2 Sam. i. 12.....David, because of the death of Saul and Jonathan.
- „ xii. 21.....David, because of the sickness of his son.
- 2 Sam. xiii. 36.....David, on account of the death of Amnon.
- „ xv. 30.....David as he left Jerusalem in consequence of Absalom's rebellion.
- „ xviii. 33...David, on account of the death of Absalom.
- 2 Kings viii. 11...Elisha, as he thought of the evil Hazael would do to the children of Israel.
- „ xx. 3.....Hezekiah, when his death was announced to him by Isaiah: his life was prolonged 15 years. Is. xxxviii. 3.
- „ xxii. 19...Josiah for the sin of Judah, when he heard the law read.
- Ezra iii. 12.....The "ancient men" who had seen the first temple, at the laying of the foundation of the second.
- „ x. 1.....Ezra, in confession of the sins of the people.

- Neh. i. 4.....Nehemiah, as he thought of the desolate state of Jerusalem : he received a commission from Artaxerxes to build the city.
- Esther iv. 1.....Mordecai when he heard of the decree for the destruction of the Jews.
- Job xvi.6.....Job, in his distress.
- Lam. i. 16.....Jeremiah, for the sorrows of Jerusalem. Ch. ii. 11 ; iii. 48, 49.
- Zech. xii. 10—14..The inhabitants of Jerusalem in the future will weep on account of their treatment of Christ.

Exhortations to Weep.

- Is. xxii. 12.....In that day did the Lord God of Hosts call to weeping.
- Jer. xxii. 10.....Weep sore for him that goeth away (into captivity).
- Joel ii. 12, 17.....Turn ye to me...with weeping.. Let the priests, the ministers of the Lord weep between the porch and the altar.

Promises as regards Weeping.

- Is. xxv. 8.....The Lord God will wipe away tears from off all faces.
- Is. xxx. 19.....Thou shalt weep no more. (To Zion).
- „ lxv. 19.....The voice of weeping shall be no more heard in her (Jerusalem).

Weeping in the New Testament.

- Matt. xxvi. 75.....Peter, when the Lord looked on him after his denial (Mark xiv. 72 ; Luke xxii. 62) : he was restored to communion, John xxi. 15—17.
- Mark xvi. 10.....The disciples on account of the absence of the Lord.
- Luke vii. 38.....The woman in Simon's house.
- „ xxiii. 27.....The women who accompanied the Lord to the cross.
- John xi. 33.....Mary on account of the death of Lazarus.
- Luke xix. 41.....“And when he was come near, he beheld the city and wept over it,”
- John xi. 35.....JESUS wept.
- John xx. 11, 13...Mary Magdalene, because the body of the Lord had been removed from the sepulchre.
- Acts ix. 39.....Widows, because of the death of their benefactress, Tabitha.

- Acts xx. 19.....Paul in his service of the saints; 2 Cor. ii. 4, in his writing to rebuke the Corinthians: Phil. iii. 18, in writing to the Philippians of the evil ways of some "enemies of the cross of Christ."
- „ xx. 37.....The elders of the church in Ephesus, when Paul took leave of them.
- „ xxi. 13.....The saints at Cesarea when they heard what would befall Paul at Jerusalem.
- 2 Tim. i. 4.....Timothy.
- Rev. v. 4.....John, because no man was found worthy to open and to read the book.
- “Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared.” Heb. v. 7.

**DIVISION II.—What the New Testament says
about Weeping.**

- Tears of sympathy.—Weep with them that weep, Rom. xii. 15.
- Tears accompany the christian's portion now—but not hereafter.
- Blessed are ye that weep now: for ye shall laugh, Luke vi. 21.
- Ye shall weep and lament...ye shall be sorrowful, but your sorrow shall be turned into joy, John xvi. 20.
- God shall wipe away all tears from their eyes, Rev. vii. 17.
- There shall be no more...crying, Rev. xxi. 4.
- The time is short, and those who weep should be as though they wept not.
- 1 Cot. vii. 30.
- Tears the portion of the wicked hereafter—“There shall be weeping and gnashing of teeth, Matt. viii. 12, &c.
- Woe unto you that laugh now, for ye shall mourn and weep, Luke vi. 25.
- The rich in ill-gotten gains called to weep for the sorrows that shall overtake them. James v. 1.
- The tears of the great ones of the earth at the destruction of Babylon, Rev. xviii.

Bible Queries.

All Bible Queries received by the 3rd, will be answered in October; all received after, in November.

New Queries, Nos. 340-388.

Q. 340. Why should the seven men chosen in Acts vi. 3, be called deacons, if the word "deacon" means any servant?

A. Because they were appointed to serve tables; and were, in fact, the first public servants of the church.

Q. 341. What is the teaching of (1) the latter clause of Luke xxii. 36; and (2) of ver. 38? E. M. B.

A. (1) It means that at our Lord's departure they would no longer enjoy His protecting care, but, to a certain extent, would have henceforward to provide for themselves. (2) See Queries 232 and 317.

Q. 342. Has Matt. xxvi. 52 (latter clause) any reference to Christians in the army? E. M. B.

A. We do not think so, *directly*; for by "taking the sword" is here rather meant taking the law into your own hands, instead of leaving matters in God's.

Q. 343. 1 Thess. v. 10: Do the words "wake (or watch) or sleep" refer to Christians being alive or dead; or do they include all the Lord's people, irrespective of whether or not they watch for His coming? E. M. B.

A. To the former, certainly.

Q. 344. For what purpose was long-suffering shewed towards the "vessels of wrath fitted to destruction?" Could they be saved? Rom. ix. 22. S. P. T.

A. We cannot say more on this point than what is contained in Rom ix.

Q. 345. Rom. x. 18.—Is it the gospel that is here referred to? If not, what is it they have heard? S. P. T.

A. We presume that what is meant are the glorious prophecies of Isaiah, Jeremiah, &c.

BIBLE QUERIES.

295

Q. 346. In what way does salvation come to the Gentiles by the fall of Israel (Rom. xi. 11)? S. P. T.

A. The Jews having rejected the gospel, it was offered by Divine command to the Gentiles.

Q. 347. What does "make not provision for the flesh" mean? (Rom. xiii. 14). S. P. T.

A. It means, do not allow yourself to yield to the wishes and desires of the flesh within, as in verse 13. Abstain from all that would be liable to ensnare you.

Q. 348. What is the "mystery" here referred to? (Rom. xvi. 25). S. P. T.

A. The union of Jew and Gentile in one body in the church.

Q. 349. Is "mystery" always used in scripture with reference to the same thing? S. P. T.

A. No. It is generally used with regard to the church; but in Rev. xvii. 5, and other places, it is used in a different sense. The context must decide.

Q. 350. Will you kindly explain 1 Cor. xv. 29? F. E. C.

A. Refer to B. S. Vol. II., Q. 25, p. 16.

Q. 351. Will you kindly explain Rom. viii. 20? H. S.

A. We presume this refers to the fact of the ground being cursed for man's sake, and the whole creation being involved in the results of Adam's sin.

Q. 352. In Ezra ii. 28, the men of Bethel and Ai are stated to be 223; whilst in Nehemiah vii. 32 they are 123. Can you explain the difference? H. S.

A. The difference is evidently due to some error in transcription. Without reference to ancient authorities we cannot say more.

Q. 353. In Heb. i. 3 we read, "when He had by Himself purged our sins, sat down on the right hand of the Majesty on high": whilst in Acts vii. 55, Stephen saw Jesus "standing on the right hand of God." Will you kindly explain when Christ "sat down"? H. S.

A. It has been thought that our Lord did not finally take His seat on high until this last offer of His return as Messiah was made, and rejected.

Q. 354. Will you please explain the latter clause of 2 Tim. ii. 12. ? H. S.

A. This evidently refers to the fact that unfaithfulness is publicly taken notice of. The exact form this will take is not yet revealed.

Q. 355. How is it that slavery is looked on as right in the Bible, and provision is made for it, if it be really wrong? (Deut. xii.) S. P. T.

A. The institution of slavery was recognised, though not established, by the Mosaic law, with a view to mitigate its hardships and to secure to every man his ordinary rights. In the state of society that existed at the time, slavery as practised by the Jews was the mildest of the alternatives that offered for the disposal of vanquished nations, and may have been regarded rather as a blessing than a curse. Hired service was then regarded as incompatible with freedom; and hence the slave, in many cases, occupied the same social position as the servant or labourer of our own times.

Q. 356. Why was it that the Feast of Tabernacles, though several times commanded in the Law, was never kept from the time of Joshua to that of Nehemiah? S. P. T.

A. Neh. viii. 17 does not imply that the Feast of Tabernacles had not been kept since the days of Joshua, but only that the Israelites had not kept it in the manner prescribed in the law. It was kept at the dedication of the Temple, see 1 Kings viii. 2, 65, 66; 2 Chron. v. 3; vii. 8, 9; but this would appear to be the only occasion. From the days of Nehemiah all the feasts were kept with more regularity.

Q. 357. Was there any special reason why a king should not keep any horses?

A. The special reason is supplied in Deut. xvii. 16, why the king should not "multiply" horses to himself. Egypt was the neighbouring mart; and he must abstain from causing the people to return thither. (Compare also Is. xxxi. 1, and Ps. xx. 7.)

Q. 358. Will you kindly explain the difference between "God's building," where Christ is the foundation and men build; and that in Eph. ii. 20—22, and 1 Pet. ii. 4—7, where there is no builder, and Christ is the corner-stone; the foundation consisting of the apostles and prophets? S. P. T.

BIBLE QUERIES.

297

A. In 1 Cor. iii. the house is indeed God's; but inasmuch as men build, that which is not a true stone may be built in; whereas in Ephesians God being the builder, nothing but living stones form part of the house (as in 1 Pet. ii).

Q. 359. To what "day" does 1 Cor. iii. 13 refer? Is it at the judgment-seat of Christ that believers' work will be tried by fire?

S. P. T.

A. Yes, to the judgment-seat of Christ.

Q. 360. What does "stewards of the mysteries of God" mean?

S. P. T.

A. Those entrusted with the ministry, specially of the church.

Q. 361. 1 Cor. v. 5.—Will you kindly explain this verse? I cannot understand how a man can be delivered over to Satan that his flesh may be destroyed, yet his spirit be saved.

A. The distinction between flesh and spirit is sufficiently obvious. As an illustration of this passage, we might instance the case of Job.

Q. 362. 1 Cor. vi. 3. Is it ever revealed elsewhere that the saints shall judge angels?

S. P. T.

A. Not that we know of.

Q. 363. Could Paul, being a believer, become a cast-away?

S. P. T.

A. No; he only puts the case. For an explanation of his use of the first person, see 1 Cor. iv. 6.

Q. 364. Will you please tell me if the tribe of Dan did right in taking Laish? Judges xviii. 27.

E.

A. We should say, not. The last verse of Judges gives a great clue to the book.

Q. 365. How did God fulfil His promise to David (2 Sam. vii.) that his kingdom should be established for ever?

E.

A. It was fulfilled in Christ, and will yet be made good. (See Acts xiii. 34).

Q. 366. Why did Jesus weep at the grave of Lazarus? Was it in sympathy with the grief of Mary and Martha? E.

A. It was more; it was real grief. This does not, of course, exclude sympathy.

Q. 367. Please explain 1 Cor. viii. 11. E.

A. It means stumbling his weak conscience (see ver. 12), so as to be turned aside out of the right way.

Q. 368. Why is it said that Hannah *prayed*? her words seem to be entirely a song of *praise*. C. H. P.

A. Prayer is often used as a general word to express the action of speaking to God, which may take the form of request or of praise.

Q. 369. Why are the accounts of Achsah's marriage and request to her father, and the request of Zelophehad's daughter, each mentioned twice? (Josh. xv.; Judg. i.; Numb. xxvii.; Josh. xvii.) C. H. P.

A. They are not recorded twice by the same historian. You will find many instances of double records by different writers.

Q. 370. How would you answer those who plead Deborah's example in favor of women taking a prominent place in times of general weakness? C. H. P.

A. It is only in the New Testament that woman gets her true place defined, especially in all Christian matters.

Q. 371. What is the typical meaning of *salt*? (Mark ix. 49, 50). I have heard that it was grace; but can that be proved from scripture? C. H. P.

A. The obvious scriptural use is in reference to its preservative power. This you will see in Matt. v. 13, and elsewhere.

Q. 372. (Judges iv. 21). Was Jael's action right? It seems such an act of treachery, and yet Deborah blesses her for it. C. H. P.

A. We think it was an act of base treachery. Though Deborah's song is recorded by inspiration, we nowhere read that she was inspired to utter it.

Q. 373. Were the different songs, prayers, &c., that are given us in the Bible, inspired?—such, for instance, as Deborah's and Mary's songs, Hannah's prayer, and David's lamentation over Saul and Jonathan? or are they only recorded for our information? C. H. P.

A. We could not say more than that they were recorded by divine wisdom for our instruction in various ways.

BIBLE QUERIES.

299

Q. 374. Explain (1) 1 John iii. 20, as contrasted with ver. 21. (2) Rom. viii. 20. C. H. P.

A. (1) If even our hearts condemn us, how much more God, who knows all? but if they do not, then we walk with a good conscience before God. (2) The creation did not long retain its virgin beauty, but suffered together with man from the entrance of sin into the world.

Q. 375. Explain Heb. viii. 2. E. S. G.

A. Verse 24 in chapter ix. explains it.

Q. 376. (1) In Pet. iv. 6, does the apostle mean being dead naturally or dead in sins? (2) Ver. 12. Was the "fiery trial" persecution, or the coming destruction of Jerusalem? E. S. G.

A. (1) Dead naturally. (2) The former; observe these Jews were not in Judea. (ch. i. 1.)

Q. 377. Explain (1) Eccles. iii. 11, (2) ch. vii. 27, 28, and (3) viii. 10: Does the "place of the holy" mean the temple? C. H. P.

A. (1) We should be glad to receive an explanation of this verse. (2) This verse is quite clear as to the meaning, we do not know how the preacher arrived at this conclusion. (3) This verse appears to refer to religious professors who were forgotten after their death, we cannot say more. "Holy" probably does mean the temple.

Q. 378. (1) Explain Acts xxii. 16. (2) 1 Cor. xv. 29. Surely this latter cannot refer to literal baptism. F. M. S.

A. (1) See 1 Peter iii. 21. The burial of which baptism is the figure marks the division between the old life of sin and the new life of righteousness and holiness. The language is figurative. (2) See B. S., 1882; Q. 25, p. 16.

Q. 379. "And I saw a new heaven and a new earth" Rev. xxi. 1. "Does "heaven" here mean the place where God dwells, or only the firmament? F. M. S.

A. See 2 Peter iii. 10. The latter; surely God's dwelling place knows no change.

Q. 380. Explain 1 Thess. v. 23. What is the distinction between soul and spirit? Is the spirit only the immortal part? H. S.

A. *Soul* generally means the natural life of man. Beasts have souls (Gen. i. 21, 24, 30; Heb.) (that is) animal life. Man's soul differs from theirs in being directly imparted, together with His *spirit* by God, and hence is immortal (Ps. xvi. 10; Gen. ii.) The immortality of the soul we find mentioned by such a writer as Job, who was one of the earliest, and not a Jew (Job xxxiii. 28.) We find him distinguishing between soul and spirit (Job vii. 11, also xii. 10). He speaks of all these, spirit, soul and body (Job x. 1, 11, 12, and says in xix. 26), that in his flesh he (that is the complete man, spirit, soul and body) would see God. He points out that the body is mortal, but not the other two. The soul in Scripture departs from the body at death (Gen. xxxv. 18), it can love (Gen. xxxiv. 3), has appetites (Lev. vii. 18), lusts (Deut. xiv. 26), hates (2 Sam. v. 8), is troubled (Ps. lxxxviii. 3), is relieved (Lam. i. 11), &c. &c. The soul thus is not the same, nor so high a part of man, as the spirit.

Q. 381. Does Matt. xii. 20 refer to our Lord's dealings with His avowed enemies?
E. M. B.

A. Most probably. It has been applied to the Lord's grace towards the meek and lowly, but the other interpretation is more likely.

Q. 382. Is. xix. 24. Why is Israel placed third with Egypt and Assyria? Will not Israel be the first of all nations in the millennium?
E.

A. It does not mean third in order, though named last in verse 25, but a third part. Israel will certainly hold its special place of favour above all nations in the millennium.

Q. 385. Explain (1) 1 Cor. ix. 17 latter clause. (2) Jas. ii. 1.
E.

A. (1) God loves a willing giver; nevertheless in the apostle's case it was more than this; he was compelled to carry on his work, God having specially entrusted it to him. (2) It means, you who have faith do not have respect to people according to their wealth.

Q. 384. Is it known or can it be conjectured why Paul went into Arabia, Gal. i. 17?
E. M. B.

A. Probably to be alone with God, as Moses in Sinai and Elijah in Horeb.

Q. 385. What is the teaching of "the elder shall serve the younger" ?
E. M. B.

A. It refers to Esau, who was the elder, who sold his birthright to Jacob the younger, and whose descendants became subservient to the Israelites.

BIBLE QUERIES.

301

Q. 386. Does 1 Pet. iii. 18 mean quickened by the spirit of a man, or by the Holy Spirit as in Rom. viii. 11?

E. M. B.

A. The Holy Spirit.

Q. 387. Who and what are represented by the priest and levite of Luke xi.

E. M. B.

A. The Jewish law and ritual.

Q. 388. (1) What is the carcase in Matt. xxiv. 28. (2) Matt. xxv. 32. Does "all the nations" take in heathendom or only Christendom?

E. M. B.

A. (1) The corrupt Jewish people. (2) The former especially. Christendom will have no further gospel, having neglected the present offer of God's grace. See 2 Thess. ii.

Notes on Former Queries.

Q. 14 B. S., 1882, p. 14; and Q. 249, p. 230. — (Luke vii. 38, 44. John xi. 2. John xii. 3.) Is it possible that this is one and the same person? John says (ch. xi. 2) that it was that Mary who anointed the Lord and wiped His feet with her hair. See Luke vii. 38, and John xii. 3. Matthew and Mark do not mention this fact, although the time and place in Matt. xxvi. 6, Mark xiv. 3, Luke x. 38, and John, xii. 2, all correspond: but inasmuch as the incident in Luke vii. precedes that in Luke x, might it not be that Simon the Pharisee in chap. vii. is Simon the leper in chap. x? There is no doubt there were two separate anointings, but it seems to me by the same person; and might not the boundless love and grace bestowed upon her in chap. vii. 50 account for her love and devotion in chap. x. 39? 89.

Q. 272. What is the iniquity of the holy things? See Isa. vi. 1—7; Job xiv. 4; Job xv. 5. Who that knows aught of his own heart but has deeply felt that his most earnest prayers and best actions need to be purged by the precious blood of Christ, and perfumed by His merits? A. E.

Why does 83 say (p. 232) that the Lord asserts that "the foolish had oil which burned up to the time of His appearing"? It is not said so in Matt. xxv. Would it not rather mean that the wicks flickered on for a few moments after they were lighted, and then went out, because there was no oil to feed the flame?

C. H. P.

Q. 255. Referring to the remarks on Q. 255 (p. 268), A. J. says: "the good news had now been proclaimed, and these faithful women were therefore suffered to hold Him by the feet." Why "therefore"? The reason the Lord gave that Mary Magdalene was not to touch Him, was, not that the good news had not been proclaimed, but that He had not yet ascended to His Father.

H.

Q. 339.—I do not think there is much difficulty here. Verses 15, 18, 22 and 25 of Gen. xli. give the number of Jacob's descendents as 70 (33, 16, 14, and 7), but of these 2 were already dead (verse 12), and 3 were already in Egypt, (verse 20), 65 are left, not 66 as in verse 26. You will find however that Dinah is not counted in the 33 of verses 8 to 15—her name is mentioned in verse 15 and she seems to make a 34th. I think it must be so, although the words "all the souls of his sons and daughters were thirty-three" make it a little difficult. Observe it says daughters, and she is the only one named. It does not actually say that Dinah went into Egypt, on the other hand it does not say she was dead. If she were, the 66th member of the family must be sought elsewhere. From 66, the 70 of verse 27 are easily accounted for; Joseph and his two sons make 69, and Jacob himself the 70th, he is not included in the previous verse. Verse 26 specifies 66 "besides Jacob's sons' wives. Acts vii. 14 includes "all his kindred" in the 75. The difference between 66 and 75 may therefore be taken to be the number of the sons' (and grandsons') wives then alive, an assumption which can neither be proved nor disproved from any other passages.

H. S. G.

Q. 216.—There is another explanation of the motives of the Pharisees and the Herodians, beside that furnished on p. 239. That the spies of Luke xx. 20 were Pharisees and Herodians we gather from Matt. xxii. and Mark xii. The Herodians were a party of the Jews who had associated themselves with their foreign conquerors, and had thus become largely Romanized. Creatures of the Court as they were, they were always on the alert to catch any treasonable utterance and carry it to the ears of their

patrons. This explains their position here. The Pharisees were the opposite of this. Foreign rule was abhorrent in the highest degree to their patriotic feelings. And whenever opportunity afforded itself, they violently disclaimed against what they considered to be a blot on their national history, backing up their position by quoting Deut. xvii. 15. But while they satisfied their consciences in this way, they were careful to avoid the displeasure of the authorities, so they faithfully paid the taxes, &c., though as we have seen under protest. Such were the two parties that united against our Lord. And it seemed at the outset as if they were morally certain to "entangle" Him this time. For if He answered in the affirmative, the Pharisees would accuse Him of betraying the privileges of His country and hold Him up to the Jews as a traitor. If He answered in the negative, the Herodians would have a ground of complaint against Him to the Roman governor. "But the foolishness of God is wiser than men" and our Lord confounds and silences both parties by the wisdom of His reply.

Expository and Practical.

Bible Conversations.

Queries, expositions, comments original or selected, references of all sorts, parallel passages and other notes on Romans xv. xvi. can be sent by any subscriber, addressed "B. C." Editor of B. S., 27 Paternoster Square, E. C., on or before the 25th instant.

All communications must be brief and pointed, diffuse commentaries on the whole Scripture being avoided. The papers sent may be shortened, or omitted wholly, or in part, at the discretion of the Editor. No communications can be returned, but each will be acknowledged at the head of the Conversation.

Communications received from Edo,—C. H. P.,—A. E. W.,—G. K. B.,—E. M. B.

ROMANS X.

A. E. W.—Does not the doctrine of this chapter refer to what is taught in Deut. xxx.? where, having been driven out consequent upon their breaking the law, they were no longer the people of God on the ground of their obedience. But

what grace might do (the secret things of Deut. xxxi. 29) remained with God, but revealed to faith.

G. K. B.—Verse 1. R. V. reads “for them” instead of “for Israel”; which is more expressive of affection than the common text.

Ed.—Yes; and the correction makes the chapter follow on naturally after the end of the preceding one.

G. K. B.—Verse 2. *Zeal for God* (R. V.) They had zeal for God, but not the knowledge of His ways.

Ed.—A great proof of the error of those who hold that it does not matter much what a man holds so that he is really in earnest. Earnestness in error is of no use.

G. K. B.—Verse 3. They were ignorant of God’s righteousness, revealed in the gospel. Man’s merits composed the basis of their hopes, eked out by Divine promises, priesthood, rites, and observances. Messiah himself was regarded as the crown and complement of their privileges; not as a suffering substitute, and a Saviour. They saw no ground of righteousness on God’s part, by virtue of the redemption that is in Christ Jesus. The grace of the Saviour by His work enables God to act righteously in accounting just, us who believe; while it humbles us who own the truth of our utter sinfulness, instead of leaving us to gratify self by setting up a righteousness of our own, and hence keeping us from submitting to His righteousness in Christ as the sole ground of justification before Him.

Ed.—Observe how the subject of God’s righteousness reappears here. It has not been mentioned since chap. iii. 26.

G. K. B.—Ver. 5—9. Faith applies when all is lost under law, and its righteousness is impossible.

A. E. W.—The word of truth is in ver. 9, “If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God raised Him from the dead, thou shalt be saved.”

Edo.—Verse 9. “*If* thou shalt confess.” Do we re-

member, in pleading the promises, that there are conditions for us to fulfil? May not our want of realising them more arise from our not realising the "ifs"?

G. K. B.—Verse 9. Confession with the mouth is put first, not as the most important, but as that which comes into notice to the praise of Christ.

A. E. W.—Is not the word "heart," and "mouth," in contrast with law, which was doing or not doing, upon which ground they had no righteousness (nor any other man), but by faith? How much more difficult this 9th verse must have been for a Jew than even for a Gentile; because the fact of being particularly guilty of His death enhanced their condemnation, which they acknowledged, by believing that God raised Him from the dead. Is not this particularly demonstrated in Paul's ministry? because we find in the Acts that nearly all his persecution amongst the Jews arose from his testimony of the resurrection of Jesus. (Chap. xvii. 3—5; xviii. 5, 6; xxii. 20, 22; xxiii. 6; xxiv. 4—16; xxvi. 6, 7; &c.)

E. M. B.—In chap. iii. 22 we have "no difference," in that "all have sinned"; here we have "no difference," in that "the same Lord . . . is rich unto all that call upon Him." Sin had placed all on a like footing before God; grace raises up all alike, through faith.

A. E. W.—In ver. 14 "they" refers, I think, to Gentiles; because, the Jews being hedged in, the Gentiles were hedged out: so that the Jew considered the Gentile neither knew nor heard anything about the true God.

G. K. B.—v. 15--21 The law, the psalms, and the prophets all told of Israel's rejection of grace and the bringing in of the Gentiles.

Edo.—Verse 17. How encouraging this verse to workers for Christ! "Faith cometh by hearing": then let us be "the voice," causing others to hear. None need tremble to enter the ranks as His servant with this simple service. We

have only to read the Word, and the Holy Spirit does all the rest.

C. H. P.—Ver. 18. What is the meaning of this verse of Col. i. 23 : “the gospel . . . which was preached to every creature which is under heaven”? Are there not millions who have never heard the gospel?

Ed.—It refers to the character of the preaching, as seen in Acts ii, rather than to its literal extent.

ROMANS XI.

G. K. B.—God foreknew His people when He chose and called them ; and, knowing all their evil beforehand, He certainly will not cast them off. Israel were chosen *in time* ; christians, and the church, *before the world's foundation*. In the days of Elias, God had an election out of Israel, so now the apostle was the proof that God had not cast off His people ; only it is by grace, and not by works.

E. M. B.—Ver. 2-5. The contrast between the intercession of the prophet against the nation, and the Divine response, is instructive. The righteous soul of God's devoted servant leads him to make intercession *against* Israel. The effect of his long and weary experience of the apostacy of the people from God was to concentrate his thoughts and desires upon himself. He ceased to reason by faith ; hence, while zealous for God, he forgets in his affliction that the name of the Lord on whom he called is the God of *Israel*. But man's intercession against his fellow brings forth the blessed response of God's power and grace : “I have reserved,” &c. While the solitary unit was filling all the prophet's view, “I only am left,” a large and godly band was being kept by the power of God true to Himself.

G. K. B.—v. 12-15. If their being brought low was for the blessing of the world, what would the future restoration and

fulness be but as life from the dead, for this poor, dark, sin-stricken world?

C. H. P.—v. 12. Does “their fulness” refer to the millennium or to the eternal state?

Ed.—We should say certainly to the millennial state.

A. E. W.—Ver. 18 seems to prove that God had taken care that His testimony should go out to the Gentiles; ver. 20 that the Gentiles were obedient to it; and ver. 21 that the chosen nation were disobedient; while chap. xi. corrects what might have been a misunderstanding, that though they as a nation were disobedient, yet God had not entirely cast them off, but had, according to sovereign grace in election, kept a remnant (ver. 5); and the apostle, as an Israelite, refers to himself to prove this truth.

E. M. B.—By the expression “first-fruit” does not the apostle mean the nation of Israel in its primal calling and honor? As it is written, “Israel was holiness to the Lord, and the first-fruits of his increase”? (Jer. ii. 3.) We have the same term in James i. 18: has it any reference to the passage before us? or is it applied (i.e. James i. 18) to the church?

C. H. P.—Ver. 16—18. Does “the root” mean Christ? What is the difference between the two figures of the vine and the olive tree?

Ed.—Is not “the root” what E. M. B. speaks of? The wild olive tree is symbolic of the Gentiles: the vine is never so used.

G. K. B.—v. 17—21. The Gentiles stood only on the ground of faith: if therefore, as a body, they departed from it, they would be in turn broken off. We have here nothing to do with the church, or union with Christ, but with the tree of promise in this world, beginning with Abraham, to whom, and to whose seed, the promises were made.

A. E. W.—In ver. 16 Abraham is shown to be the root, and that while the unbelieving Jews, as natural branches, have been

cut off, and Gentiles (ver. 17) who are the wild olive tree, grafted in, yet it is by faith they continue (ver. 20); and so in ver. 22 the continuance of the Gentile is made to depend upon their continuance in the sense of His goodness and grace. This not being so, developes the apostacy; yet all Israel (ver. 26) shall be saved, but apart from merit: it is because God hath spoken it, who cannot lie; and the *gifts* and calling of God are without repentance. Is it not, in this chapter, with regard to the Gentiles as with the Jews respectively, more a question of privilege or position, than life?

C. H. P.—Ver. 21, 22. These verses seem to show that mere professors might belong to the olive tree as well as to the vine. We have several exhortations to “continue” in the New Testament:—“Continue in Christ’s love” (John xv.) “Continue in God’s goodness” (Rom xi.). “Continue in the faith” (Col. i. 23). “Continue in prayer” (Col. iv. 2). “Continue in My word” (John viii. 31). An example of “continuing” is in Acts ii. 42, 46.

G. K. B.—Ver. 30, 31. The Gentiles had of old been unbelieving, so now it was pure mercy to them: the Jews had rejected this mercy to the Gentiles, and were themselves in unbelief; so that it had become pure mercy to them also. Thus God had concluded all in unbelief, that all might be mere objects of mercy.

E. M. B.—We have “riches” in connection with God three times in this epistle:—“The riches of His goodness” (ii. 4); “The riches of His glory” (ix. 23); “Riches of wisdom and knowledge” (xi. 33).

G. K. B. (Ver. 33—36.) God is the source, means, and end of all He has counselled, accomplished, or purposes still to effect for His own glory. The gospel is His; the righteousness His; the grace His, and so is the glory. To Him be glory for ever. Amen.

The One Body.

THE one body consists of *all* God's children, who are said to be "one body in Christ, and everyone members one of another." Rom. xii. 4, 5.

All the members forming the one body, united to the head, are called the Christ. 1 Cor. xii. 12.

They become so by the baptism of the Holy Ghost (ver. 13), given to them as children of God. Gal. iv. 6.

We become God's children by faith in Christ Jesus. Gal. iii. 26.

All, therefore, who believe in Jesus are one body. Rom. xii. 5.

They ought, therefore, to keep the unity of the Spirit in the bond of peace; or endeavour to do so. Eph. iv. 3.

Necessary to this are—

Lowliness—Meekness—Longsuffering—Forbearing one another in love. Eph. iv. 2.

Contrary to this, are—

Lying—Stealing—Corrupt communication—Bitterness
Wrath—Anger—Clamour—Evil speaking—Malice.

Eph. iv. 25—31.

In accordance with this are—

Kindness—Tender-heartedness—Forgiving one another
—Submitting ourselves one to another. Eph. iv. v.

If keeping the unity of the Spirit, we should necessarily

All speak the same thing—Have no divisions—Be perfectly joined together in the same mind, and in the same judgment. 1 Cor.

The marks of being carnal are—

Envyng—Strife—Divisions—Making a man, not Christ,

the rallying-point; e. g., "I am of Paul," &c.—Or saying "I am of Christ"; thereby implying that other believers are not. 1 Cor. i. iii.

What is there to hinder our keeping the unity of the Spirit?

Sins, tolerated in believers, thus forming a bar to fellowship.

The sins which are necessarily a bar to fellowship are specified in scripture, as follows:—

Fornication—Covetousness—Idolatry—Railing—Drunkenness—Extortion. 1 Cor. v. 11.

Walking disorderly—Refusing to work—Being therefore a busy-body. 2 Thes. iii.

(These three last to be refused as companions, but not counted as enemies, and admonished as brethren).

Teaching otherwise than according to the rules, in Tim., up to vi. 3.

Not consenting to wholesome words, even the words of our Lord Jesus Christ. (See 1 Tim. vi. 4.)

Those also to be avoided who are—

Lovers of self—Boasters—Proud—Blasphemers—Disobedient to parents—Unthankful—Unholy—Without natural affection—Truce-breakers—False accusers—Incontinent—Fierce—Despisers of those that are good—Traitors—Heady—Highminded—Lovers of pleasure more than lovers of God. 2 Tim. iii. 1—5.

All this, whilst having a form of godliness.

A man who is a heretic after two admonitions.

Tit. iii. 10.

A man, who, having trespassed against his brother, refuses to accept rebuke from his brother, from two or more witnesses, and from the church.

Matt. xviii. 15—18.

Those who oppose themselves to be treated as follows—

Foolish and unlearned questions to be avoided in dealing with them. Strife forbidden. Gentleness, aptness to teach, patience, *needful*. Instruction given in meekness to be the rule. 2 Tim. ii. 23—26.

They are to be restored in the spirit of meekness, by the spiritual, who are to consider themselves, lest they also be tempted. Gal. vi. 1.

The unruly to be warned; the feeble-minded comforted; the weak supported; all to be borne with patiently.

1 Thess. v. 14.

A purpose of heart for Christ.

John xii. 1—8; xx. 1—18.

THE LORD comes out in the first few chapters of John as the Attractive One—the magnet, drawing the solitary ones to Himself in an irresistible manner. Why, they could not tell; only they followed Him. (See John i.) In these two scenes, in John xii. 1—8, xx. 1—18—we get the counterpart of this. Hearts which had been drawn to Him, when the fitting time was come, come out and do things far beyond their intelligence or light. Mary (John xii.) loved the Lord, so did Martha—only differently. Martha loved Him according to the circumstances she was in, Mary loved Him according to what He was in Himself. (See Luke x.; John xi.)

Mary had a purpose of heart for Him, and this led her as to what she did here in this sweet scene. Oh that there was this purpose of heart found in the Church of God in these days! I want to see it, dear friends; I want it myself; I want it for you. Mary loved Him, and love will do anything that puts

honour on its object. But more than this, I think she looked up to God to know how she might be used to honour Jesus. Her heart is one of God's channels to unfold truth. She was in the wake of God's thoughts—all she did was in season. In the grumbings of the disciples we find the principles of human nature—niggardliness as regards Him. The “gather up the fragments that remain” is God's principle—viz., that there is more when all is over than when they began. It is always so with Him.

See Mary Magdalene (John xx.)—the same principle was there: a purpose of heart for Him—shewn out differently, it is true, but bringing her in deep blessing, as it always does. Hers was love without intelligence; her mind knew the spot where He was—she had seen Him buried. (Luke xxiii.) Her heart was with Him dead; and she rises early, and comes to the spot—the spot where He lay, dearer than all else to her now, for the One who had so captivated her heart was there, although dead as far as she knew. She comes, and finds Him gone. Her heart, broken before, breaks afresh; and in her despair she runs and tells Peter and John, although they could not help her. It was strange she went to them. Had she reasoned, she would have said “Why are they not here also?” Out they came, and then John believed—not that the Lord had risen, but only that the body was gone! Then the disciples went away again to their own home—a low state of soul. Mary's home was the sepulchre, for He was there; hence she comes early, and stays and weeps. Mary fetched them out of nature's scenes; and then, the full purpose of heart being wanting, they go back to those scenes. When they find Him gone, they “went away again unto their own home.”

But Mary was rivetted to the spot; nature forgotten, self forgotten—all fear was gone as to what people might think of her strange doings—all fear of the keepers gone; her object,

“My Lord!” God’s hand is again behind her, guiding her again. Hers was a heart that could be a channel for Him to use; so He keeps her to get rich blessing for herself first. This spot was very dear to her. Her heart was in a state for all that honours Christ to pass before it; so she sees angels, and by them God touches the spring of her heart. “My Lord!” Even angels do not distract her—she soon turns from them; but next to Christ, what can she see better than angels? Surely nothing. God causes her to see even that; but they cannot meet her heart. Then Jesus meets her. Her blind love draws Him to her: He cannot keep that loving heart any more waiting. He was her object, though dead: and she seeks Him dead—little thinking He was alive, and comes to tell her all His love. Living, she knew Him well. She sought Him dead; love had blinded her eyes. “Mary!” reveals Him to her—spoken as of old. The same old tone; yes, the same Jesus! “My Master!” falls from her lips. The severed link is joined again!

Then she gets the place of messenger about the resurrection, no little thing. Did she seek it, or want it? No! Purpose of heart procured her this noble place. He having sent her, she goes away happy. Joy is her heart, not simply in it; she was conscious of His glory in the message, and His approval of the love which had brought her there to bear the message—personal devotedness, though she did not know it. Her object did it all. His intention is to teach us Himself in resurrection. Our joy is to be henceforth in heaven. He says, as it were “I have a place prepared proper to me before my Father. Go, tell this to my brethren; but they may be quite at ease, for my Father is their Father—my God their God: not down here, but up there.” She gets this by purpose of heart.

Is all the truth given since the day of Pentecost: the truth of the Spirit—Ephesians, Colossians, Philipians—to lower this affection for Christ, to lower this purpose of heart? No,

oh no. Which would you rather have been—Peter, James, or John, or Mary Magdalene? The three had many opportunities for gaining knowledge; the woman had a heart, a heart for Him. I would rather have been Mary. Christ ought to have had His feet anointed—He ought to have had some one watching at the grave. It was God's purpose, for Christ was worthy. Blessed be God, there were hearts in those in full fellowship with God about Christ. A man acts from his heart, not from his intelligence.

May the Lord give His people this purpose of heart for Christ, for His name's sake. Amen.

Extracted.

Historical and Illustrative.

The Former Glory of the Temple.

“Thou hast hid thy face from us, and hast consumed us, because of our iniquities.”

THAT Hezekiah was one of those “kings” who longed to “see the Lord, even the Lord, in the land of the living,” his song of thanksgiving, because the Lord had, in answer to his fervent prayer, prolonged his life fifteen years, shows most clearly (Is. xxxviii. 11). But though he was restored to health, who had been sick to the death, we glean from 2 Chron. xxxii. 24—31, that those extra fifteen years of his reign were not altogether to Hezekiah's honour. For he “rendered not again according to the benefit done unto him, for his heart was lifted up,” &c.; and in an hour of trial, yielding to temptation, he vainly displayed all his

treasures before those ambassadors whom the king of Babylon had sent unto him, "to enquire of the wonder done in the land." (Comp. Matt. vii. 6.)

Isaiah now foretold that all of these objects of desire, together with the objects of his tenderest affections, should presently be carried away to Babylon (Is. xxxix.)

Hezekiah received these mournful tidings, and acknowledged this word of the Lord to be "good," for he "troubled himself for the pride of his heart." The inhabitants of Jerusalem also humbled themselves, so that these things came not upon them during the reign of Hezekiah. (2 Chron. xxxii. 26.)

The nation was about to be put into the crucible; but before He did this, for this considerable interval, did the Lord "wait that he may be gracious unto his people" (Is. xxx. 18.) Meanwhile some were commissioned to "comfort His people," by testifying to the cities of Judah, of the coming "Lord God."

We have already glanced at this portion of prophetic testimony; let us now examine it more closely. In these writings of Isaiah we have Jehovah's testimony concerning his "servant" (Is. xlii); and the Saviour's personal testimony concerning Himself and the work He would finish (xliii-li. 8,) followed by the prophet's inspired and earnest appeal to the nation to turn to the Lord, their Redeemer. He further spake of His beauty (lii. 7.), of the dignity of His person (v. 13), yea, of His rejection, humiliation, travail of soul, and death (liii). Again in the following chapter, by a figure of speech he showed that one eternal bond of affection existed between the Redeemer and the nation of His choice (liv. 5); though Israel delivered Him up to be crucified.

But in Is. lv. it is to individuals rather than to the nation that the prophet appeals. Why is this? Because the nation at large believed not the prophet, therefore promises (of personal salvation) are here made to "everyone that thirsteth"—not to Israelites only, for the repentant "son of the stranger" should

also be made joyful, &c. (lvi. 3—8). This word of the Lord did not return unto Him void; even in those days it accomplished that which He pleased and prospered in the thing whereto He sent it, as we shall presently see.

So long as Hezekiah lived, there doubtless existed a hindrance to the outward manifestation of the awful workings of evil (amongst some in authority at Jerusalem) which Is xxviii. 14, 15, exposes. But the time came that Hezekiah must die, and we wonder not that the Spirit of God, at about the time of his death, moved the prophet to lament, "The righteous perisheth, and no man layeth it to heart; and merciful men (or men of godliness) are taken away, none considering that the righteous is taken away from the evil to come." (Is. lvii).

"Woe unto thee, O land, when thy king is a child, and thy princes eat in the morning!" Manasseh ascended the throne at the age of twelve years, and "did that which was evil in the sight of the Lord." He built again the high places which his father had destroyed, reared up altars to Baal, made groves, and worshipped all the host of heaven. Moreover he built idolatrous altars in the two courts of the temple, observed times, used enchantments, witchcraft, &c., and wickedly set up an idol in the house of God.

With such a monster of iniquity upon the throne there was no longer any magisterial restraint upon wicked men. Nevertheless by His prophets "the Lord spake unto Manasseh and to his people; but they would not hearken, though Isaiah, (being divinely commissioned to "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression," &c.) shrank not from exposing their hypocrisy (lviii), and from denouncing the evil deeds of a people whose hands were defiled with blood, whose feet ran to evil, and who made haste to shed innocent blood (lix. 1—7).

Let us now pause for a moment, to listen to a very remark-

able lamentation, part of which we here quote:—"We wait for light, but behold obscurity; for brightness, but we walk in darkness...we roar all like bears, and mourn sore like doves; we look for judgment, but there is none; for salvation, but it is far from us. For our transgressions are multiplied before thee, and our sins testify against us." This cry is raised by a repentant remnant of Israel—the fruit of faithful prophetic testimony. By examining the context we may also discover that they are a persecuted and a slaughtered remnant, hated, disowned, and cast out by their brethren of Israel. And all this at a time when prophets, who cannot be made to hold their peace day nor night (lxii. 1—6), solemnly testify that the fierce wrath of Jehovah will speedily be outpoured upon an ungodly nation (Is. lxiii. 6). But those "wicked" individuals who have forsaken their "ways," those "unrighteous men" who have forsaken their thoughts, and are now returning unto the Lord (who will have mercy upon and abundantly pardon them), those deeply exercised "humble" and "contrite" ones who tremble at Jehovah's word are meanwhile comforted by the mention of the "loving-kindnesses of the Lord," of the "mercies" of their Saviour, and of His "love" and "pity" who is their Redeemer (lxiii. 7—9).

Doubtless these Scriptures especially treat of the time of "Jacob's trouble," viz., the period of the "great tribulation," during which they will be fulfilled to the very letter. But we are persuaded that there was a reason why this portion of the word of God was written at this critical period in the history of the kingdom.

Heb. xii. 35—39 evidently refers to a most violent persecution of certain faithful ones who "received not the promise:" i.e. these suffered before Christ came in the flesh. Does any other portion furnish us with a clue as to when such a persecution raged? Who can doubt that Ezek. xxxiv. 2—6, alludes to a general persecution that had already raged in Israel? And

that 2 Kings xxi. 16, xxiv. 3, 4, plainly mark the early part of Manasseh's reign as having been such a period. Indeed, we know of no other period in the entire history of Israel which furnishes so complete a picture of the yet future "great tribulation."

For here we find a wicked ruler, refusing all reproof, and compelling his subjects to sin with his idols (2 Kings xxi. 11); a disobedient and gainsaying people adding iniquity to iniquity, and giving themselves over to commit most abominable wickedness (2 Kings xxiii. 7). We also have a powerful and very fruitful prophetic testimony, which evil men are powerless to destroy, until these prophets have finished their testimony (2 Kings xxi. 10—15); the fruit of which is seen in a repentant remnant, so very numerous that he who persecuted them to the death is said to have filled Jerusalem from one end to another with innocent blood (ver. 16). This may have been because these would not worship the abomination which stood where it ought not, i. e. within the temple. The picture is rendered only the more complete by the Assyrian, the rod of Jehovah's anger (Is. x. 5), coming upon the scene to chastise a guilty people (2 Chron. xxxiii. 11). And if the faithful sons of Zadok (Ezek. xliv. 15) could no longer enter into the sanctuary, because of the idol therein contained, it quite became these at such a time to "weep between the porch and the altar," and, on behalf of those tormented by the fear of merciless adversaries coming upon them from without, and slaughtered by equally blood-thirsty enemies within the city, to say, "Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them; wherefore should they say among the people, Where is their God?"

The faithful ones who escape the sword during the "great tribulation" shall be delivered at the moment of Christ's descent upon Olivet (Zech. xiv. 1—5); but those spared from the sword of Manasseh were relieved by the transportation of

their chief persecutor to Babylon (2 Chron. xxxiii. 11).

Manasseh was now a prisoner in fetters ; and in his affliction “he besought the Lord his God, and humbled himself greatly before the God of his fathers, and prayed unto Him : and He was entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the Lord, He was God.” He took away the strange gods, and the idol out of the house of the Lord, and all the altars that he had built upon Moriah, and in Jerusalem : and, in some measure, restored the worship of Jehovah.

But though the Lord had abundantly pardoned the truly penitent Manasseh, the latter could not undo the mischief he had done ; nor avert the calamities which retributive justice demanded should overtake a guilty nation, because both monarch and people (2 Chron. xxxiv. 25), had defiled His sanctuary, and shed innocent blood. These national transgressions the Lord would not pardon (2 Kings xxiv. 3). Because of these His wrath was kindled against Jerusalem and Judah ; but before that wrath was outpoured, a merciful and longsuffering God appealed yet again in grace to those who were no longer worthy to be called “ His people ” ; as we shall see, (D.V.), in our next.

(To be continued.)

Bible Outlines.

Gen. xii. 5.—*Canaan* (so called from Canaan, the son of Ham) lies between the Mediterranean Sea on the west, the wilderness of Paran, Idumea, and Egypt on the south, the mountains of Arabia on the east, and the mountains of Lebanon and Phœnicia on the north. Its length, from Dan to Beersheba, is about 200 miles ; and its breadth, from the Mediterranean Sea to its Eastern borders, about 90.

Gen. xii. 15.—“Pharaoh” was a common name of the Egyptian kings, and signified a “ruler” or “king,” or father of his country.

Gen. xiii. 10.—Instead of *Zoar*, which was situated at the extremity of the plain of Jordan, the Syriac reads “Zoan,” which was situated in the south of Egypt, in a well-watered country.

Gen. xiv. 10.—*Slime pits*. Places where asphaltus or bitumen sprung out of the ground. This substance, which is properly denoted by the word “slime,” abounds in those parts. Chap. xi. 3.

Gen. xiv. 17.—Valley of Shaveh or Valley of Jehoshaphat. This valley, running from north to south, between Jerusalem and the Mount of Olives, is a little more than a mile long. Its greatest breadth is supposed to be from 150 to 200 yards, but in other places it is only a deep, narrow ravine. The bottom is ordinarily dry, excepting after heavy rains. The valley is rocky on both sides, and now abounds in sepulchres of various shapes and sizes, with only a few scattered olives to relieve the eye. For nearly three thousand years it has been used as a place of burial by Jews, Mahometans, and Christians. In addition to the tombs of kings and patriarchs, there are tens of thousands of stones, the only memorials of the mighty dead. Thither persons repair from all parts of the world, to seek from the Turks a last resting place for their bodies, even though it be at great cost, believing that Christ will there appear in judgment. The valley is divided into three parts; of which the northern is called the valley of Kedron, the middle, the valley of Jehoshaphat, and the southern, the valley of Siloam, from the fountain of that name on the one side, and the village on the other.

Gen. xv. 13^c—This passage has been conceived to contradict Ex. xii. 40; but the passages are perfectly consistent with the computation being made from two different epochs. In Genesis, the time is calculated from the promise made to

Abraham of a son, or from the birth of Isaac, but in Exodus it is computed from his departure from his native country, in obedience to the Divine command. The probability is that there is a defect in the Hebrew text in the passage at the head of this article; for the Samaritan Pentateuch in all its copies, as well as the Alexandrine copy of the lxx. reads, "Now the sojourning of the children of Israel and of their fathers in the land of Canaan and in the land of Egypt was four hundred and thirty years." And the same statement is made by Paul in Gal. iii. 17; who reckons from the promise made to Abraham, and the giving of the law which soon followed the departure from Egypt. That these three witnesses depose to the truth, the chronology itself proves; for it is evident that the period from Abraham's entry into Canaan to the exodus is exactly that number. Thus, from Abraham's entrance to the promised land to the birth of Isaac, was 25 years: Isaac was sixty years old at the birth of Jacob, and Jacob was 130 at the time of his going into Egypt; which three sums make 215 years. And then Jacob and his children having remained in Egypt 215 years more, the entire sum of 430 years is regularly completed.

Bible Notes.

Notes and Jottings.

SEVEN "I WILLS" OF CHRIST.—

1. Come unto Me, all ye that labor and are heavy laden, and *I will* give you rest. Matt. xi. 28.
2. Him that cometh to me *I will* in no wise cast out. John vi. 37.
3. *I will*; be thou clean. Luke v. 13.
4. Him *will* I confess also before my Father. Matt. x. 32.
5. *I will* not leave you comfortless. John xiv. 18.
6. *I will* raise him up at the last day. John vi. 40.
7. Father, *I will* that they also whom Thou hast given me, be with me where I am. John xvii. 24.

JOSEPH.—

Joseph is perhaps a nearer type of our Lord than any other in the Bible, the Scripture references which may be found out will give full proof of this. He was loved by his father, he was envied by his brethren, he was sold, he was killed in figure, he made himself known to his brethren, he was highly exalted, and had a bride beside him on the throne.

The Lord Jesus was loved by His Father, He was hated and envied by His brethren, He was sold, He was killed, He made Himself known as the Saviour of the world, He was highly exalted, His name is above every name and every knee will bow to Him, His Jewish brethren will be reconciled to Him, and His heavenly Bride sit beside Him on the throne.

T. H.

Miscellaneous.

The General Design of the Gospels.

IT admits of the clearest possible internal proof—of course of a cumulative kind—that the Spirit of God employed Matthew to present the Lord Jesus as “the Son of David, the Son of Abraham,” *i.e.* in descent from the two leading points of Jewish glory and promise. Mark is occupied with the “beginning of the gospel of Jesus Christ, the Son of God,” and thus naturally details the ministry, in all its varied circumstances, of One who was the ready, patient, and withal powerful servant of all the need that surrounded Him—of one whose dignity as the Son of God “could not be hid” in His least work here below. Next, the genealogy of Luke traces Jesus up to Adam, that is, as connected with the whole race, Gentiles no less than Jews, as Son of man and not merely the Messiah. These observations help to explain the comparatively large use of the Jewish prophets by the first of the Evangelists, while Luke, with equal propriety, depicts “that holy thing,” born of the Virgin, who increased in wisdom and

stature, and in favour with God and man; and Mark just as admirably, omits all notice of Christ's parentage, His birth, His childhood, etc., and commences at once with the ministry of His forerunner and of Himself. Last of all, John gives a portrait of the Lord, in a point of view higher than the others, as the Word made flesh, who in the beginning was with God and was God, the true light, full of grace and truth. For this reason, as well as because the Jews are here regarded as merged in the universal darkness and death, no genealogy is given; His person and Divine relationship, not His human one, is the subject. It is not that the same truths are not recognised everywhere; for Jesus is owned as the Son of God in Matthew and as Son of David in John. Enough is afforded by every Evangelist to show an unbiassed soul, that He, whom they all described, was God manifested in the flesh. Nevertheless it remains true, that each has his own proper and peculiar line; that what has been already stated is the grand characteristic testimony of those inspired writers; and that in this lies the real key, not only to the differences of language in what are called parallel passages, but also, as I believe, to whatever is inserted or omitted in the several Gospels. The Holy Ghost may allude to other glories of the Lord, in a biography which is specially devoted to trace Him in one very prominent character; and with perfect wisdom He has thereby cut off the objection that the writers differed in their comparative estimate of the Lord. Not one of the Gospels, for instance, fails to notice His inflexible obedience, whatever the office sustained, whatever the light in which He was regarded. He could not but shine in this moral perfectness; yet even here the attentive reader may perceive that it is pre-eminently Luke, whose business it was to illustrate His real and untainted humanity, as the obedient "Second Man," the Lord from heaven, in contrast with the first man, rebellious Adam: in a word, as the woman's Seed, rather than, as in Matthew, the true Messiah and rejected Emmanuel.

It is familiarly known that Matthew and Luke furnish two distinct pedigrees from David, the latter Nathan's line, the former Solomon's which was the elder, and of course, Jewishly, the more important branch. As was usual in legal genealogies the line of the husband is given by Matthew, who for the same reason records the supernatural dreams of Joseph; whereas in Luke Mary is everywhere the more prominent personage of the two, and accordingly, as showing the source of His human nature, the genealogy here given is that of His mother. Hence it is said by Luke, *ὡν υἱός, ὡς ἐνομίζετο, τοῦ Ἰωσήφ, κ. τ. λ.*, that is, reputedly, or in the eye of the law, He was son of Joseph, but in fact, Mary's, as had been carefully shown in the preceding chapters. Thus, it is plain that there is nothing contradictory in these various accounts; nay, that each is as and where it ought to be, and is found in that Gospel whose character demands it, and there only. The Messianic descent of Matthew would be out of place in Luke, as the last Adam genealogy of Luke would not suit the historian who speaks emphatically of the Messiah, His relation to the Jews, His rejection, and consequently the transition to a new dispensation, which was to go on in mystery and patience, before the Son of man returns to establish it in manifestation and power; of which last phase the prophets had treated. Luke, on the other hand, was inspired to develop the great principles of God's grace towards man, and the broader moral grounds which they assume; and this is so true that, in the body of his gospel, events are grouped in their moral connections, not in their chronological sequence, save where this is required for the truth of the narrative.

Extracted.

The Bible Class, *Notes on Last Month's Subject.*

XXVII.—THE TEARS OF GOD'S CHILDREN.

THIS, with the companion subject forms a most interesting close to the labours of the Bible Students' Class. A notice elsewhere intimates that the subject announced, on the cover of the magazine for last month will close the series. We cannot but regret that these researches have terminated, at the same time we feel sure that there is a twofold cause for thankfulness. In the first place we are quite sure that there is not one single member of the class that has persevered during the two and a half years of its existence but can bless God for the refreshment and instruction they themselves have received in labouring for others, while on the other hand the result of their labours has afforded from month to month entirely new material for study and reflection. We trust that we may see a selection (at any rate) of these studies reproduced in a permanent form for Bible Students, for we feel sure it will be useful. And now for a few words about the tears of God's children.

We may divide them as follows.—

1. Weeping in temporal trials.

Hagar—Children of Israel—David—Job. These tears God does not despise, and no doubt there are many readers of these pages who know what it is to have passed through sore trial in temporal things, and yet let us observe the "end of the Lord," in all the cases recorded here. Hagar's tears were dried; the children of Israel succoured. David got the throne, and Job more than his former prosperity. Moreover each was taught in the trial some deep and profitable lesson. Let these sorrows then only drive us closer to the source of all

our strength, the One who alone can wipe away all tears from our eyes.

2. *Weeping at the tomb.*

Abraham, Joseph, David, Mary, Poor widows. These tears too are rightly shed; when death lays our beloved one low, we sorrow, but not "as those who have no hope." Our tears after all when shed at a believer's grave, are sweetened with that blessed thought. "Them also which sleep in Jesus will God bring with Him."

3. *Weeping at separation from relations and friends.*

Jacob—Ruth—David—The disciples—The elders at Ephesus—The saints at Cesarea—Mary Magdalene. These tears too, often the fruit of the new link of love and affection found in Christ, are right and in season now: they will soon be past for ever.

4. *Weeping in self will.*

Israel. Such tears may fall from a Christian's eyes, but are in no way right; they merely testify to the bitterness of having our own will broken.

5. *Weeping under God's judgment.*

Israel—David—Hezekiah. These tears are permitted in God's word for "no chastening for the present seemeth joyous but grievous." Nevertheless, if "exercised thereby" afterwards it works the peaceable fruits of righteousness.

5. *Weeping in sympathy with others.*

Elisha—Isaiah—The ancient men—Ezra—Nehemiah—Mordecai—Jeremiah—The daughters of Jerusalem.—The Lord Jesus Christ—Paul—John. Such tears are among the choicest fruits of God's Spirit. How remarkable it is that these are the only tears we find God's pattern man, the apostle Paul, ever shedding in spite of all his varied persecutions and trials, and of them we have three instances. God's interests were so entirely and absolutely his, that it was only when they were attacked that he wept.

7. *Weeping in sincere repentance.*

The inhabitants of Jerusalem—Peter. These too are right tears, and are the fruit of God's Spirit. They bear witness to the end of the course of self-will, to the restoring grace of God, to the bitterness of walking in our own ways.

It is interesting to notice, in conclusion, that seven instances are given of David weeping. No doubt many other interesting and instructive points remain for others to search out. Still we have seen enough to teach us that it is not the tear, but the source from whence it flows, that gives its preciousness in God's sight.

This Month's Subject.

**The causes and occasions of joy among God's people given
in the Old Testament.**

DIVISION I.

Everything that is stated to be a cause or a subject of joy to God's people.

Section I.—PRESENT JOY.

Lev. xxiii. 40...The keeping of the feast of tabernacles, Deut. xvi. 14.

Deut. xii. 7.....“Ye shall rejoice in all that ye put your hand to,” v. 12.

“Ye shall rejoice before the Lord your God,” xiv. 26 ;
xxvii. 7.

„ xvi. 11....The feast of weeks.

„ xxvi. 11...The offering of the firstfruits, “thou shalt rejoice in every good thing which the Lord thy God hath given thee.”

„ xxviii. 47. “Because thou servedst not the Lord thy God with joyfulness, and with gladness of heart, for the abundance of all things.”

Josh. i. 15.....The gift of the land.

Ps. iv. 7.....“Thou hast put gladness in my heart.”

„ v. 11.....“But let all those that put their trust in thee rejoice : let them ever shout for joy, because thou defendest them; let them also that love thy name be joyful in thee.”

- Ps. ix. 2.....“I will be glad and rejoice in thee.” xxxii. 11 : xxxiii. 1,
21 ; civ. 34.
- „ ix. 14.....“I will rejoice in thy salvation.” xiii. 5 : xx. 5 ; xxi. 1 ;
xxxv. 9.
- „ xvi. 11.....“In thy presence is fulness of joy.”
- „ xix. 8.....“The statutes of the Lord are right, rejoicing the heart.”
- „ xxi. 6.....“Thou hast made him exceeding glad with thy counten-
ance.”
- „ xxviii. 7.....“The Lord is my strength and my shield ; my heart trusted
in him, and I am helped : therefore my heart greatly
rejoiceth.”
- „ xxxi. 7.....“I will be glad and rejoice in thy mercy.” xc. 14.
- „ xl. 16.....“Let all those that seek thee be glad and rejoice in thee.”
lxx. 4 ; cv. 3.
- „ lxiii. 7.....“Because thou hast been my help, therefore in the shadow
of thy wings will I rejoice.”
- „ lxxi. 23.....“My lips shall greatly rejoice when I sing unto thee.”
- „ cxix. 14.....“I have rejoiced in the way of thy testimonies as much as
in all riches, ver .III, 162.
- „ cxxii. 1.....“I was glad when they said unto me, let us go into the
house of the Lord.”
- „ cxxvi. 6.....“He that goeth forth and weepeth, bearing precious seed,
shall doubtless come again with rejoicing, bringing his
sheaves with him.”
- Prov. x. 1.....“A wise son maketh a glad father.” xv. 20 ; xxiii. 15, 16,
24, 25 ; xxvii. 11 ; xxix. 3, 17.
- „ xii. 20.....“To the counsellors of peace is joy.”
- „ xxi. 15.....“It is joy to the just to do judgment.”
- „ xxvii. 9.....“Ointment and perfume rejoice the heart : so doth the
sweetness of a man’s friend by hearty counsel.”
- Eccles. ii. 26....“For God giveth to a man that is good in his sight. .joy.”
- „ iii. 13.....“That every man should....enjoy the good of all his
labour, it is the gift of God.” v. 18—20 ; ix. 7.
- „ vii. 14.....“In the day of prosperity be joyful.”
- Jer. xv. 16.....“Thy word was unto me the joy and rejoicing of mine
heart.”

Section II.—FUTURE JOY.

- Ps. xiv. 7.....“When the Lord bringeth back the captivity of his people,
Jacob shall rejoice, and Israel shall be glad.” liii. 6.

- Ps. xlviii. 11.... "Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments."
- „ lxvii. 4..... "O let the nations be glad and sing for joy."
- Is. xii. 2, 3..... "Behold God is my salvation.... therefore with joy shall ye draw water out of the wells of salvation."
- „ xxv. 9..... "This is the Lord, we have waited for him; we will be glad and rejoice in his salvation."
- „ xxix. 19..... "The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel."
- „ li. 11..... "Therefore the redeemed of the Lord shall return and come with singing to Zion: and everlasting joy shall be upon their head: they shall obtain gladness and joy."
- „ lvi. 6. 17 "Also the sons of the stranger.... will I bring to my holy mountain and make them joyful in my house of prayer."
- „ lxi. 10..... "I will greatly rejoice in the Lord; my soul shall be joyful in my God."
- „ lxv. 18 "Behold I create Jerusalem a rejoicing, and her people a joy."
- „ lxvi. 10..... "Rejoice ye with Jerusalem" &c.
- Jer. xxxi. 13 .. "I will turn their mourning into joy and will comfort them and make them rejoice from their sorrow."
- „ xxxiii. 11 ... "The voice of joy and the voice of gladness."
- Joel ii. 21 "Be glad and rejoice; for the Lord will do great things."
- „ ii. 23 "Be glad then ye children of Zion and rejoice in the Lord your God."
- Hab. iii. 17, 18 "Although the fig tree shall not blossom, neither shall fruit be in the vines.... yet will I rejoice in the Lord, I will joy in the God of my salvation."
- Zeph. iii. 14, 15 "Sing, O daughter of Zion; shout O Israel, be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, he hath cast out thine enemy, the king of Israel, even the Lord is in the midst of thee, thou shalt not see evil any more."
- Zech. ii. 10..... "Sing and rejoice, O daughter of Zion, for, lo, I come, and I will dwell in the midst of thee, saith the Lord."
- „ ix. 9 "Rejoice greatly, O daughter of Zion; shout O daughter of Jerusalem; behold thy king cometh unto thee: he is just and having salvation."

Zech. x. 7.....And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine; yea, their children shall see it, and be glad; their heart shall rejoice in the Lord."

DIVISION II.

Every distinct occasion when a child of God rejoiced.

- Gen. xxi. 6—8. Abraham and Sarah at the birth of Isaac.
- Ex. xv. 1—19. The children of Israel at their deliverance from Egypt,
Ps. lxxvi. 6; cv. 43.
- „ xviii. 9Jethro on account of all the goodness which the Lord had done to Israel.
- Lev. ix. 24The children of Israel when God accepted the burnt offering.
- 1 Sam. ii. 1.....Hannah at the birth of Samuel.
“My heart rejoiceth in the Lord,”
“I rejoice in thy salvation.”
- „ vi. 13The men of Bethshemesh when they saw the ark.
- „ xi. 15.....Saul and the men of Israel at Saul's coronation.
- „ xviii. 6 ...The women of Israel at the death of Goliath.
- 2 Sam. vi. 12 ...David when he brought the ark to Zion, 1 Chron. xv. 27.
- „ xxii.David for deliverance from his enemies and from Saul.
- 1 Kings i. 40 ...The people when Solomon was anointed king. 1 Chron. xxix. 22.
- „ v. 7Hiram when he heard of the wisdom of Solomon.
- „ viii. 66 ...The people at the dedication of the temple. 2 Chron. v. 13; vi. 41; vii. 3.
- 2 Kings xi. 14, The people when Jehoash was made king. 2 Chron. xxiii. 20..... 18—21.
- 1 Chron. xii. 40 The men of Israel when they accepted David as king.
- „ xxix. 9 The people when they gave for the building of the temple.
- 2 Chron. xv. ...The men of Judah and Benjamin and certain of Israel when 12—15..... they made a covenant to seek the Lord God.
- „ xx. 26...Jehoshaphat and his people when they returned from the destruction of Ammon and Moab.
- „ xxiv. 10 The princes and all the people when a collection was made to repair the temple.
- 2 Chron. xxix. Hezekiah and all the people when the temple was sanctified 36..... and the offerings once more offered.

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2 Chron. xxx. "And all the congregation of Judah, with the priests and
25, 25 the Levites, and all the congregation that came out of
Israel, and the strangers that came out of the land of
Israel, and that dwelt in Judah rejoiced. So there was
great joy in Jerusalem; for since the time of Solomon
the son of David, king of Israel, there was not the like in
Jerusalem."

Ezra iii. 11 The people when the foundations of the temple were laid.
,, vi. 16 ... The people when the temple was dedicated, and v. 22
when they kept the feast of unleavened bread.

Neh. viii. 17... The people when they kept the feast of tabernacles.

,, xii. 27-43 ... When the wall of Jerusalem was dedicated.

Esth. viii. 15-17 The Jews when the edict for their destruction was recalled
by Ahasuerus, and ix. 17-19 when they had destroyed
their enemies.

Jonah iv. 6.....Jonah, when the Lord caused a gourd to spring up and
shelter him from the sun.

"I was daily his delight, rejoicing always before him; rejoicing
in the habitable part of his earth; and my delights were with the
sons of men." Prov. viii. 30, 31.

Bible Queries.

*All Bible Queries received by the 3rd, will be answered in November; all
received after, in December.*

New Queries, Nos. 389-409.

Q. 389. (1) Luke xv. 25. Who is the elder brother?
(2) Dan. xii. 2. When are the resurrections here spoken of?

J. E. T.

A. (1) The Pharisees and scribes of ver. 2. (1) We think if you refer
back you will find this question answered; being away from home, we
cannot give the exact reference.

Q. 390. Mal. i. 11. To what does the incense refer and to what dispensation? J. E. T.

A. The praise which shall be offered to God from all the Gentiles throughout the millennium.

Q. 391. Explain Col. ii. 18. L. S.

A. It is a warning against the Gnostic tendencies of the day, which while encouraging every sort of Angelic worship and self-humiliation, tended to deny and obscure the glory of the Person of Christ.

Q. 392. 2 Tim. iv. 8. (1) When is the day spoken of here? (2) If there are no distinctions in heaven, will it only be during the millennium that the Apostle Paul will have his crown of righteousness? E. L.

A. (1) The day of rewards which must follow the rapture of the saints and probably will precede the public appearing to which the apostle alludes at the close of the verse. (2) We could not say so. Scripture warrants no such thought that the rewards given for faithful service are otherwise than eternal in their character.

Q. 393. Does Matt. iv. 4 refer to the sustenance of the human frame of the Lord, or does it mean spiritual food? E. M. B.

A. It means that man's life does not exist merely by natural food as that of the beasts which perish; but that being made in the likeness of God and dependent on Him in everything, when in his true state he is sustained, guided and directed by the word of God. Such was the life of our Lord, but of none beside.

Q. 394. Matt. v. 34—37. Are these precepts concerning ordinary conversation merely; or do they forbid oath taking in courts of justice? E. M. B.

A. We think you will find on referring back that this question has already been answered and fully gone into. We judge that this passage refers to ordinary conversation on account of verse 37.

Q. 395. What is the meaning of the latter clause of Hosea xi. 12? E. M. B.

A. This prophecy was God's last warning to Israel before their terrible destruction as recorded in 2 Kings xvii. At this time Judah was not yet cast off, and their spiritual condition is here contrasted with that of Israel; about this time indeed a remarkable religious revival took place in Judah during Hezekiah's reign.

Q. 396. Do you think it was miraculous that the stone from David's sling sank into Goliath's forehead? Judges xx. 16 speaks of 700 men who could sling stones at an hair breadth and not miss: did they kill men thus? M. W.

A. We have no reason to think that the actual sinking of the stone into Goliath's forehead was miraculous—the penetrating power of a small stone launched with full force by a practised slinger at close quarters is enormous. We think the slingers in Judges xx. 16 did kill men.

Q. 397. (1) Explain 1 Cor. xi. 10 especially the latter clause. (2) In John iii. 27—36, how far does John's discourse go? E. S. G.

A. (1) This passage means that a woman's head should be covered when praying, as already mentioned in Verse 5. The margin throws light on the verse. (2) We have often asked ourselves the same question but have never been able to introduce any definite break into these verses. It is possible that the last two may be from the pen of the evangelist rather than from the lips of the Baptist, for in these we get the Father and the Son introduced as we do not before.

Q. 398. Does not the marginal reading of Gen. iv. 13 suggest the idea that Cain was really sorry for his sin? and yet in v. 16 we read that he "went out from the presence of the Lord." E. S. G.

A. Whatever inference we might draw from Cain's apparent sorrow when he hears of his punishment, it is evident that the sorrow soon passed away, for only in a few verses lower we find him building his city and making himself thoroughly comfortable away from God.

Q. 399. Does Is. xxxiii. 15 give the answer to the questions asked in v. 14? Verse 16 appears to contain a promise to the righteous mentioned in v. 15. E. S. G.

A. No; we think your view of verse 16 is correct.

Q. 400. (1) Luke xii. 25, 26. How can the very considerable addition of a cubit to the stature be called "that which is least"? (2) What is the teaching of Luke iv. 25—27? E. M. B.

A. It has been said that the illustration is in connection with a man's age, and not with his height; such a simile being common among the Jews ("My days are as a hand-breadth" &c.): this would explain ver. 20. We

cannot, however, say that we have ever been convinced that this is the true interpretation, but at present we can suggest no other. We should be glad to hear on this subject from any of our correspondents. (2) That after all they were not to think that God was shut up to the Jews, they must beware how they rejected Him, for even the great prophets Elijah and Elisha of old went out in blessing to the Gentiles.

Q. 401. Luke xii. 13, 14. Does this teach that we ought not to seek to obtain what may legally be due to us? Having a heavenly inheritance ought we to forego a natural right to an earthly inheritance or leave it to any Ziba who may put in a claim?

E. M. B.

A. The general question which you raise is a matter for faith and divine guidance, and does not enter into the scope of this passage. The Lord here considered the great question as to where the heart is set, and shows the folly of having it centred on earthly things.

Q. 402. 2 Cor. xiii. 5. How can we examine and prove ourselves whether we be in the faith? If we believe in Christ is there any doubt of it?

S. P. T.

A. Verse 4 is a parenthesis, and the reason they were to examine themselves is given in the first part of ver. 3. There was no doubt at all as to their being in the faith, but inasmuch as they were the seals of the apostle's ministry, their being in the faith would be a proof that God had spoken to them by him. He who knows himself to be saved does not doubt that the message that reached his soul was of God.

Q. 403. Lam. iii. 26. What is meant by waiting for salvation? Is it not a present blessing, and if so, why need we wait for it?

M. H. V.

A. No Old Testament saint could know salvation as a present blessing as the believer does now. Nor is salvation in its fullest sense even yet complete. The work on which it is based is finished, but all the results of that work are not yet manifest. The salvation of the soul is the portion of every believer; of the body that for which he waits. See Rom. xiii. 11, and Heb. ix. 28, in both of which passages salvation is spoken of as still future.

Q. 404. (1) 1 Cor. x. 2. What is the meaning of "baptized unto Moses"? (2) 1 Cor. x. 3, 4, is "spiritual" used here in its ordinary signification? If so, what is the meaning of 'spiritual meat' and "spiritual drink"?

S. P. T.

A. (1) They passed through the Red Sea with a view to their being placed under the leadership of Moses. (2) The Apostle did not mean that the Israelites did not eat actual meat, and drink actual drink, but that what they did feed on is typical of the spiritual food which is now the sustenance of the believer's new life.

Q. 405. 1 Cor. xi. 21, 22. What was the sin of which these Corinthians had been guilty? Does v. 21 imply that some took their own suppers before, and others being unable to do so were hungry? or that they made a feast of the Lord's supper and were drunken? S. P. T.

A. The excesses which the Apostle rebukes occurred at the love feasts, which were held before, or at the same time as the Lord's supper. The rich brought food from their own houses, of which all were to partake in accordance with the object of the feast. Instead, however, of this being carried out, the poor were neglected and excluded from partaking of what the wealthier had provided, the result being that some were hungry and others drunken.

Q. 406. 1 Cor. xii. 4, 5, 6. The Spirit is mentioned in connection with "gifts," the Lord with "administration," God with "operations." Will you please explain this? S. P. T.

A. The *Spirit* acts in believers by various manifestations (specified in detail in v. 8—10), and the exercise or administration of these gifts must be subject to the *Lordship* of Christ.

Q. 407. (1) Deut. xviii. 10. What was an "observer of times"? (2) 1 Cor. xv. 29, what is meant by "baptized for the dead"? S. P. T.

A. (1) It has been thought that "observing times" was making a distinction between days, as though one were more fortunate than another, in the same manner that now, for example, sailors are averse to starting on a voyage on Friday. (2) See B. S. 1882 Q. 25, p. 16.

Q. 408. (1) 2 Cor. iv. 10. What is the meaning of "always bearing about in the body the dying of the Lord Jesus"? (2) 2 Cor. vi. 8. Explain "as deceivers and yet true." S. P. T.

A. (1) Practically setting the seal of death upon all that was merely human, in order that the life he had received—the life of Jesus—might be seen in power in all his actions. (2) Perhaps some correspondent will answer this.

Q 409. (1) 2 Cor. vii. 11. What is the meaning of "indignation" and "revenge in this connection?" (2) Gal. ii. 20. Is it by the faith of the Son of God that I live, or faith in the Son of God? S. P. T.

A. Would the passage not mean that they were indignant with and took vengeance on themselves for their former laxity and indifference to that which was due to the Lord's name and presence? (2) Faith *in* is the more general expression. It is not the faith that the Son of God had, but that He is the object of faith. A similar expression occurs in Jas. ii. 1.

Notes on Former Queries.

Q. 377, p. 299. Eccles. iii. 11.—God has made everything beautiful in his time (or season) both in the natural world, and in His providential dealings. The word translated world occurs very frequently, and means indefinite time, hidden time, long. It is most frequently translated eternal, or for ever; it is found in this book seven times, i. 4; i. 10; ii. 16; iii. 11, 14; ix. 6; xii. 5. Many very competent authorities translate it "eternity." "He hath set eternity in their heart." The things which God has made beautiful in their season fail to satisfy the heart of man, he yearns for more than he finds "under the sun:" he has eternity in his heart: a belief in a future state is inseparable from his nature. The only other instance in which this word is translated "world" is Ps. lxxiii. 12. "These are the ungodly who prosper in the world." Substituting "for ever," we have "These are the ungodly who prosper for ever," i.e. continually as long as they are here. Instead of "So that no man can" some read "yet without any man being able to find out the work that God maketh" &c., &c. The works of God are unsearchable. Job v. 9; ix. 10; xxxvii. 5; Rom. xi. 33. J. T.

Q. 181, p. 187.—Evil is either natural or moral. Natural or physical evil comprehends all the afflictions, adversities, trials, and bereavements which can happen to man in this life whether in mind, body, or estate. Of this sort of evil the Lord is sometimes said to be the Author. Job, when labouring under the pressure of loss of property, family bereavements, and above all a loathsome and malignant disease, was advised by his wife to curse God and die (by his own hand, I suppose). But he sharply rebuked

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her, and said, "What ! shall we receive good at his hand and not evil ?" and in this he did not sin with his lips. Thus Job evidently looked upon God as being the Author of all the calamities which befel him. Job. ii. 10. In Heb. xii. 5 we find chastisement spoken of as coming from the hand of the Lord. Here it is a class of trials from without, but God acts in them; as a father, He chastises us. It may be that they come as in the case of Job from Satan, but yet the hand and wisdom of God are in them. Thus I may use a rod to correct my son. The rod, however, is but the instrument by which the chastisement is inflicted. My hand limits the extent of the punishment.

W. T. H.

With regard to Amos iii. 6, Bishop Newcombe says ambiguity is avoided by translating it—"Shall there be evil in a city and Jehovah hath not inflicted it." Whereas if the word "done" had been used God might seem to be represented as the Author of moral evil instead of judicial calamities. Moral evil is sin, and consists in rebellion against God, disobedience to His commands, rejection of His offered mercy and grace through His Son, in a word, doing our own will. This is lawlessness, and lawlessness is sin. Of this God cannot be said to be the Author, because it is that thing which He hates and abhors as being altogether contrary to His mind and will. The devil is the author and originator of all the sin in the world. Of him the Word says "he is a murderer from the beginning." "He is a liar, and the father of it" (that is, a lie), or of him, (that is, the liar). How, when, or in what state he came into existence we know not. But that he is not of the angels who kept not their first estate seems evident from the fact that they are reserved in chains of darkness unto the judgment of the great day: whereas Satan goes about as a roaring lion seeking whom he may devour. According to Job i. he is now in the heavenlies as the accuser of the brethren, and we do not read of his being cast out until Rev. xii. Therefore the prevalent idea that he is a "fallen angel" appears to be unscriptural.

W. T. H.

Q. 75 (p. 87). Perhaps the following extract may be useful in clearing up Matt. xvii. 11 more satisfactorily.—

"Ver. 11 ἀποκαταστήσει πάντα "shall restore all things." This being future, cannot refer to John the Baptist. This phrase means more than "to make ready a people prepared for the Lord," (Luke i. 17). which applied to John's office as forerunner of Christ's coming. It implies an entire re-
toration of the Jews to their ancient rights and relation to God. Ver. 12

has moreover no article before the word Elias; whereas (xi. 14) the Lord, speaking of the real Elias, uses the article. Again, *αὐτός ἐστιν* (Matt. xi. 14) is less than *ὁὗτος ἐστι* (Matt. xi. 10), employed where John is positively meant.

Further, in Mal. iv. 5, there stands in Hebrew the definite article, which admits of none but the historical prophet Elijah. The Septuagint adds here Elijah the Tishbite, by which they show that they expected him. The Jews always waited, and the orthodox Jews now wait, for his appearing, before the final establishment of the Messiah's kingdom, and their restoration. Justin Martyr declares to Typhon his belief in the coming of Elijah; and Augustine connects the conversion of the Jews with his appearing. Add to all, John the Baptist's own words (John i. 21) where he positively denies the idea of being the prophet Elijah. (Compare Luke i. 17).

John the Baptist did not accomplish that which is foretold in Mal. iv. 6 of Elijah. Elijah is to bring back (according to the Hebrew) the heart of the fathers to the children and the heart of the children to the fathers, lest the Lord come and smite the earth with a curse.

John, then, was a type of Elias as alluded to; and has, as we clearly perceive, not fully accomplished the work assigned to Elias. He has, according to the angel Gabriel (Luke i. 17) and Christ Himself (Matt. xi. 14; xvii. 12) fulfilled the prophecy in part, but not exhausted it; for Christ speaks of Elias as yet to come: and his appearing with Moses (Matt. xvii.) in the transfiguration makes his coming the more probable.

Q. 339 (p. 265). Dr. Hale, in his Analysis of Chronology, says: "Moses states that all the souls that came with Jacob into Egypt, which issued from his loins (except his sons' wives) were 66 souls (Gen. xlv. 26). If to these 66 children, grandchildren, and great-grandchildren, we add Jacob himself, Joseph, and his two sons, the amount is 70: the whole amount of Jacob's family which settled in Egypt.

In this statement, the wives of Jacob's sons, who formed part of the household, are omitted; but they amounted to nine; for of the 12 wives of Jacob's twelve sons, Judah's wife was dead (Gen. xxxviii. 12), and Simeon's also, as we may collect from his youngest son Shaul being by a Canaanitish woman (ver. 10); and Joseph's wife was already in Egypt. These nine wives added to the 66, give 75—the whole amount of Jacob's household that went into Egypt: critically corresponding with the statement in the New Testament that Joseph sent for his father Jacob and all his kindred, amounting to 75 souls. The expression "all his kindred," in-

cluding the wives which were Joseph's kindred, not only by affinity but also by consanguinity, being probably of the families of Esau, Ishmael, or Keturah. Thus does the New Testament form an admirable comment on the Old."

That Moses is speaking of the actual descendants of Jacob, may be gathered from Gen. xlvi. 6, 7; Ex. i. 5; Deut. x. 22. Hence the sons' wives are expressly excluded. Stephen, on the contrary, includes in his reckoning all the kindred of Joseph then in Canaan—66 descendants and nine wives: Jacob being mentioned separately.

The Septuagint gives 75 in Gen. xlvi. The difference between it and the Hebrew text may be referred to various causes. Origen, in his Commentary on Matthew, says that in the MSS. of the Septuagint, which was become the Bible of the Greek Christians, such alterations had been made, either by design or through the carelessness of the transcribers, as to make the MSS. materially differ from each other, and of course from the Hebrew Bible. Another cause may be, that the Hebrew MSS. which formed the basis of the Septuagint, were Alexandrian; while the MSS. from which our present Hebrew text was formed were Palestinian. Of these two classes of MSS., Davidson says, "As to the MSS. lying at the basis of the Septuagint and Samaritan Pentateuch, they were in the hands of Jews who did not reside in Palestine. Their possessors and the transcribers belonged for the most part to Alexandria, or had been affected by its theology. In the progress of time there arose from these copies a text such as that which forms the basis of the two documents in question—a text with additions and explanatory glosses, betraying less care (as compared with the Palestinian MSS.) in regard to the letter of the sacred writings. The freer influences in which the persons in whose hands those MSS. were, lived and moved, led to innovations upon the text which the stricter Palestinian Jews would never have thought of."

Of the Palestinian MSS. he says, "They had been in the hands of priests and learned men for the most part, who venerated their national literature, and guarded the text with scrupulous care from innovation. The use made of part of the text in the Temple service also contributed to keep them free from errors. Such Palestinian copies are the source of the Masoretic text."

The additions and innovations upon the sacred text arose chiefly from the custom of writing notes in the margin of Hebrew MSS. which were in after copies transferred into the text: for example such phrases as "so it remaineth unto this day" and "so it is called unto this day" frequently occurring after the names of places and cities, &c., mentioned by

the sacred writers, seem to admit of no other explanation. And thus most probably the latter part of Gen. xlvi. 20 in the lxx. may be accounted for. Some one in reading down the list of Jacob's sons and grandsons, but seeing no mention made of Joseph's children and grandchildren, probably supplied from memory a list of their names as a marginal note. This in course of time through carelessness or intention was transferred to the text, which would necessitate the alteration of the sum total in ver. 27 from 70 to 75.

That these numbers were tampered with seems evident from the fact that the text in Exod. i. 5, which is in close proximity to the chapter under consideration, and therefore less likely to escape the notice of the copyist who made the first alteration, reads 75; whereas in Deut. x. 22, which would be more likely to be overlooked by him, the Vatican reads 70 in agreement with the Hebrew. Again, the Septuagint does not agree with itself in Gen. xlvi. 20, 27 as to the number of Joseph's sons. In the former it gives 7 but in the latter 9, which would make a total of 77.

It is also worthy of note that both the Samaritan Pentateuch and the Vulgate agree with the Hebrew in Gen. xlvi. 27. Ex. 1—5. Deut. x. 22; although as a rule the former gives the same reading in the Sept. in cases where that differs from the Hebrew.

Now from the evidence adduced above it may be safely concluded that the latter clause in ver. 20 in the Septuagint is an interpolation and that the number in ver. 27, was altered to suit it. Therefore our English version is correct both here and in the Acts. That Stephen did not quote from the Septuagint is obvious from the extract from Dr. Hale.

See B. S. vol. i. Q. 419, p. 137.

W. T. H.

Q. 377, p. 299.—Eccl. iii. 11. Another translation of this passage is the following: "He has made every thing beautiful in its time; moreover he has placed (the) eternity in their heart; yet man cannot find out the work which God has worked from first even to last."

The word "world" in the Authorised Version is *olam* in the Hebrew; and has, according to Gesenius, the sense of remote time, eternity, of time past and of time to come; whence "from everlasting to everlasting" (Dan. ii. 20). It is also used to denote the whole of a limited period of time (Exod. xx. 1—6; 1 Sam. xxvii. 12). In Isa. xlv. 17 it is translated "world without end." This phrase seems to be an English idiom—"world" being used in the sense of duration, and probably our translators used the word in this sense in Eccl. iii. 11.

Gesenius says, "The word" (*olam*) "from its Chaldee and Rabbinic usage in the sense of the world, means worldly things and the love of them, as destructive to the knowledge of divine things," and adduces this scripture—for it is the only one—as an example. He translates the verse thus: "God hath made everything beautiful in his time. Although He (God) hath set the love of worldly things in their heart, so that man understandeth not the works of God." It is evident that this rendering savours more of the rationalist than the Hebraist. For where do we find in the Word that God has set the love of the world in men's hearts, so as to prevent them from understanding His works? Such a statement is contrary to the whole tenor of scripture, and flatly contradicts Rom. i. 20, 21.

The true sense seems to be that although God has set such an eternal principle in man, yet he is unable to find out all the works of God, (Eccles. viii. 17). The Septuagint gives nearly the same as the Hebrew text. The Greek equivalent to "*olam*" is *αιων* both in the Septuagint and the New Testament. Compare Dan. vii. 18 with Rev. i. 6, 18, and Gal. i. 5, and also Isa. xlv. 17 with Eph. iii. 21.

W. T. H.

Q. 339. (2) If J. K. M. will follow me very closely in the figures below, the seeming discrepancies in the passages referred to will soon disappear:—

Gen. xlv. 8,	Jacob.	...	...	...	...	...	1
9,	Reuben. and his 4 sons,	...	...	...	...	...	5
10,	Simeon	„	6	„	...	...	7
11,	Levi	„	3	„	...	...	4
12,	Judah	„	3	„	and 2 grandsons...	...	6
13,	Isaachar	„	4	„	...	...	5
14,	Zebulun	„	3	„	...	...	4
15,	Dinah	...	...	...	...	...	1
							<hr/>
	See verse 15,	...	...	...	...	...	33
16,	Gad, and his 7 sons,	...	...	...	...	...	8
17,	Asher, „ 4 „ 2 grandsons, 1 daughter,	...	...	...	...	...	8
							<hr/>
	See verse 18,	...	...	...	...	...	16
18,	Joseph and his 2 sons,	...	...	...	...	...	3
21,	Benjamin „ 10 „	...	...	...	...	...	11
							<hr/>
	See verse 22,	...	...	...	...	...	14
23,	Dan, and his 1 son	...	...	...	...	...	2
24,	Naphtali, and his 4 sons,	...	...	...	...	...	5
							<hr/>
	See verse 25,	...	...	...	...	...	7
							<hr/>
	See verse 27,	...	...	...	...	...	70

Now note the difference in the wording of verses 26 and 27. Verse 26 says, "All the souls that came with Jacob which came out of his loins..... were threescore and six," add to this number Jacob himself, also Joseph and his two sons who were already in Egypt, and you then get verse 27 "All the souls of the house of Jacob which came into Egypt were threescore and ten." Now add again to these Jacob's wife Leah, and her maid Zilpah, Rachel and her maid Bilhah, and Asenath, Joseph's wife, all of whom are mentioned by name in Gen. xlvi., and you then get the total of threescore and fifteen spoken of in Acts vii. 14. G. B.

We have inserted the foregoing the first part of which substantially agrees with the remarks of H. S. G. in our last number, and with those of W. T. H. above, but being in a tabular form exhibits the calculation clearly. With regard to the second part, there is nothing to show that Leah, Zilpah, Rachel and Bilhah came to Egypt. Rachel certainly did not, having died near Bethlehem (Gen. xxxv. 19), and the others would seem to be excluded from ch. xlvi. 5, 7. Is it not much more probable, as suggested by H. S. G., that the 75 of Acts vii. 14, is made up of the 66 of Gen. xlvi. 26, and his son's wives mentioned in the same verse? Of his 12 sons, the wife of Judah was dead, from verse 10 the wife of Simeon would also appear to be dead, and Joseph's wife was already in Canaan, leaving 9 to be added to the 66, making 75. Ed.

Notes and Comments.

THE Editor is sorry to have to say that the present series of this Magazine will close with the current year. Greatly increased press of work and a wider sphere of duties prevents him from any longer giving the necessary time to this Magazine. Indeed already for the last few months he has had great difficulty in finding the needed leisure. The cessation of the Magazine involves also the dissolution of the Bible Student's Class. It is needless to say how successful and deeply appreciated their labours have been.

As it is intended to give with the December number a complete index

not only to the Bible Queries of this year, but also to those of the first half volume in 1881 there will be no space for the Bible Class subject. That already announced for next month therefore will close the series.

The Editor hopes to continue the "Young Believer," and will answer a limited number of Bible Queries (as before) in it. He hopes in giving up this Magazine, to be able to devote more time and attention to the remaining one.

Expository and Practical.

Bible Conversations.

Communications received from—G. K. B.,—Iota,—Nemie,—Edo.,—S.P.T.

ROMANS XII.

S. P. T.—With this chapter begins the practical part of the epistle. As in all his epistles, Paul bases his exhortations on the doctrine he has before set forth; so here, in the relationship of the believer towards God (xii. 1—8), towards one another (xii. 9—24), towards powers (xiii.), and towards the weak (xiv.—xv. 7), he is always viewed as *being in this world*; and not, as in Ephesians, as being already in heavenly places in Christ. Ver. 1.—I do not quite understand in what sense "by the mercies of God" is used here. Could it be rendered "I beseech you therefore, brethren, because of the mercy which God has shown towards you"?

Iota.—Verse. 1. It may be helpful to the appreciation of the full force of this verse, to study the following list of the "mercies of God," as given in this epistle.

1.—We are called of Jesus Christ to be saints. (Ch. i. 6, 7).

* It is rather called saints; i.e., saints by calling. Ed.

- 2.—God's righteousness manifested apart from the law, which is by faith of Jesus Christ, unto all and upon all that believe. (Chap. iii. 21, 22).
- 3.—We are justified freely by His (God's) grace. (Ver. 24).
- 4.—God has set forth Jesus Christ to be a propitiation through faith in His blood. (Ver. 25).
- 5.—God is just, and yet the Justifier of him that believeth in Jesus (Ver. 26—30).
- 6.—He that worketh not, but believeth, his faith is counted for righteousness. (Chap. iv. 6—8).
- 7.—Being justified by faith, we have peace with God. (Chap. v. 1).
- 8.—By Jesus Christ we have access by faith into this grace wherein we stand. (Ver. 2).
- 9.—The love of God is shed abroad in our hearts. (Ver. 5).
- 10.—When we were without strength, and yet sinners, Christ died for us. (Ver. 6—9).
- 11.—We shall be saved by the life of the Son of God. (Ver. 10).
- 11.—Through whom we have received the reconciliation. (Ver. 11, *R. V.*)
- 13.—The grace of God, and the gift by grace, has abounded unto many. (Ver. 15).
- 14.—God's free gift is of many offences unto justification of life. (Ver. 16).
- 15.—For if by one man's offence death reigned by one, much more they that receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. (Ver. 17).
- 16.—By the obedience of one shall many be made righteous. (Ver. 19—21).
- 17.—Our old man is crucified with Christ, that the body of sin might be destroyed; that we should not serve sin. (Chap. vi. 6, 7).

- 18.—If we be dead with Christ, we shall reign with Him. (Ver. 8, 9).
- 19.—Sin shall not have dominion over us. (Ver. 14.)
- 20.—We have our fruit unto holiness, and the end everlasting life. (Ver. 22, 23).
- 21.—We are dead to the law, that we might be married to the Risen Christ. (Chap. vii. 4).
- 22.—We are delivered from the law. (Ver. 6).
- 23.—There is no condemnation for those who are in Christ Jesus, for the law of the spirit of life in Him has made them free from the law of sin and death. (Ch. viii. 1, 2).
- 24.—What the law could not do, the Son of God did; and condemned sin in the flesh. (Ver. 3).
- 25.—God will quicken our bodies by His Spirit. (Ver. 11).
- 26.—We have received the spirit of adoption, whereby we cry, Abba, Father. (Ver. 15.)
- 27.—The Spirit bears us witness that we are God's children. (Ver. 16).
- 28.—We are joint-heirs with Christ, and shall be glorified with Him. (Ver. 17, 18).
- 29.—All things work for our good, because God has predestinated us to be conformed to the image of His Son. (Ver. 28, 30).
- 30.—God is for us. (Ver. 31).
- 31.—He that spared not His own Son, will also freely with Him give us all things. (Ver. 32).
- 32.—Christ is making intercession for us. (Ver. 34).
- 33.—Nothing can separate us from the love of Christ. (Ver. 35—39).
- 34.—God has called us, that He might make known the riches of His glory in us. (Chap. ix. 23).
- 35.—The Lord is rich unto all that call upon Him. (Chap. x. 12).

36.—Through the fall of the Jews, salvation is come to the Gentiles. (Chap. xi. 11, 30).

37.—The Gentiles being grafted into the good olive tree, partake of its root and fatness. (Ver. 17).

Since God's mercies are so numerous, is it not indeed "reasonable" service to present our bodies a living sacrifice, holy, acceptable unto Him?

G. K. B.—Verse 1. "The compassions of God" is another rendering. A "living" sacrifice, in contrast to the dead beasts. "Reasonable" or "intelligent" service. God will be served now intelligently. It is not reason judging for itself without the word, but the Spirit guiding the mind by Divine revelation, understood growingly. There are three sacrifices to be offered by God's priests (a class that embraces every believer, young or old): 1st, their praises (Heb. xiii. 15); 2nd, their goods (Heb. xiii. 16); 3rd, themselves (Rom. xii. 1.)

S. P. T.—Ver. 1. "To present your bodies," &c.—Yes, what an immense deal is contained in this one verse! We, as priests, have to present our bodies to God, a *living* sacrifice, in contrast with the legal sacrifices, which were *dead* when offered; but as the latter had to be without blemish, "whole," so we must be "holy" to be acceptable—well-pleasing unto God. But the practical point is, How must *we* yield our bodies a sacrifice to God? Is it not in acknowledging Him in everything we do, even to the smallest details of our lives? The body obeys the will; therefore, if God's will reigns in us, and not our own wills, our bodies will be yielded to Him. Is not the idea of this entire devotion to God beautifully expressed in the following lines by F. R. H. ?—

"Take my life, and let it be
Consecrated, Lord, to Thee.
Take my moments and my days,
Let them flow in ceaseless praise.
Take my hands, and let them move

At the impulse of Thy love.
 Take my feet, and let them be
 Swift and beautiful for Thee;
 Take my voice, and let me sing
 Always, only, for my King :
 Take my lips, and let them be
 Filled with messages from Thee.
 Take my will, and make it Thine;
 It shall be no longer mine.
 Take my intellect, and use
 Every power as Thou shalt choose.
 Take my silver and my gold,
 Not a mite would I withhold.
 Take my heart—it is Thine own :
 It shall be Thy royal throne.
 Take my love; my Lord, I pour
 At Thy feet its treasure-store.
 Take myself, and I will be
 Ever—only—all for Thee."

Is it intended here, by "your reasonable service," to mean "not unjust service," but that which could be expected of you, in the sense of "we have done that which was our duty to do"? or does it mean "an intelligent service; not that of the hands, consisting in ceremonies which the body could perform." The Revised Version has "spiritual worship."

Ed.—We think, with G. K. B., it is intelligent service.

S. P. T.—Verse 2. "Be not conformed to this *age*: i. e., to the world during the present order of things, in contrast with 'the age to come'—the period of Christ's blessed reign. Why, then, is the Christian not to be conformed to the world? For two reasons: first, because it is an evil world, from which Jesus died that He might set us free—'who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father' (Gal. i. 4); and next, because, being associated with Jesus in death and resurrection, our relationships with the world are broken, and the ground of our glorying now is 'the cross of our Lord Jesus

Christ, whereby the world is crucified unto me, and I unto the world" (Gal. vi. 14). But this is not an outward non-conformity; not the covering up of the unrenewed mind with the eccentric garb and manners of a professed separateness from the world; but rather that change which results from inward growth. For as the "eyes of the understanding are enlightened," and the "new man is renewed in knowledge after the image of Him that created him," the effect will sooner or later become manifest in the walk; one thing after another being laid aside for Christ, as the mind comprehends their worldly nature. This gradual outward growth is the only real ground of separation; any that is not founded on it partaking more or less of the character of hypocrisy.

NEMIE.—Verse 2. "Be not fashioned" (R. V.) refers to that which is outward, on the surface. "Transformed by the renewing of your mind." An inward spiritual life of motive-power producing a corresponding outward manifestation. "God's plan," as one has remarked, "is to begin in the *centre*, and work outward." Phil. ii. 12, 13.—"Work out your own salvation, for it is God which worketh *in* you," &c.

IOIA.—Verse 2. There is an important truth in this verse, viz., that we must *first* be "transformed by the renewing of our mind," before we can "prove what is that good and acceptable will of God."

G. K. B.—Verse 2. "Highmindedness" hinders both the doing our own duty, and others theirs.

EDO.—Verse 2. "The will of God."—Our new birth (Jas. i. 18). Our adoption (Eph. i. 5). Our sanctification (1 Thess. iv. 3). Our redemption (Matt. xviii. 14; 2 Pet. iii. 9). That none should be lost (John vi. 39). That we should be delivered from evil (Gal. i. 4). That we should give thanks in everything (1 Thess. v. 18).

NEMIE.—To recognize that this transforming power is all of the grace of God, will keep us humble and sober-minded.

S. P. T.—Ver. 4, 5. This is the only reference in the epistle to the assembly as the body of Christ; and here it is in connection with the responsibility of the members individually, rather than as a church.

S. P. T.—Ver. 6, 8. Seven gifts of the Spirit:—Prophecy, ministry, teaching, exhorting, giving, ruling, shewing mercy.

G. K. B.—Verse 9. “Love unfeigned.” Love is of God; therefore it is of the deepest moment that it should ever be genuine and uncorrupt. Love is the activity of the divine nature in goodness. It is not the same as “brotherly kindness,” see 2 Peter, i. 7. Where love is real, there is and must be the detestation of evil, no less decidedly than the close attachment to good.

S. P. T.—Ver. 9—21. From ver. 9 to the end we have a list of twenty christian graces:—holiness, kindness, courtesy, activity, fervour, diligence, hope, patience, prayerfulness, generosity, hospitality, willingness to forgive, sympathy, humility, modesty, absence of revenge, honesty, peacefulness, compassion, goodness. All comprehended in the last little verse, “Be not overcome of evil, but overcome evil with good.”

NEMIE.—Verse 10. What is meant by “in honour preferring one another”?

G. K. B.—Verse 10. First, we have the call to tender interest among brethren mutually; not merely repaying the courtesy of others, but taking the lead in treating them with honour. Verse 11.—Then, instead of allowing slothfulness, the apostle insists on “zealous diligence.” Lest this, however, should be only outside work, he immediately adds “fervent in spirit,” and these with a blessed motive to both—“serving the Lord.” Verse 12.—Further, the mention of the Lord and of His service appears to be the link in the mind of the Spirit with the bright future, “Rejoicing in hope”; as this again very simply connects itself with present suffering—“patient in tri-

bulation"; and with the grand support of the soul, come what may meanwhile, "persevering in prayer."

EDO.—Verse 12. "Patient in tribulation." Rom. v. 3—"Tribulation worketh patience."

NEMIE.—Verses 9—21. Is there not a tendency, in our zeal to maintain the purity of doctrinal truths, to overlook the importance of these practical exhortations relating to our everyday life? and we forget, in disregarding them, we dishonour our Lord and disobey His word as much as when we in any way associate with what is contrary to His mind and will as regards His worship and service.

G. K. B.—Verse 14. Practical grace to those who have the means of harassing the saints is urged with emphasis: "bless them which persecute you; bless, and curse not." So did our blessed Lord Jesus. Verse 15.—Sympathy in joy or sorrow next finds its place. Verse 16.—"Going along with the lowly." What a contrast to the self-exalting and disdainful spirit of the world. Verses 16, 17, 18.—Self-confidence is another danger which would soon ensnare the saint in retaliation. In every way, contrariwise, we are called to be witnesses, not of the first man nor of the law, but of Christ; and hence to be above suspicion before all men, in providing things good or comely (for such is the true sense here), and this too, in a spirit of peace with all so far as depends on us. Ver. 19, 20—It is a solemn thought that wrath and vengeance belong to God. It becomes us, instead of avenging ourselves, to bend before the blast, looking to God; nay more, to render service to an enemy in need and distress. This will bring him to a point. If he melt, so much the better for all; if he harden, so much the worse for him.

EDO.—Ver. 15. Jesus set us this example, at the grave of Lazarus. John xi. 33, 35. Also in the desert, in His compassion towards the hungry multitude, Mark vi. 34.

G. K. B.—The Christian rule is “Christ,” not to be overcome by evil, but to overcome evil with good. So God with us and all who love Him, overcame our evil with His good in Christ Jesus our Lord and now also He gives us to be imitators of Him in grace, which wins the victory in His sight and to our own consciousness, even when we may seem most downtrodden before the world. For this is the victory that overcometh the world, even our faith—faith working through love.

Historical and Illustrative.

The Former Glory of the Temple.

V.

“I spake unto you..... but ye heard not ; and I called you, but ye answered not : therefore will I do unto this house, which is called by my name,.....as I have done to Shiloh.”

Jer. vii. 13, 14.

AMON, the son and successor of Manasseh, had no sooner ascended the throne than he discovered the same deliberate determination to commit wickedness which had characterised his father's youth, and proved himself to be one that despised the riches of *His* goodness and forbearance and longsuffering, Whose goodness led his father to repentance. He served those idols whose worship had proved the ruin of Manasseh, and “humbled not himself before the Lord, as Manasseh his father had humbled himself ; but Amon trespassed more and more ;” and was early made to eat of the fruit of his own way. He had reigned but two short years when his own servants conspired against him, and slew him in his own house.

The untimely death of the wicked Amon was an event fraught

with blessing to Judah ; for the throne thus suddenly rendered vacant was now occupied by a child, whose name had been announced at Bethel, several hundred years before, by the man of God that spake against the altar of Jeroboam (1 Kings xiii. 2). The boy-king Manasseh was an impious son of a pious father, and did a vast amount of evil in his kingdom before he reached the age of maturity ; but the boy-king Josiah, as the godly son of an ungodly father, wrought a great amount of good before he attained to manhood.

He was but eight years old when he began to reign, and in the eighth year of his reign, " while he was yet young, he began to seek after the God of David his father." The inspired historian briefly summarises his actions thus,—“ He did that which was right in the sight of the Lord, and walked in the ways of David his father, and declined neither to the right hand nor to the left.”

The blessed results of the piety of this youthful king early became apparent in his kingdom. In the twelfth year of his reign, he began to purge Judah and Jerusalem from the high places, groves, and carved and molten images, which had become so very numerous that the prophet Jeremiah afterwards said, “ According to the number of thy cities were thy gods, O Judah ; and according to the number of the streets of Jerusalem have ye set up altars to that shameful thing, even altars to burn incense unto Baal.” He that attentively reads the long catalogue of the abominations which Josiah destroyed and abolished (2 Kings xxiii. 4—20), and also observes that, not until the eighteenth year of Josiah’s reign (i. e. six years after the first commencement of this all-important work), do we find it recorded that “ he had purged the land, and the house,” cannot fail to form at least some faint idea of the awful magnitude of Judah’s idolatry during the respective reigns of that king’s two immediate predecessors. And what child of God can reflect upon all this and not mag-

nify and exalt Him who, according to the riches of His goodness and forbearance and longsuffering, raised up Josiah to sit upon the throne of such a kingdom, at such a time! Who thus lingered in grace over a beloved but rebellious and iniquitous nation, the doom of which was already sealed!

Having purged the land, and the house, Josiah's next thought was to repair the house of the Lord his God. The expense of this was met by the willing offerings of the people. While this was being done, Hilkiyah the high priest made a most remarkable discovery.

Every father in Israel was clearly responsible both to keep the words of the law in his heart, and to teach them diligently unto his children (Deut. vi. 6, 7). The members of the tribe of Levi were responsible before God to teach Israel that law (xxxiii. 10) which Moses wrote in a book, charging them withal to place in the side of the ark of the covenant" (xxxii. 24—26). Over and above all these, the priests were particularly commanded to "teach the children of Israel all the statutes which the Lord hath spoken unto them" &c. (Lev. x. 11). Had Israelites, Levites, and priests altogether lost sight of and forgotten that same "holy law," when Hilkiyah found the book of the law in the house of the Lord? For Josiah appears to have been suffered to remain in profound ignorance of the contents of this book until it was read before him by Shaphan the scribe.

The reading of that word which is "quick and powerful and sharper than any two-edged sword," brought the king into deep exercise of soul. To him it was indeed a light by which he discerned, as he never had done before, the appalling extent of the declension in that nation which had not kept the word of the Lord; so that he rent his clothes, and wept. Because of their fathers' disobedience to that law, great wrath was already poured out upon them; and Josiah, rightly divining that that

wrath still remained unappeased, delayed not to anxiously enquire of the Lord.

Yet he did not like Jehoshaphat, proclaim a fast; neither did he, like Hezekiah, enter into the temple, and there personally appeal to the God that dwelleth between the Cherubim. He sent the high priest and certain of his honoured servants, to Huldah the prophetess, that *they* might enquire of the Lord for him. When we reflect upon all that had taken place within that sanctuary, surely we need not wonder that the anxious king acted as he did. With regard to the fate of the nation, the answer he received was decisively to the effect that the Lord would bring evil upon Judah, and wrath should be poured out, that should not be quenched, but that portion of it which referred to himself personally, was most merciful and gracious. He should be gathered to the grave in peace, and be spared the sorrow of beholding all the evil which the Lord would bring upon the land, and upon its people.

Having himself meekly received this word of the Lord, Josiah, as one whose heart yearned over his beloved subjects, lost no time in gathering the elders together. If he was himself powerless to avert the impending calamities, he would faithfully apprise Judah of their danger; that, ere it was too late, they might personally seek and obtain shelter from the wrath to come. In the house of God, in the audience of the assembled multitude, he read aloud all the words of the book of the law, and caused all that were present to stand to "the covenant of God."

In accordance with the requirements of that law, in the same year, he kept the feast of the passover. It is in the chapter which treats of the observance of this passover that we have the last historical allusion to the ark of the covenant. Why did the king command the Levites to "put the holy ark in the house?" Such a command implies that it was at that moment outside of the house! Had those who wickedly set up an

idol in that house, removed it from its resting place, with sacrilegious hands? Or had certain faithful priests desirous of preserving it from sacrilege in those terrible days reverently borne it to some place of safety; as those Levites intended to have done, when Absalom threatened the peace of Jerusalem? (2 Sam. xv. 24, 25). Should this latter supposition be correct, it is not at all improbable that Ezek. xliv. 15 refers to the same pious action.

Blessed in the pious king that sat upon the throne, and by his means with a knowledge of God's holy law, Judah was about this time favoured again with another threefold prophetic testimony; in the mouths of the prophets Jeremiah, Habbakuk, Zephaniah. The peaceful reign of Josiah may be compared to nature's glorious sunset, so soon succeeded by the blackness and darkness of night: or to the calm which precedes the storm. But when we compare the respective prophecies of the above-mentioned prophets, with those of the prophets who preceded them, we can but observe how much the language of the former differed from that employed by the latter.

It may not be out of place here to mention one remarkable point of contrast between the prophecies of Isaiah and Jeremiah. The former wearied not of testifying to the coming of the Deliverer to Zion; the latter wept as he foretold the coming destruction of Zion, &c. If the nation had believed the report of the one, would the other have been charged to deliver such sorrowful tidings? But, as the prophet Hosea, while he foretold the fate of the ten tribes, aptly expressed Jehovah's abiding and tender affection for Israel (Hos. xi. 1—8), in like manner, while Jeremiah foretold the captivity of Judah, he also pathetically expressed the love that Jehovah ceased not to cherish toward Judah (Jer. xi. 15; xii. 7.).

We often distinguish Jeremiah by calling him "the weeping prophet." Let us not forget that the Spirit of God moved him to cry;—"Oh that my head were waters, and mine eyes a

fountain of tears, that I might weep day and night for the slain of the daughter of my people." While his words and his tears aptly expressed his own heart's poignant grief, they none the less clearly expressed how deeply Judah had grieved the Holy Spirit of God. Jehovah had "marked their iniquity" (Jer. ii. 22), and would speedily requite their great wickedness upon their own heads:—even the "house of their sanctuary" should be levelled with the ground.

A. J.

(*To be continued.*)

Marginal Notes.

GENESIS.

Gen. xv. 18. In the glorious reign of Solomon we have a fulfilment of the covenant here established. "He reigned over all the kings from the river (i.e. Euphrates) even unto the land of the Philistines and to the border of Egypt." 2 Chron. ix. 26.

—xvi. 7. Shur is generally supposed to have been a desert on the South West of Palestine, extending to the boundaries of Egypt, and Hagar, being an Egyptian, probably took a route most likely to lead back to her native land.

—xix. 1. The gate of Sodom. "You observe that the gateway is vaulted, shady, and cool. This is one reason why people delight to assemble about it. Again, the curious and vain resort thither to see and to be seen. Some go to meet their associates; others to watch for returning friends, or to accompany those about to depart, while many gather there to hear the news, and to engage in trade and traffic. I have seen in certain places—Joppa for example—the kady and his court sitting at the entrance of the gate, hearing and adjudicating all sorts of causes in the audience of all that went in and out thereat." *Dr. Thomson.*

—22. Zoar was one of the five cities of the plain spoken of in ch. xiv. 2, 8, and as we learn from Deut. xxix. 23 it was the only one spared by the judgments that fell in consequence of the iniquity of the inhabitants of that country. Its site cannot now be fixed with any degree of certainty.

—xx. 2. Abimelech was the common title of the Philistine kings, as Pharaoh was of the Egyptians.

—xxi. 14. The first mention of Beersheba, a town so often mentioned afterwards as one of the boundaries of the possession of the children of Israel. The name was given on the occasion of the covenant made between Abraham and Abimelech, v. 31, and was confirmed later by Isaac ch. xxvi. 33. In the neighbourhood there are to this day the ruins of a town called *Bir-es-Seba* with two large wells and five smaller ones.

—xxii. 2. Solomon built the temple on Mount Moriah, and on the same spot the mosque of Omar now stands. The place where Abraham built the altar for the sacrifice of Isaac was near the spot where our Lord was crucified.

—xxiii. 17. “The cave of Machpelah is one of the sites mentioned in the Old Testament as to the identity of which no doubt exists. The burying-place of the patriarchs is shown now, though so carefully guarded by the jealousy of the Mohammedans that but few Europeans have been permitted to see the monuments erected in honour of the dead. The manner in which the purchase was effected by Abraham is exactly in accordance with the details of a similar transaction as now carried out. The preliminary negotiations, the mediation of the neighbours, weighing out of the money, and exact description of the plot of land are all the accompaniments of a bargain by which the purchased land is made sure to the purchaser.”

Bible Notes.

Notes and Jottings.

A GLEANING FROM A FRIEND'S LETTER.—

“*Please* them well in all things.” Tit. ii. 9.

“*Subject* in everything.” Eph. v. 24.

“*Obey* in all things.” Col. iii. 20.

The contrast between the man of the world and the man of God shewn out in the following verses about Ishmael and Isaac seemed to me very striking. Ishmael living and dying in the presence of all his brethren, and between Egypt and Assyria, the two lands of Israel's captivity, and Isaac dwelling in the presence of “Him that lived and saw him” “Lahai-roi” and dying at Mamre, the place where Abraham had held communion with God.

ISHMAEL.

“He shall dwell in the presence of his brethren.” Gen. xvi. 12.

“He died (marg. ‘fell’) in the presence of all his brethren.” Gen. xxv. 18.

ISAAC.

“And it came to pass after the death of Abraham that God blessed his son Isaac, and Isaac dwelt by the well Lahai-roi.” Gen. xxv. 11.

A CONTRAST—

The disciples forsook all for Christ, Luke v. 11; Mark i. 18.

The disciples forsook Christ and fled, Mark xiv. 50.

Mark x. 33, 34.

The Son of man shall be :—

1. Delivered to chief priests and scribes.
2. Condemned to death.
3. Delivered to Gentiles.
4. Mocked.
5. Scourged.
6. Spit upon.
7. Killed.

But yet He shall rise again.

1 Sam. xxiii. 18.

“David abode in the wood, and Jonathan went to his own house.”

Song of Solomon i. 12.

“While the king sitteth at his table, my spikenard sendeth forth the smell thereof.”

2 Sam. xv. 32—37.

Hushai following David out of the city, and being sent back into it for David. “But if thou return to the city...then mayest thou for me” &c. “So Hushai, David’s friend came into the city.”

John vii. 53 ; viii. 1.

“And every man went unto his own house. Jesus went unto the Mount of Olives.”

John xii. 3.

“Then took Mary a pound of ointment of spikenard very costly, and anointed the feet of Jesus, and wiped His feet with her hair and the house was filled with the odour of the ointment.”

John xvii. 1, 18.

“The men which thou gavest me out of the world.”

“Even so have I also sent them unto the world.” and Mark v. 18, 19, 20.

WHO ARE BLESSED ?

Those who are :—

- | | | | | |
|----------------|----------------------|-----------------|-----------|------------|
| 1. poor, | 2. hungry, | 3. weeping, | 4. hated, | 5. avoided |
| 6. reproached, | 7. cast out as evil. | Luke vi. 20—22. | | |

Luke viii. 44, 47.

Faith first came *behind* Him (Jesus), but soon its place is *before* Him.

Num. xxv. 13.

PHINEAS.

1. Of an everlasting priesthood.
2. Zealous for his God.
3. Made an atonement.

JESUS CHRIST.

1. A priest for ever, Heb. vii. 17.
2. The zeal of thine house hath eaten me up, Ps. lxix. 9, John ii. 17.
3. Made reconciliation, Heb. ii. 17.

STEPS OF GRACE, John ix.

The man whose eyes were opened speaks of Jesus as :—

v. 11, a man, v. 17, a prophet, v. 38, the Son of God.

Miscellaneous.

Eastern Manners and Customs.

“*He did grind in the prison house.*”—Judges xvi. 21.

GRINDING in the prison house was performing the task of a menial slave, of course. If we are to suppose Samson working at a hand mill, then there was a spice of that kind of humiliation in his labour which consisted in degrading the mighty hero to the place and character of a woman: a thing in which the ancient Orientals, like every other people of imperfect civilization, greatly delighted. Illustrations of this point are to be derived abundantly from the old Greek writers, unmistakable in character. But it is more probable that Samson was degraded to the state of a beast, and made to turn such a mill as that alluded to in, say, Luke xvii. 2: that is, a mill usually turned by asses or mules. It is quite in accordance with the known treatment of captives in the ancient east, to harness them like beasts, and make them turn a mill or windlass, or perform any labour of draught or burden.

The prison house, in this case, was probably the open court surrounded by the prison buildings, such as is still to be seen in the east.—*Professor Isaac W. Hall.*

“*The Philistines took him and put out his eyes.*”—Judges xvi. 21.

TO disable a rival, not to mention an enemy (as here) by boring out his eyes, has ever been a common expedient in the East. Even to-day it is not unknown. In Persia, it is said by competent witnesses, children of royal blood are accustomed to a kind of game of blindfold whose ostensible purpose is to familiarize them with possible future blindness of the sort. We need not go outside the Bible to find other illustrations, but, if we wish, there are many others to be found, both in sculpture, and in ancient writings. Nor is it so very long ago that the thing was known among the Western nations.—*Professor Isaac W. Hall.*

The Bible Class.

Notes on Last Month's Subject.

XXVIII.—THE JOY OF GOD'S PEOPLE.

THIS beautiful subject, as we observed last month, fitly closes for the present the researches of the Bible Students' Class. It is subdivided into Old and New Testament divisions.

Nothing could be in greater contrast than the subject for last month and that for the one before. The tears of God's children are not a pleasure to God for their own sakes; their praises are. The tears are at most only occasional, the joy should be continuous. The tears are often shed in connection with some sin; praise and joy are not. The tears cast down, the joy lifts up. The tears fall to the ground, the praises rise to God. Thus we might continue the long list of contrasts.

Praise moreover, has a special place to a Christian. It is the first and foremost of the sacrifices he is called upon to offer as a holy priest to God. It is the only sacrifice that is to be offered continually. The darkness of the night is to be no hindrance to praise; trial and suffering are to bring it out, though here it may actually be mingled with the very tears that are its contrast. The Christian is never viewed as placed by God in any situation or place that renders praise impossible. It is a wonderful thing to consider what true praise and godly joy are. The one thing ascending from this sin-stained earth, that is a joy to, and is grateful to God. Prayers He hears and answers, but praise He looks for and accepts through Christ. Think for a moment of the chain of praise that has ascended from this sin-stricken world from the first face that was lifted

gratefully heavenward, till we come to that One, who at the moment when deeply tried could say, "I thank thee, O Father," and then to go onward down the river of Christian praise that broadens as it flows. Precious praise from the lips of dying martyrs, from the thousands who have counted not their lives dear unto them.

But we must proceed briefly to consider the subject before us. "The joy of Old Testament saints."

One great fact stands out at once so prominently that it must strike every reader of the subject, and that is the great joy of the Old Testament saint in God's house. Not merely in God, but in His house, and in all connected with His service. This is especially noticeable in the 2nd Division, where about one half of all the instances given are joys connected with God's house, or service.

The interests of God's house are, alas! now sadly neglected, although of late years He has given to some a revived interest in them. Personal salvation is a great thing and was unknown to these Old Testament saints, but having this, it is not God's will we should be content with it, but should rather look upon it as the entrance door into the wide sphere of His interests on earth, among which, those of His house claim a large place. For He has a house not built of stones, but of living souls.

Connected with the house too is a worship and a service, as well defined, though spiritual in their nature, as those of Israel of old.

Turning now to the first section, we observe that the general joy in God may be subdivided into three.

Joy in God's presence, of which we have two examples.

Joy in God's word, of which we have three instances.

Joy in God's help or salvation, of which we have four.

Now these are clearly different in character. In God's salvation I get what He does for me, shewing His strength on my behalf; in God's word I get what He teaches me, shewing

His wisdom in guiding me ; while in His presence I get positive unmixed delight in His very self. Wonderful indeed, that in old Testament times God's grace could inspire such confidence as to make this last possible. Now we as Christians have these three, and all three should be our delight.

Passing on to section 2, we notice that, with hardly an exception, the whole joy here is in the future restoration of the Jews, when praise, after having been silent in Zion for some 2,000 years, will again burst forth. We, far off sinners of the Gentiles do not wait for this time to sing our glad song of reconciliation. We have been brought back, and the new song has been put into our mouths, even praise unto our God.

We have already noticed the wonderful place that the joy in God's house has in the 2nd division. Besides this we notice great joy when a fresh king was crowned, doubtless typical of the coming joy when God's king shall at last appear and the whole earth shall rejoice. Singularly the list closes with a solitary type of purely selfish joy soon rebuked by God. Although Jonah was a child of God, we could not regard this as a specimen of Christian joy, which is never selfish. Much, no doubt, remains unnoticed, in these few remarks, but interesting as this division of the subject is, we doubt not that it will be surpassed by the New Testament division given this month, and on which we hope to make a few closing remarks in our next and last number.

This Month's Subject.

The Causes and Occasions of Joy among God's people, given in the New Testament.

DIVISION I.

Everything that is stated to be a cause or a subject of joy to God's People.

- Matt. v. 11, 12.... "Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad, for great is your reward in heaven," &c. Luke vi. 23.
- John xiv. 28 "If ye loved me, ye would rejoice; because I said, I go unto my Father."
- „ xv. 11..... "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full."
- „ xvi. 20 "Ye shall be sorrowful, but your sorrow shall be turned into joy."
- „ xvi. 2 "I will see you again, and your heart shall rejoice, and your joy no man taketh from you."
- „ „ 24 "Ask, and ye shall receive, that your joy may be full."
- Rom. v. 2 The hope of the glory of God.
- „ „ 11..... "And not only so, but we also joy in God."
- „ xii. 12 "Rejoicing in hope."
- I Cor. xiii. 6 In the truth.
- Gal. vi. 4 In proving one's own work.
- Jas. i. 2 Falling into divers temptations.
- „ 9 The brother of low degree when exalted.
- „ 10 The brother of high degree when made low.
- I Pet. i. 8 "In whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory."
- I Pet. iv. 13 "But rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy."
- I John i. 4 "These things write we unto you, that your joy may be full."
- 2 John 12 [..... The meeting of the apostle and the elect lady.
- Rev. xii. 12. The overcoming of Satan, a source of joy to the heavens, and to the dwellers therein.
- „ xviii. 20 The fall of Babylon to the same.

Rev. xix ,7 " Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb has come, and his wife hath made herself ready."

Exhortations to rejoice.

Phil iii. 1 " Finally, my brethren, rejoice in the Lord."
 ,, iv. 4 " Rejoice in the Lord alway: and again I say, Rejoice."
 1 Thess. v. 16 ... " Rejoice evermore."

DIVISION II.

Every distinct occasion when a child of God rejoiced.

Matt. xxviii. 8 ... The women at the sepulchre, when they heard that the Lord was risen.
 Luke i. 47 Mary: " And my spirit hath rejoiced in God my Saviour."
 ,, xix. 6 Zacchæus received the Lord joyfully.
 ,, 37 The whole multitude of the disciples, when the Lord entered Jerusalem.
 ,, xxiv. 41. ... The disciples, when the Lord stood in their midst.
 John xx. 20.
 ,, ,, 52 ... The disciples, as they returned to Jerusalem after the ascension of the Lord.
 Acts ii. 46 The disciples ate their meat with gladness (joy).
 ,, v. 41 The apostles, that they were counted worthy to suffer shame for the name of Jesus.
 ,, viii. 39 The eunuch, after Philip was taken from him.
 ,, xiii. 52 The disciples, as Paul and Barnabas came to Antioch after being driven out of Iconium.
 ,, xv. 3 The brethren in Phenice and Samaria, as they heard of the conversion of the Gentiles.
 ,, ,, 31 The Gentile believers, when they read the epistle from the apostles and elders at Jerusalem.
 ,, xvi. 34..... The jailer at Philippi at his conversion.
 1 Cor. xvi. 17..... Paul, at the coming of Stephanas and others.
 2 Cor. I, 12 Paul, as he thought of his conduct towards the Corinthians who were his joy.
 ,, vii. 4..... Paul, as he heard of the repentance of the Corinthians.
 Ver. 7, 9, 13, 16.
 Phil. i. 4..... Paul, on account of the fellowship of the Philippians in the gospel.
 ,, iv. 10 Paul, on account of the care exercised towards him by the Philippians.

- Col. i. 24 Paul, in his sufferings for the Colossians.
 „ ii. 5..... Paul, as he beheld the order and stedfastness of the Colossians.
 1 Thess. i. 6 The Thessalonians, when they received the word.
 „ ii. 20 ... “ Ye are our glory and joy.”
 Philemon 7..... Paul, because of the love shown by Philemon to the saints.
 Heb. x. 34. The Hebrews “took joyfully the spoiling of their goods.”
 2 John, 4..... The apostle John, when he found the children of the elect lady walking in the truth.
 3 John, 3. John, when the brethren testified of the truth that was in Gaius.

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- 2 Cor. vi. 10 “As sorrowful, yet alway rejoicing.”
 Gal. v. 22 “The fruit of the Spirit is love, joy” . . .
 Luke x. 21 “In that hour Jesus rejoiced in spirit, and said, “I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemed good in thy sight.”

NOW UNTO HIM THAT IS ABLE TO KEEP YOU FROM FALLING, AND TO PRESENT YOU FAULTLESS BEFORE THE PRESENCE OF HIS GLORY WITH EXCEEDING JOY, TO THE ONLY WISE GOD OUR SAVIOUR, BE GLORY AND MAJESTY, DOMINION AND POWER, BOTH NOW AND EVER. AMEN. *Jude 24.*

Bible Queries.

All Bible Queries received by the 3rd, will be answered in December.

New Queries, Nos. 410-443.

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- Q. 410. Whom is Paul addressing in Phil. iv. 3? S. P. T.
 A. Various conjectures have been made, but we cannot say certainly.

Q. 411. Did Christ create the world? (Col. i. 16) Does God, in the Old Testament, mean Father or Son? S. P. T.

A. Yes. In another sense it is 'also true that God made them by Christ (Heb. i. 2). God, in the Old Testament, means neither Father or Son specially, but the triune God. There is abundant evidence, however, that "LORD," or Jehovah, means the One whom we know as Christ the Son.

Q. 412. (Col. ii. 15). Please explain "made a show of them openly." S. P. T.

A. As Christ Himself was made a gazing-stock when lifted up on the cross, so He, by His glorious work, so overcame the powers of darkness that their defeat became public, and shewn, openly everywhere, by the preaching of the gospel.

Q. 413. What does "seasoning with salt" mean? (Col. iv. 6.) S. P. T.

A. Containing not mere love and amiability, but that preservative principle of godliness and truth that renders it truly wholesome. Observe, it is not to be of salt seasoned with grace (often left out). That is to say, it is to be primarily of the grace that we ourselves have received. Caustic and bitter speeches would not come under the description.

Q. 414. Please explain how Christ dwells in the heart by faith (Eph. iii. 17)? How can we know that He is there?

S. P. T.

A. "The love of Jesus, what it is,
None but His loved ones know"—

sang Bernard, hundreds of years ago. The soul that enjoys Christ's love by faith knows the treasure it possesses in Him. It is not that Christ is literally in the heart, but that faith so apprehends and enjoys Him, that the heart is filled with the spiritual effects of His presence. He is laid hold of by faith.

Q. 415. Kindly give the meaning of each piece of armour in Eph. vi. 14—17. S. P. T.

A. In one sense, it is all Christ. He is our panoply (Rom. xiii. 14). He is truth (John xiv. 6); our righteousness (Jer. xxiii. 6); our peace (Eph. ii. 14); our shield (Ps. xxvii. 7); our salvation (Ps. xxviii. 1); and the Word of God (Rev. xix. 13). The armour is spiritual, and consists of five defensive and one offensive part. We understand truth and righteous-

ness as being practical; and we all understand what is meant, by the gospel, faith, salvation, and God's word.

Q. 416. Please explain "I know that this shall turn to my salvation"—what salvation? (Phil. i. 19). S. P. T.

A. Doubtless his bodily salvation in his coming trial. It does not appear that Paul is here speaking of the salvation of the soul.

Q. 417. (Phil. ii. 12). Please explain "Work out your own salvation." S. P. T.

A. It is best explained by considering it in connection with ver. 13. It means, manifest or show your salvation by a godly and careful walk; which, however, you cannot do in your own strength, but by the power of God.

Q. 418. If the British nation were the lost ten tribes of Israel, what advantage or disadvantage could it be to us?

L. N. R.

A. The above is hardly a Biblical question, though one widely discussed. When discussed by unbelievers, we greatly fear it is a device of the enemy seeking to hide from them the results of neglecting God's present hope, in the vain delusion that they may yet come in for blessing as Jews; while if discussed by believers, it is manifestly of no advantage (though we admit the interest of the question), because in Christ there is neither Jew nor Gentile (Gal. iii. 28).

Q. 419. What is the meaning of "It was ordained by angels in the hand of a mediator"? (Gal. iii. 19). S. P. T.

A. It refers to the law being given at Sinai into the hands of Moses, who acted as mediator, to a certain limited extent, between God and man. As to the angels, see Ps. lxxviii. 17.

Q. 420. Please explain Gal. v. 5. S. P. T.

A. We should think it embraces all that the believer hopes and waits for.

Q. 421. What is the difference between prayer and supplication in Phil. iv. 6? E. L.

A. By the latter, we understand repeated prayers for the same subject; as our Lord's in Gethsemane.

Q. 422. Heb. xii. 22. (1) Does Mount Sion mean heaven? It is often said, "I am on my way to Sion's hill": is it

correct to say this? (2) In what way are we come to the spirits of just men made perfect? And (3) who are they?

E. L.

A. (1) The passage refers generally to the position of saved Hebrews in grace, instead of being on legal ground—Mount Sion thus being contrasted with Sinai. In a general way, it means our heavenly privileges. (2) As having opened out to us the unseen world of spirits, and their abode. None of this was revealed in the Old Testament, and it is the peculiar privilege of Christians to have the veil of the land of spirits lifted, and to know what becomes of the soul after death.

Q. 423. If there is no heavenly portion for the Jews, what becomes of them after the Millennium? where do they dwell?

E. L.

A. After the millennial period, we have no indication that God's people who have ever been connected with Palestine and the earth, will continue as a separate people after the earth and heaven have passed away. We do not know their exact position in the new heaven and earth, because it is not revealed.

Q. 424. Rom. x. 4.—In what sense is Christ the end of the law for righteousness?

J. E. T.

A. Because in Christ the righteous requirements of the law, demanding the death of the sinner, are fully and finally met.

Q. 425. Matt. xviii. 20.—I often see this verse quoted as "unto my name." Is there any other passage it can be quoted from besides this? I cannot see why the *in* should be quoted *unto*.

J. E. T.

A. "To" is believed to be a better rendering than "in."

Q. 426. Heb. x. 22.—Explain "Our hearts sprinkled from an evil conscience"; and does "our bodies washed with pure water" refer to baptism?

J. E. T.

A. The one refers to the blood of Christ, by which all conscience of sins is done away; and the other to the word of God, by which we are morally cleansed. The passage being addressed to Hebrews is framed in language they would readily understand, in connection with their rites and ceremonies.

Q. 427. Eph. iv. 3.—How can the unity of the Spirit be preserved with those Christians whose teaching is (in our belief) contrary to that of God's word? J. E. T.

A. We do not understand your query. The answer seems self-evident.

Q. 428. Will you tell me if it would be wrong for me to save money, with the object of using it for a good purpose when I have enough? I do not mean with the mere desire of saving money: that is not my purpose at all, for it is something which I can do to God's glory when I have enough.

W. B.

A. We cannot call yours a biblical query. It is purely a matter of faith and guidance from God.

Q. 429. Acts iii. 6.—Why did Peter say "silver and gold," and not "gold and silver"? I have heard a reason given, but cannot recollect it. W. B.

A. The reason given is that silver then was rarer than gold. We are not, however, convinced of the truth of this.

Q. 430. (1) Explain Is. xlv. 7. (2) Luke xii. 58, 59.—Who are the "judge" and the "adversary" spoken of here?

J. G. S.

A. (1) See Q. 181, p. 187; also p. 336. (2) God was then pleading with His people by His Son; but if they refused to hear Him, He would judge them. Hence He is both judge and adversary.

Q. 431. Rev. vi. 8. Explain the words "and I looked, and behold a pale horse, and his name that sat on him was death." T. H.

A. It is merely a figure of one of the judgments of God that will take place after the Church is taken to heaven.

Q. 432. Explain the first clause of Gal. iv. 24. T. H.

A. It means that we are not merely to consider the interest of the actual narrative, but to remember that all these things were written for our instruction and have a deep spiritual meaning.

Q. 433. Are we to understand from John xvii. 12 that Judas was to be lost from the beginning? T. H.

A. We are to understand that he never was saved, but not that he was lost *for the purpose of fulfilling Scripture*. "That the Scripture might be fulfilled," should be read in parenthesis.

BIBLE QUERIES.

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Q. 434. Explain John xii. 19, "Behold the world is gone after him."
T. H.

A. It merely meant how great a number followed and heard him gladly.

Q. 435. Explain (1) Luke xvi. 9, (2) also verse 16.

F. H. W.

A. (1) It is better rendered "you may be received," and means so lay out your riches so as to shew that you are a possessor of the true riches, and thus instead of living to yourself and leaving all behind when you die, you will live for others here, and be rewarded hereafter. (2) The kingdom of God was not definitely set up until the king (Christ) came.

Q. 436. Explain Is. xlii. 19.

IOTA.

A. This text has been fully explained. See last year's B. S.

Q. 437. Is baptism necessary to salvation? see Mark xvi 16; John iii. 5; Acts ii. 38, &c.
IOTA.

A. No, or else the dying thief would not have entered Paradise. It is however God's appointment that it should accompany the profession of belief in Christ.

Q. 438. Why does not the Lord call His people out of the corrupt churches of Rev. ii. and iii.? and what lesson is there or us in the fact?
IOTA.

A. We cannot say "why": at the same time there was ever a resource for individuals to walk with God, even in the darkest ages. Nothing can excuse partaking in known sin.

Q. 439. Has one any right to give money to the poor, &c. when just debts remain meanwhile unpaid?
EDO.

A. Another non-biblical query. The answer surely is obvious. A man who so acts is not commonly honest.

Q. 440. Does Eccles. iii. 11 mean that God has implanted in our hearts the desire to find out what are called "the secrets of nature," i.e., the laws which govern the material world, which we can never perfectly know?
E. S. C.

A. See B. S., Oct., p. 336, Q. 340.

Q. 441. If Matt. xxv. 31 to 46 refers to the judgment of the living nations, according to the manner in which they shall have treated the Jews, when the Lord Jesus comes with His saints to the earth, what is the explanation of v. 46? Here it would seem to be a question of salvation. J. W.

A. So it is as far as they are concerned.

Q. 442. Explain Matt. xxiv. 40, 41. J. W.

A. One taken in judgment, the other left, i.e. spared.

Q. 443. Please explain 1 Tim. v. 24, 25. M. V.

A. Even in this life some feel the effects as their sin, as Esau, or see the fruit of their good works.

Notes on Former Queries.

Q. 266.—Regarding this Question, I should like to say, there was no thought on my mind about *repeated* washing in the blood of Christ; what I wanted to know was, if it is Scriptural to speak of having been washed once for all in the precious blood? E. M. B.

Expository and Practical.

Bible Conversations.

Communications received from G. K. B.—E. M. B.—Yod.

ROMANS XIII.

Yod. Ver. 1—7. These verses would be especially suited to the Roman saints, living as they were in the great political centre of the world. They were thus taught that, although free men in Christ Jesus, yet they were patiently to submit to the ruling

powers, however antagonistic these might be to their interests. What a lesson to those of the present day, who are constantly fomenting rebellion against the civil authorities.

G. K. B.—Ver. 1. “Authorities in power” embraces every form of governing power, monarchical, aristocratic, or republican. The christian’s duty is plain. Those that exist are ordained by God. His interests are heavenly, in Christ; his responsibility is to acknowledge what is in power as a fact, trusting God as to the consequences.

E. M. B.—Ver. 1. This is of great importance to a believer, whose end is to glorify God in obedience. The same truth which has delivered him from this present evil world, furnishes him with governing principles of conduct while yet remaining *in* the world, though no longer *of* it. It is well to bear in mind that the seat of government for the ruling of this world is reserved for Christ (Ps. viii., Heb. ii. 5—8). One of His titles of glory is that of “Prince of the kings of the earth” (Rev. i. 5). He is also “Governor among the nations” (Ps. xxii. 28). Yet is the right of the ruler to obedience secured by the sanction of God’s name. Cæsar has his things, which are to be duly rendered to him (Matt. xxii. 21).

Ed.—It is interesting to notice that, whereas in chap. xii. we get the conduct of the christian in his private relationships, we have here his conduct in public.

E. M. B.—Ver. 2. How opposed this is to the principle which obtains in the present day, of endeavouring to *compel* the ruling powers to submit to the will of man. “Submit yourselves to every ordinance of man, for the *Lord’s* sake (1 Peter ii. 13--14). Secular government appears to be regarded in the light of a blessing from God (1 Tim. ii. 1, 2).

G. K. B.—“Damnation” verse 3 should read “judgment” (R.V.)

Yod.—Does this (ver. 4—6) confirm the “Divine right of

kings," and "passive obedience," &c., so much claimed and contested against in the 17th century?

Ed.—It shows that government is of God, and that it is the christian's duty to obey it.

G. K. B.—To see God in the magistrate, brings in conscience.

E. M. B.—Ver. 6, 7. The believer's obedience to the ordinances of man follows as a result of his perfect freedom from man. It is to *God*, and not to man, all these things are done. "By *Me* kings reign . . . By *Me* princes rule," &c. (Prov. viii., 15, 16).

G. K. B.—Verse 8, "Owe no man anything except to love one another." The debt of love we should ever be paying, but can never pay off. Grace alone gives the power, but law is fulfilled thereby and indeed only thus.

E. M. B.—We are bound to the perpetual love of the brethren for the Lord's sake. Our real creditor is the Lord Himself: His sheep are the appointed receivers of His due. (John xxi. 15—17). It is the new commandment addressed to us (1 John ii. 8—10). Alas! that we, who are so mightily loved, should ever be scanty in our measure of loving!

Yod.—Ver. 9. The Law, though powerless to save our souls, is still a pattern for our conduct.

E. M. B.—Ver. 12. Someone has pointed out that "the armour of light" is for our conflict with the world. "The armour of righteousness" is to meet the flesh (2 Cor. vi. 7). "The whole armour of God," to meet the devil (Eph. vi. 11).

G. K. B.—Verses 11 and 12. To the believer it is night still, although he has Christ the true light for himself, and though the day be not yet, he as a child of the day would walk comely as in its light.

E. M. B.—Ver. 14. Being already *in* Christ, we have to "*put on*" Christ. Having "*put off*" the works of darkness, our only safety is in hiding ourselves in Christ. It has been re

marked, that God has made provision for the forgiveness of the sins of the believer in the advocacy of the Lord Jesus; but the believer is to make no provision for the flesh so long as he is in the wilderness.

G. K. B.—14, As we have Him inwardly as our life, may we wear Him outwardly, making no provision for the flesh.

Yod.—Here are two suits of clothes: the Lord Jesus Christ (it is spoken reverently) and the flesh. Practically, only one can be worn at a time. If the Lord Jesus be put on, He must be in every thought, word, and action. He can be worn all day, and need not be taken off at night. He will protect against burning rays of persecution, stormy trials and temptations, and chilling blasts of worldly influence. Of course, every believer, from another point of view, is in Christ (Eph. i.); and it is a solemn side-thought that He can be so covered up by the flesh as to be invisible to the world.

ROMANS XIV.

Yod.—Ver. 1. The French version has “concerning him that is feeble in the faith, receive him with kindness, without strifes and disputes.” Sectarianism says, “If he cannot pronounce our shibboleth, we cannot receive him.”

G. K. B.—The weak were such christians as were still shackled in conscience by their old Jewish observances as to days, meats, &c. The strong were those who saw in their death with Christ the end of all such bondage, and enjoyed liberty in the Spirit.

E. M. B.—Ver. 5. “Let every man be fully persuaded in his own mind.” A christian is called to the exercise of a sound mind before God about everything with which he is brought into contact. Full persuasion, therefore, is expected as a precedent condition of all his actions. Christians follow each others' examples much more easily and naturally than

they follow the Lord. It is the characteristic of the wise man that he is able to render a reason for what he does. This wisdom is looked for from the Christian. As it is elsewhere said, "See that ye walk circumspectly, not as fools, but as wise."

Yod.—Ver. 5. Does not this argue diversity of mind, character, and circumstances: hence diversity of opinion? Mark, this is only on subordinate points.

G. K. B.—This does not include the Lord's day which rests on the highest sanction of the risen Lord (John xx. 19, 20), confirmed by the Holy Ghost sent down from heaven (Acts xx. 7; 1 Cor. xvi. 2, and Rev. i. 10.) To confound the Lord's day with the Sabbath is to confound the gospel with the law, the Christian with the Jew, Christ with Adam.

E. M. B.—Ver. 8. "To me to live is Christ, and to die is gain" (Phil. i. 21).

Yod.—At what period will this judgment (ver. 10) happen?

Ed.—Probably after the rapture of the saints, and before their public appearing with Christ.

E. M. B.—The 10th verse returns to the subject of conscience and re-states the question put in ver. 4. There is here a new argument of forbearance brought forward, which takes its rise from the doctrine of Christ's Lordship.

The Lord will judge His people is the expression of a standing principle of the Divine government.

Will confessed and forgiven sin be in any reproduced at the judgment-seat of Christ? Is it a second judgment of faults already judged in ourselves and put away by God which awaits the believer?

Verses 11 and 12 form a striking testimony to the person of our blessed Lord: the Godhead of Christ is so strongly and directly stated.

G. K. B.—Verse 13. This is a principle as true for the strong as for the weak; for though the weak were the most

prone to judge, the strong to despise, both are called to make this their determination.

E. M. B.—Verse 13. One's soul droops with shame while pondering the precepts of the Spirit of grace. It ought to be an easy thing to them who are born of love to walk in love. Yet alas! it is here that the root of all difficulty lies. Love of the brethren, if real, is a sure preservative from offence (1 John ii. 10).

Yod.—Ver. 15. The natural man says, "Am I my brother's keeper?" God here answers, "Yes." By our silent and, perhaps unconscious, influence, our brother stands or falls.

G. K. B.—Ver. 17. The kingdom of God is used here not dispensationally, but morally. The kingdom of Heaven invariably occurs in a dispensational sense, and means that state of things where the heavens rule now that Jesus is cast out from the earth; first while He is hid in God, secondly, when He comes again in the clouds of heaven with power and glory. The apostle insists that the kingdom of God cannot be lowered to things that "perish with the using," it is "righteousness, and peace and joy in the Holy Ghost," the inward spirit and practical power of the Christian.

E. M. B.—Verse 19. Connect Jude 20. What does not edify or build up, does pull down and destroy.

E. M. B.—Verse 18. We read concerning our Lord that He increased in favour with God and man.

It is well for a Christian to ask himself often how and in what things he is serving Christ.

Yod.—Ver. 18. We get an "approved" one—Apelles—in Chap. xvi. 10.

G. K. B. Verse 21, There might be various degrees of danger, but the only thing that becomes the saint in this is, to seek his brother's good. To be strong in faith is right, but it should be conjoined with the energy of love for those who are weak.

Historical and Illustrative.

The Former Glory of the Temple.

(Concluded.)

“The Lord hath cast off His altar, he hath abhorred His sanctuary.”—Lam. ii. 7.

THERE has been much speculation on Josiah's motives for advancing against the army of Pharaoh-Necho. Whatever these were, this step was as unwise as the result of it proved disastrous; for though Josiah disguised himself, he was mortally wounded at Megiddo by the Egyptian archers.

“And all Judah and Jerusalem mourned for Josiah.” The prophet Zechariah, many years afterwards, referred to “the mourning of Hadad-rimmon in the valley of Megiddon” as a type of that day of deepest national affliction, in which the house of David and the inhabitants of Jerusalem shall look upon Him whom they have pierced, and shall mourn for Him as one mourneth for his only son (Zech. xii. 10—14). Well might Judah and Jerusalem bewail the loss of their beloved king, for with Josiah perished all hope of the preservation of the kingdom. Humanly speaking, Josiah was the only remaining pillar that upheld the kingdom, and after his removal by death, it tottered, and finally fell.

Some might feel disposed to enquire, “Why was there no direct word from the Lord to prevent Josiah's rash advance, save the words of Necho, which Judah's king probably did not discern as proceeding from the mouth of God?” (2 Chron. xxxv. 22).

This is one of several instances in the Word where we find that, after the mass of the people have failed, a godly leader has been suffered to fall. (Compare Numb. xiv. 1—4, with xx. 10—12, and Ps. cvi. 32 ; Is. xxix. 13 with 2 Chron. xxxii. 31 ; 2 Cor. xii. 20, 21). Before Josiah advanced to meet Necho, Jeremiah had faithfully delivered a direct and most solemn word from the Lord to the people of Judah (Jer. iii. 6 to vi. 30), from which we now quote. “Judah hath not turned unto me with her whole heart, but feignedly, saith the Lord... Circumcise yourselves to the Lord, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem ; lest my fury come forth like fire, and burn that none can quench it, because of the evil of your doings... Among my people are found wicked men..... The prophets prophesy falsely, and the priests bear rule by their means ; and my people love to have it so.” The distressed prophet anxiously appealed to the common people, but in vain did he entreat these to turn unto the Lord. “They have refused to receive correction : they have made their faces harder than a rock ; they have refused to return.” Then he turned to the great men, and spake unto them who knew the way of the Lord, but he found that these had “altogether broken the yoke, and burst the bonds.” (v. 3—5). There were those who returned, confessing their sins, but these were but a remnant (Jer. iii. 22—25).

The remarkable prophecy just referred to, was indeed a direct word from the Lord to Judah, but her people repented not : Judah’s relapse into idolatry almost immediately after the death, of Josiah, proves most conclusively that that reformation in his days which outwardly appeared so very fair and promising, was rather the fruit of the godly zeal of her pious king, than the abiding result of the genuine repentance of the people of Judah. And he was taken—over whom Jeremiah lamented thus,—“The breath of our nostrils, the anointed of

the Lord, was taken in their pits, of whom we said, Under his shadow we shall live among the heathen." Lam. iv. 20.

Jehoahaz (or Shallum, Jer. xxii. 11), who succeeded Josiah, had reigned only three months in Jerusalem when Necho carried him away into Egypt. And the prophet, who had so bitterly mourned for Josiah, now said, "Weep ye not for the dead, neither bemoan (or honour) him: weep sore for him that goeth away; for he shall return no more,.....he shall die in the place whither they have led him captive, and shall see this land no more." Jer. xxii. 10—12.

Necho set Eliakim, the brother of Jehoahaz, upon the throne of Judah, but changed his name to Jehoiakim. In the beginning of this vassal king's reign, Jeremiah took his stand in the court of the Lord's house, and once more exhorted Judah to repentance; but the priests, prophets, and people conspired together against the prophet of the Lord, and threatened to take his life. Jehoiakim had already stained his hands with the blood of the prophet Urijah, but now, certain princes and elders interposed, and prevented the priests and prophets from carrying out their threat concerning Jeremiah (Jer. xxvi.). But in vain did certain attempt to make the prophet hold his peace; despite all their threatenings and cruelty, he ceased not to proclaim the Word of the Lord; displaying indefatigable zeal, in the cities of Judah and in the streets of Jerusalem, he lifted up his voice, and faithfully reminded the people of the curses contained in that solemn covenant which Judah had so recently engaged to keep; at the same time he earnestly protested unto them that because they had not obeyed the voice of the Lord, but had conspired against and broken His covenant, He would certainly bring evil upon them from which their false gods could not deliver them (Jer. xi.) The prophet also referred to the obedience of the Rechabites to the commands of Jonadab their father: thus

he reproved an ungodly nation that refused to obey the commands of God (ch. xxxv).

Jeremiah also sternly rebuked Jehoiakim for his injustice, and selfish indifference to the cause of the poor, as also for his covetousness, violence, and oppression, and predicted that his burial would present a most shameful contrast to that of his honoured father (ch. xxii. 13—19). Nevertheless Jehoiakim persisted in his evil ways, and in the third year of his reign, both he and his people were made to smart beneath Jehovah's chastening rod. For Nebuchadnezzar came up against Jerusalem, and took it. The conqueror at first bound Jehoiakim, with intent to carry him to Babylon, but he afterwards reinstated him upon the throne as his vassal, and, taking with him certain vessels of the sanctuary, and several youthful princes of the blood royal (Dan. i.), so he departed from Jerusalem.

It was probably after this that Baruch the scribe (because Jeremiah was at the time "shut up") took the roll which he had written at the dictation of that prophet, and went and read it in the house of God to all the people. When this roll was read before the king he burnt it in the fire, and would have seized Baruch and Jeremiah, but the Lord hid them.

The king that despised the covenant of the Lord, after three years rebelled against Nebuchadnezzar, and a second time did the Chaldees, (now assisted by the surrounding enemies of Israel) besiege the city.

From the language employed by the sacred historian, (2 Kings xxiv. 1—16,) and the historical fact of his dead body being cast out to the heat of the day and the frost of the night (Jer. xxxvi. 30), coupled with the statement that his son and successor had only reigned three months and ten days when the city capitulated, and the special mention of "the king's mother," as being amongst the captives, we are inclined to the thought that Jehoiakim died during this second siege of Jerusalem.

Jeremiah compared the brief reign, followed by the captivity of Jehoiachin (Jeconiah or Coniah) to the plucking off, and casting away a signet ring, and foretold that none of his seed should succeed to the throne of Judah (xxii. 24—30).

Having set Zedekiah, the brother of Jehoiakim, upon the vacant throne, Nebuchadnezzar a second time retired from Jerusalem, carrying away all the treasures of the temple and palace, and leading into captivity all the mighty men of Judah, and all the skilled artisans, so that none remained save the poorest of the people.

We will now leave Jerusalem awhile, and follow this mournful procession of Jewish captives to Babylon. When these reached the city which was the glory of the Chaldees' excellency, they sat down, and wept as they remembered Zion. It only added to their grief when they were required to sing one of the songs of Zion. Though these had not the heart to sing the Lord's song in a strange land, they would not, they could not forget Jerusalem (Ps. cxxxvii). And the Lord graciously acknowledged those that He had sent out of Judah for their good, that returned unto Him with their whole heart (Jer. xxiv.), and comforted them with the assurance that, when seventy years were fulfilled, He would return the captivity of Zion.

In most sublime language Habakkuk had described the coming of Jehovah to take vengeance, Jeremiah had also declared that a whirlwind from the Lord was gone forth in fury, which should fall grievously upon the head of the wicked (xxiii. 19). The captive Ezekiel was by the river of Chebar when the heavens were opened, and he saw visions of God. And, behold, a whirlwind came out of the north, a great cloud, and a fire unfolding itself, &c. Out of the midst thereof came the likeness of four living creatures, glorious in appearance, full of wisdom, and perfect in beauty. Yet the vision inspired Ezekiel with awe and dread, and the words "dreadful," and "terrible," occur in the prophet's description of the appearance

of these Cherubim and their attendant wheels, which set forth the judicial greatness of God in His attributes of power. These symbolic figures display the glorious, irresistible, and overwhelming power of Him who was then about to "remove the diadem, and take off the crown" of the profane and wicked Zedekiah (Eze. xxi. 25, 26), and to send upon Jerusalem His four sore judgments, viz., the sword, the famine, the noisome beast; and the pestilence, to cut off from it man and beast, Eze. xiv. 21. The visible agents employed by Jehovah to accomplish this work of destruction being Nebuchadnezzar and the Chaldeans (Hab. i. 6—9; 2 Chron. xxxvi. 17).

While those captives whose names are mentioned in the Book of Daniel, by their faithfulness, and obedience to His commands glorified God in a strange land, the weak-minded and vacillating Zedekiah and his princes at Jerusalem were simply adding iniquity to iniquity. The Babylonish king exalted the prophet Daniel to great honour, but the last of Judah's kings suffered the prophet Jeremiah to be cruelly ill-treated (Jer. xxxviii. 4—6). Shadrach, Meschach, and Abednego obeyed God rather than man, and Nebuchadnezzar blessed the God that delivered them that trusted in Him, (Dan. iii. 28). Because Zedekiah broke that covenant which he had sworn by God to keep, Nebuchadnezzar resolved to destroy Jerusalem.

Exactly thirteen months after he had seen the visions by the river of Chebar, was Ezekiel brought in the visions of God to Jerusalem. One of the duties of priests was to "put difference between holy and unholy, and between clean and unclean." In the light of the Divine presence this priest and prophet beheld the great abominations which the house of Israel were committing, even in the several courts of the sanctuary (Eze. viii.); for both priests and people had polluted the house which the Lord had hallowed in Jerusalem (2 Chron. xxxvi. 14). Within that sanctuary the prophet again beheld

the living Cherubim, but those golden cherubim which overshadowed the mercy-seat, were no longer "cherubim of glory," for Ezekiel informs us "that the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house" (ix. 3), "and the house was filled with the cloud, and the court was full of the brightness of the Lord's glory." (x. 4). The prophet heard the dreadful sound of the Cherubim's wings, (x. 5.) and beheld the glory of the Lord depart from off the threshold of the house, and stand over the cherubim. "And the cherubim lifted up their wings and mounted from the earth in my sight" (x. 19); rising from the midst of the city, the glory lingered awhile upon the Mount of Olives, and finally disappeared (xi. 22—24).

This removal of the glory from the Temple and city signified the entire removal of the Divine presence from both. Neither were any longer shielded from destruction by the protecting arm of Jehovah. The Lord had lingered long, but Judah had not repented; the days of grace would therefore be succeeded by a day of wrath! This is also plainly shown by the word of the Lord,—“Smite; let not your eye spare, neither have ye pity; Slay utterly old and young, both maids and little children, and women; but come not near any man upon whom is the mark, and begin at my sanctuary,” (Eze. ix. 5, 6.) While on the one hand, 2 Chron. xxxvi. 17-19 and Jer. lii. show how thoroughly the conquering Chaldeans carried out the Divine commission to destroy both city and people of Jerusalem, another scripture (Jer. xxxix. 11-14,) testifies on the other hand of their careful protection of Jeremiah from violence. Though Israel had despised the word of the Lord, and misused His prophets, Nebuzar-Adan spake with becoming reverence of the former, and treated Jeremiah with very great kindness. (Jer. xl. 2-4). For the sins of her prophets, and the iniquities of her priests and people, Jerusalem became a desolation, and her sanctuary a heap of ruins.

* * * *

The conditional promises made to Solomon (2 Chron. vii. 19-22) were fulfilled in the destruction and desolation of the Temple. With regard to that sanctuary, the sole confidence of the faithful in Israel was now reposed in the unconditional promises which Jehovah made at the same time (vii. 14-16). Though that city and sanctuary were at the moment a ruinous heap, the prophet Daniel ceased not to esteem Jerusalem, "thy holy mountain," and he further entreated the Lord to "cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake." (Dan. ix. 16-17.) Though that "holy and beautiful house" was burnt up with fire, amid his tears, Jeremiah could, with the assurance of faith exclaim, "A glorious high throne from the beginning is the place of our sanctuary." And though at this moment the mosque of Omar stands where the Temple once stood, Moriah has not ceased to be the place of His earthly sanctuary. When the times of the Gentiles are fulfilled, in the Lord's own time, a Temple shall be builded upon that mountain, and the prophet who beheld the departure of the "Former Glory of the Temple," has foretold that the glory of the Lord shall return, but another prophet has said that the glory of the latter house shall exceed the glory of the former (Hag. ii. 9). In that day the city of Jerusalem shall be overshadowed with the glory of the Lord, Is. iv. 5, 6.

A. J.

Bible Notes.

Notes and Jottings.

A TRUTH FOR BELIEVERS.—

Rom. iii. 23.	Come short of the glory of God.	Past
Rom. v. 2.	Rejoicing in hope of the glory of God.	Present.
Rev. xxi. 11.	Having the glory of God.	Future.

THE SCRIPTURE DEFINITION OF CHARACTER.—

- A PERFECT man.—One who feared God and eschewed evil. (Job. i. 8.)
- A HAPPY man.—The man unto whom the Lord imputeth not iniquity. (Ps. xxxii. 1, 2.)
- GREAT He shall be great in the sight of the Lord. (Luke i. 15, 16.)
- GOOD A good man, full of faith and the Holy Ghost. (Acts xi. 24.)
- FAITHFUL.. He was a faithful man, and feared God. (Neh. vii. 2.)
- PRUDENT... A prudent man, who desired to hear the word of God. (Acts xiii. 7.)
- DEVOUT..... One that feared* God, gave much alms, and prayed to God continually. (Acts x. 2.)
- NOBLE Those who searched the Scriptures daily. (Acts xvii. 11.)
- RIGHTEOUS One who hates lying. (Prov. xiii. 5.)
- A MAN AFTER GOD'S OWN HEART. One who shall fulfil all his will. (Acts xiii. 22.)
- BEHOLD "JESUS, *a man approved of God,*" who came to do His will (Ps. xl. 8), and who could say, "I have glorified Thee on the earth, I have finished the work which Thou gavest me to do."
J. L.

THE LAW WAS TO BE—

- A SIGN on the Hand. (Deut. vi. 8.)
- A MEMORIAL between the eyes. (Exod. xiii. 9.)
- A TOKEN on the hand. (Exod. xiii. 9, 16.)
- FRONTLETS to the eyes. (Deut. xi. 18)

- Bind on thy fingers. Write on the heart. (Prov. vii. 3).
- Bind about the neck, and bind on the heart. (Prov. vi. 21; iii. 3.)
E. T.

THE WORK OF THE LORD SHOULD BE DONE—

- 1.—Heartily. Col. iii. 23.
- 2.—Diligently. Ezra vii. 23.
- 3.—Faithfully. 2 Chron. xxxiv. 12.
- 4.—Speedily. Ezra vii. 21.

E. T.

EXTRACTS.

A heart that is simple, and occupied with the Lord, escapes many things which trouble the peace of those who are not near Him.

The spring and source of all true devotedness is Divine love filling and operating in our hearts: as St. Paul says, "The love of Christ constraineth us."

The love of God is the source from which redemption flows. The perfect sacrifice of Christ is the channel through which it flows. Faith, wrought in the soul by the Holy Ghost, is the power of enjoyment; and everlasting life, known and experienced *now*, is the result.

Miscellaneous.

The Mystery of Life.

LET me say, with what force does the Spirit of God in Scripture teach us the mystery of life. With what an intense sense of it would He impress our souls, that we have lost it, but that Christ has it for us.

The flaming sword in the hand of the Cherubim keeping every way the way of the Tree of Life, was the expression of this, as soon as ever sin was committed and death brought in. That sight let Adam learn, and all of us through Adam, that the life which we have lost we never can regain.

The ordinance which forbade the eating of blood, set up as soon as ever the flesh of animals was given for food, and continued and repeated jealously in the law, was a witness of the same, a standing witness which spoke to the heart and conscience of man from the days of Noah to the times of the Gospel—and perhaps indeed to this present time. (Acts. xv.)

The Gospel teaches the same great truth abundantly. None are left with any power to question it—that man is dead, dead in trespasses and sins, and that he is without strength, and can never recover or revive himself.

In this intense, emphatic way does Scripture, from beginning to end, let man know that he has lost life, and lost it irrecoverably.

With equal intenseness is the other great mystery unfolded—that life is in Christ, the Son of God, and in Him for us.

Peter was given to know this, that life was in Jesus—that He was none less than the Son of the living God. And upon his confession, the Lord goes on at once to reveal the further truth, that that life, thus owned to be in Him, was a victorious life that should be used for the Church. (Matt. xvi.)

I stop not to give the beautiful proofs which the Lord's ministry affords us of this eternal life, this victorious life, this life of the "quickening Spirit" being in Jesus all through His time here, but we see it gloriously displayed after His death. The empty sepulchre as seen in John xx. 5-7, is the peculiar witness that a Conqueror had been in the regions of death. And He was then, as we know, seen of the chosen witnesses, for forty days after He had risen. But I want to meditate a little over the great fact, that this victorious life in Jesus the Son of God is for us. I turn to the first three chapters of the Epistle to the Hebrews.

There, He that was dead is alive again. His death is shown to have been for us. He did not die simply to exhibit in the house of the Strong One His victory, to show that He was

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the Stronger man, though in death He is declared to have been for us. It tells us, as Matthew xvi. 18 had pledged, that His victorious life the Son uses for the Church.

He died as the Purger of our sins. He, by the grace of God, tasted death for us. He, by death, met him who was keeping us through fear of him all our life-time in bondage. These are the interpretations of His death, which we find in the first two chapters.

At the opening of the third, we are commanded to consider Him who has been faithful—faithful after this manner—faithful to Him who appointed Him thus to undertake to gain life through death for us. We are to consider Him, for the establishing of our faith and for the comfort of our souls, acquainting ourselves with this great mystery, that the Son of the living God has been in conflict with death, and in the place of death, that He might bring back life to us who had lost it, and lost it irrecoverably.

And as we are exhorted to consider Him, so are we further exhorted to hold Him fast, and firm, and steadfast, as this same chapter proceeds.

And what is the warning? What must be the warning, after such teaching as this? “Take heed lest there be in any of you an evil heart of unbelief in departing from the living God.” How simple, and yet how needful, and yet how blessed! None less than “the living God” Himself has been made ours in Christ, and therefore it is easy to say, our all depends on holding to Him.

Eastern Manners and Customs.

“*The hand of the Lord was on Elijah, and he girded up his loins, and ran before Ahab to the entrance of Jezreel.*”—1 Kings xviii. 46.

THE long flowing robes still worn in the East render the “girding of the loins” necessary whenever an exercise of energy or of activity is required. Bishop Wordsworth says: “The mode of doing honour to Ahab by running before his chariot was in accordance with the customs of the East. It is performed by a class of persons called *shaters* in Persia, where it is regarded as a necessary part of royal state to have runners at their side when they are on horseback.” Dr. Thomson also writes: “I was reminded of this incident of Elijah at Jaffa, when Mohammed Ali came to that city to quell the rebellion of Palestine. The officers were constantly going and coming, preceded by runners, who always kept just ahead of the horses, no matter how furiously they were ridden: and in order to run with the greatest ease they girded their loins very tightly. . . Thus, no doubt, did Elijah. The distance from the base of Carmel across the plain to Jezreel is not less than twelve miles, and the race was probably accomplished in two hours, in the face of storm of wind and rain. It was necessary that the hand of the Lord should be upon the prophet, or he would not have been able to achieve it.”

“Follow Me.”

JOHN XXI.

IN John we see the confidence and simplicity of love. Though he makes little noise, he always follows Jesus. He incessantly expects Him, and thus he recognizes Him even before

"FOLLOW ME."

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Peter—the most zealous of disciples. It is only his intimate acquaintance with Jesus gives him this advantage. Love is calm, and finds its enjoyment in its object. John passes through few painful experiences like those of Peter. The perfect love of Jesus banishes all fear from His disciple; it slays also the activity of the flesh, and keeps his heart engaged with its object.

John is neither jealous of Peter, nor restless about his brother who is on his way to death. Peter on the contrary disquiets himself about John; who in the meantime is occupied about Jesus, and remains perfectly calm and at rest even while following his master, whom he is accustomed to follow, and gaze upon, and listen to; Jesus needs not to say to John, "Follow me."

Perfect, not Sinless.

Matthew v. 48; 1 John iii. 9.

THE first of these texts has no bearing whatever on the question of perfection in the flesh. It is the revelation of the name of our Father which is in heaven, and the character practically which suits the kingdom of heaven. The mere Jew was responsible to render testimony to the righteousness of Jehovah; the believer now is responsible to show forth the grace of "Our Father." Vengeance on the Canaanites was then a righteous thing; now "if, when ye do well and suffer for it, ye take it patiently, this is acceptable with God." The children are bound to sustain the family character, "that ye may be the children of your father which is in heaven, for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. . . Be ye therefore perfect, even as your Father which is in heaven is perfect."

Other Scriptures prove, if proof were needed, that sin still abides in the saint here below, however bound he is to disallow and mortify it. This text simply exhorts us to imitate our Father's grace, even to those who deserve His judgment.

The other Scripture (1 John iii. 9) regards the child of God in that point which distinguishes him from the world, in the possession of a life from God which is absolutely sinless. No intelligent Christian will therefore forget that the flesh is still in us, though we are no longer in the flesh, but in the Spirit.

My Brethren.

Matthew xxv. 40.

I THINK that it is clear and certain that those whom "the King" designates as His brethren here, are a distinct class from the sheep. It is not denied that all God's saints are, or may be viewed as "sheep." All that is now contended for is, that in this scene we have certain godly Gentiles blessed, and inheriting the kingdom prepared for them from the foundation of the world, but at the same time distinguished from others styled the King's brethren, who had previously put these sheep to the test, and been the occasion of showing their difference from the goats, or the unbelieving Gentiles, who had dishonoured the King in His messengers. I add that the scene is a millennial one; not the gathering of the saints risen or changed before the millennium; not the judgment of the dead after it, but a scene on earth of living nations dealt with according to their reception or rejection of the King's brethren just before this judgment (Matt. xxiv. 14).

The Bible Class.

Notes on Last Month's Subject.

XXIX.—THE JOY OF GOD'S PEOPLE.—*New Testament.*

AMONGST the causes or subjects of joy given in this, the final work of the Bible Students' Class, we get some that would only be accounted so by a Christian.

We are told to rejoice—

When reviled.

When persecuted.

When spoken against falsely.

When falling into various trials.

When brought low from a high station.

When partaking of Christ's sufferings.

Not only do we get these presented as subjects of joy; but, in the second division we get some as positively giving us occasion for rejoicing.

The apostles rejoiced when they suffered shame.

Paul rejoiced in suffering for the Colossians.

The Hebrews took joyfully the spoiling of their goods.

There must be some very definite reason why Christians rejoice in shame and suffering. The devotion of heart that can enable them to do so must be a very real power—the coming glory a very present hope.

Persecutions are common still, but are not of a character to bring their victims into world-wide notoriety of such form as was the case in the martyrdoms of old. They are of a constant and often petty nature, and are directed rather to break the spirit than to take away the life.

But those whose spirits are already broken may well endure them, for Christ's sake. It is true they are none the less real because they are not blazoned abroad, but Christ too is a very great reality in the recesses of a believer's heart; and the call now is "Having done all, to stand," and stand fast. Nay more: our subject teaches us that trials and troubles are not only not to be allowed to overwhelm us, but we are to overcome them, and to rejoice in them. Oh, what murmurers we are! and how little do we rejoice in what we called to suffer for Christ's sake.

The subject, then, teaches us that trial and suffering, when endured for Christ, are distinct occasions for joy.

But we have another occasion that frequently occurs. It is "in the Lord." At first sight it appears much easier than the other; and yet really to rejoice in the Lord requires to have the heart in real communion with Him, and the soul enjoying Himself: a condition in which many dear Christians are but seldom found.

Another thing that strikes us is the unselfish character of Paul's joy: in every case it really is for others. What an example for us!

Let us at least, then, gather up from our last subject these thoughts: that our joy is to be *unselfish*, that we are to rejoice *in the Lord* continually, and that we are to joy in *tribulation* also.

May God make us all more joyful believers, especially in these three ways, and the world will then take knowledge of us, that we have "been with Jesus."

Bible Queries.

New Queries, Nos. 444-460.

Q. 444. (1). In what manner did Hymenæus and Alexander blaspheme? (2). Can any one be guilty of blasphemy against the Holy Ghost? If so, are these the ones spoken of in 2 Tim. iii. 2? E. L.

A. (1) We do not know. (2) We should think so. Not specifically.

Q. 445. Explain 1 Tim. v. 24.

A. See B. S. for November: Q. 443, p. 372.

Q. 446. What is the "destruction and perdition" spoken of in 1 Tim. vi. 9? E. L.

A. Destruction both here and hereafter.

Q. 447. How is the expression "the chariot of Israel and the horsemen thereof" (2 Kings ii. 12) to be understood? M. P. L.

A. To signify that Elisha did actually see the manner of Elijah's rapture: hence his blessing.

Q. 448. What is the meaning of "blood" in Deut. xvii. 8? M. P. L.

A. As to which of two should die.

Q. 449. Are the angels or the stars meant by the "host of heaven"? (Neh. ix. 6). Z.

A. Probably the former, here; seeing "the heaven of heavens" is named.

Q. 450. How could Samson's taking a wife from the Philistines be "of the Lord"? Was he not directly uniting himself to God's enemies? Z.

A. When it says it was "of the Lord," it simply means that God overruled it for the deliverance of Israel; not that the marriage was sanctioned by Him.

Q. 451. Is there any allusion in scripture to the prophecy of Enoch, other than Jude 14? F. J.

A. No.

Q. 452. Does the "vocation" (Eph. iv. 1) refer to the closing verses of chap. ii., or to the verses that succeed in chap. iv.? H. F.

A. To the former.

Q. 453. Eph. v. 18.—Is literal wine meant here, or is the expression typical, as in other passages, of earthly joys? E. C.

A. Literal wine no doubt is included, though the passage may well be applied spiritually.

Q. 454. What is the principal teaching of Eph. ii.?—that Jew and Gentile are united together, or that all believers are united to Christ? E. C.

A. Rather the former.

Q. 455. We sometimes read of the death of Christ, and sometimes of the cross of Christ. Is there any distinction? E. C.

A. Yes. The former is used in connection with the atoning side of His work; the latter with its separating power.

Q. 456. What was the condition of Nicodemus before he came to the Lord? Was he a quickened soul or not? R. D.

A. We should think that conscience *had* begun to work by the Spirit in his soul.

Q. 457. Which is the principal object in discipline?—to restore the one who has sinned, or to clear the Lord's name? R. D.

R. D.

A. The second is the principal object; the first is secondary, though not to be lost sight of. Moreover, in point of time, the second necessarily has the precedence.

Q. 458. Explain 2 Tim. i. 16—18. Does not the passage seem to sanction prayer for those who are dead? S. L.

A. We know no proof that Onesiphorus was dead at the time.

Q. 459. (2 Tim. iv. 14). Do you think the apostle refers to some injury to himself personally, or to some hindrance thrown in his way as the servant of the Lord? S. L.

A. From Ver. 15 we should say most probably the latter.

Q. 460. (2 Tim. iv. 16). Does the apostle here refer to his first answer at Rome, and have we any scripture speaking more definitely of the occasion ?

A. Yes. See Philipians i.

Notes on Former Queries.

Q. 389.—(Luke xv. 25.) It has, I think, been overlooked that of Noah and his sons—Gen. ix. 1, 2, 3—“the Gentile world” constitute the elder son. “All that I have is thine” is clearly demonstrated in these verses; and although scattered at the tower of Babel, “the gifts and calling of God are without repentance.” God gave to Abraham and his seed a portion—the land of Canaan: in the fullest sense of the word they “wasted their substance in riotous living”; they will yet come back to the Father’s house, and He will receive them joyfully. A. E.

Expository and Practical.

Bible Conversations.

Communications received from E. M. B.—Yod.—Nemie.
C. H. P.—G. K. B.—Edo.—T. H.

ROMANS XV.

E. M. B.—The following main points are all touched on in this chapter.—

God of patience and consolation,	...	Verse 5
God of hope,	... ..	” 13
God of peace,	... ..	” 33
Example of Christ,	... ..	” 3
Ministry of Christ,	... ..	” 8
Gospel of Christ,	... ..	” 19

Power of the Holy Ghost,	...	...	Verse	13
Sanctified by the Holy Ghost	...	...	„	16
Love of the Holy Ghost,	...	...	„	30
The glory of God,	..	...	„	7
The truth of God,	...	...	„	8
The mercy of God,	...	...	„	9
The grace of God,	...	...	„	15
The will of God,	...	...	„	32
We are to help others,	...	...	„	1
„ Please others,	...	...	„	2
„ Receive others	...	...	„	7
„ Admonish others,	...	...	„	14
„ Minister to others,	...	...	„	27
„ Pray for others,	...	...	„	30
„ Be filled with joy and peace	...	...	„	13
„ „ Goodness	...	...	„	14
„ „ Knowledge,	...	...	„	14
„ „ Blessing,	...	...	„	29

T. H.—The apostle here, in the first verse, I think means those that are strong in faith should bear with the weak; we that profess to be the Saviour's followers must not please ourselves in all things.

G. K. B.—Verse 1. The apostle identifies himself with the strong, but maintains the claims of conscience in the weakest of the saints. He put them in direct responsibility to Christ as Lord, and in view of the judgment-seat.

C. H. P.—Verse 1. In what way could any Christian say: “We that are strong,” or “spiritual” (Gal. vi. 1.)?

Ed.—It must be read in connection with the previous chapter.

Yod.—How eminently practical Paul is in these latter chapters. He has been teaching them the wonderful and eternal basis on which their faith is founded, and now he wants the practical outcome. What a lesson for us! We hear of

great and marvellous truths from God's word ; we assent to them ; probably we praise God for the gift. But the great thing is to embody them in our daily lives, making them the motive powers of our every action. This is one of the great purposes for which they are revealed.

E. M. B.—Verses 2, 3. There is nothing taught or commanded of God which is not presented to the conscience in immediate connection with the person of Christ. We are called to learn Him, that the mind which was in Him may be also in us.

G. K. B.—Verse 2. Love is better than knowledge, seeking not its own things, but those of others.

Edo.—Verse 2. How often "let" occurs in the New Testament. Does it not imply hindering on our part? Christ will work in us, but we must "let" and not hinder His work.

G. K. B.—Ver. 3. Such was the perfection of devoted love in Christ. The zeal of His Father's house ate Him up, and as the image of the invisible God, He bore the brunt of all that touched God.

T. H.—All things that were written which the apostle refers in ver. 4, were for our learning, i.e. instruction, comfort or exhortation.

Edo.—Verse 5. What two lovely titles of Christ we have in our chapters this month. "God of patience," and xvi. 20, "God of peace." God has "all might unto all patience" to give us, let us ask and expect more. Col. i. 11.

G. K. B.—Verses 5, 6. If Christ Jesus engages the thoughts and mind of each, there will be the same mind. To have no other motive or object but Christ, this alone glorifies God.

Nemie.—Verse 5, God of patience and consolation ; verse 13, God of hope ; verse 33, God of peace. In Romans v. 1, we have peace of conscience through faith in Christ, verse 4, patience, then hope, and these in exercise produce peace of

mind and heart as in verse 5. They all spring from God, and rebound, as it were, towards Him. Thus He is God of patience, God of hope, God of peace.

Yod.—It is often forgotten that we can glorify God in everything. Now the Lord Jesus perfectly glorified His Father while upon earth, John xvii. And how did he do it? Not only on special occasion in displaying divine power, but a close study of the gospels will reveal glory at each step. So Paul here prays that after his example we may glorify the Father in our actions one towards another, that is to say in our every-day life and walk.

T. H.—Please explain verse 8, “Christ as a minister of the Circumcision.”

Ed.—It refers to our Lord’s Jewish position contrasted here with Paul’s ministry to the Gentiles.

G. K. B.—Verses 8—12. The Psalms, the law and the Prophets bore concurrent witness to that mercy towards Gentiles which the Jew found it so hard to allow. The first citation is general, the second joins them in gladness with Israel, the third asserts the universality of the nations praise, and the fourth speaks distinctly of Messiah’s ruling Gentiles, and of their hope founded on Him.

C. P. H.—Verse 12. Why is Christ sometimes called the “Root of Jesse,” and sometimes the “Root of David”?

Ed.—We do not know any particular reason.

T. H.—What beautiful inspiring words are contained in ver. 13: there is a depth of spiritual meaning which the believer alone can realize (Eph. i. 13, 14. Rom. viii. 34).—What a power the christian can be made to enjoy when in friendship with God.

C. H. P.—Verses 13, 24. How little we come up to what these verses speak of; we seem to rest satisfied with a condition so far short of God’s intentions for us. Should we not be a very bright testimony to those around if we were “filled with

all joy and peace in believing," "filled with all knowledge"? we often get the word "full" in Scripture, connected with what the Lord Jesus was, and what we ought to be; do we not?

"Jesus being full of the Holy Ghost, Luke iv. i.

Stephen was "filled with the Holy Ghost," Acts ii. 4.

Stephen was "full of faith and of the Holy Ghost," Acts vi. 5, and vii. 55: "full of faith and power" Acts vi. 8.

Barnabas was "full of the Holy Ghost and of faith," Acts xi. 24.

Believers are said to "rejoice with joy unspeakable and full of glory." 1 Peter i. 8.

Nemie.—How are we to understand the expression in verse 14, "full of goodness, filled with all knowledge"? Surely not in a literal and absolute sense?

Ed.—Of course it means only up to their measure.

Nemie.—Verse 16. What is meant by the "offering up of the Gentiles"? Is it the ascription of glory to God in verse 9. Praise and rejoicing, 10—12.

Ed.—See Num. viii. 11. It refers to their conversion and being brought to God.

G. K. B.—V. 18-21. The apostle's principle was to preach Christ where His name was unknown according to the word of Jehovah in Isaiah lii. 15.

T. H.—We find in verse 20, that the apostle was very zealous in preaching the Word. We learn that he was very anxious to go to places where the word had not been preached, *showing his great missionary spirit: what a beautiful example, how like the spirit of his Master.*

Edo.—Rom. xv. 20. Why would not Paul preach upon another man's foundation?

Ed.—See 2 Cor. x. 13—16.

C. H. P.—Verses 20, 21. Ought not these verses to lead the Lords' servants to work among the heathen more than they do?

T. H.—Please explain verse 21.

Ed.—It refers to the conversion of the Gentiles.

C. H. P.—Verse 24. Is it known when Paul went to Spain?

Ed.—No.

T. H.—The apostle here in 27th ver. speaks of the Gentiles who were made partakers of the Gospel that they should minister carnal things, i.e. worldly goods.

G. K. B.—The knowledge of Christ, whilst it fills the soul with happiness, knits us up with all that all His, and enhances in our eyes the value of their prayers, always effectual on the part of godly men of all ages.

T. H.—The apostle in ver. 30, admonishes to strive together and unite in earnest prayer—to be of one mind: he asks them to pray to God for him.

G. K. B.—“That I may be refreshed with you,” (not merely you by me).

ROMANS XVI.

C. H. P.—How beautifully this chapter shows what women can do for the Lord without going out of their proper places.

E. M. B.—The following things are said to be “of God” in this Epistle:—

The Gospel of God, i. 1 ; xv. 16.	The judgment of God i. 32; xi. 33
„ Son „ i. 4.	„ „ ii. 2, 3, 5.
„ Beloved „ i. 7.	„ goodness „ ii. 4 ; xi. 22,
„ will „ i. 10; xii. 2; xv. 32	„ praise „ ii. 29.
„ power „ i. 16.	„ oracles „ iii. 2.
„ glory „ i. 23; iii. 23; v. 2;	„ faith „ iii. 3.
xv. 7.	„ fear „ iii. 18.
„ righteousness i. 17 ; iii. 5,	„ forbearance iii. 25.
21, 22 ; x. 3.	„ promise „ iv. 20.
„ wrath of God i. 18.	„ love „ v. 5 ; viii. 39.
„ truth „ i. 25 ; iii. 7;	„ grace „ v. 15.
xv. 8.	„ gift „ vi. 23.
„ haters „ i. 30.	

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The law of God	vii. 22, 25.	The Gifts of God	xi. 29.
	viii. 7.	„ calling „	xi. 29.
„ Spirit „	viii. 9, 15 ;	„ wisdom „	xi. 33.
	xv. 19.	„ knowledge	xi. 33.
„ sons „	viii. 14, 19 ;	„ ways „	xi. 34.
„ children „	viii. 16, 21.	„ mind „	xi. 33.
	ix. 8, 26.	„ mercies „	xii. 1.
The heirs „	viii. 17	„ power „	xiii. 1.
„ elect „	viii. 33.	„ ordinance	xiii. 2.
„ purpose „	ix. 11.	minister of God	xiii. 4.
„ word „	x. 17.	kingdom „	xiv. 7.
„ answer „	xi. 4.	work „	xiv. 20.
„ severity „	xi. 22.	commandment	xvi. 26.

Does not this chapter afford an illustration of the doctrine of future reward and loss in the coming kingdom? Some were to be honoured especially, because of their more abundant labors and more diligent devotedness, others were noted by no mark of personal approbation, while saluted equally in the love of Christ, as it will doubtless be in the coming day. The delicate adjustment of praise which did not confound labouring in the Lord with labouring much in the Lord, and which while greeting all in love sets some conspicuously in the light, that all might see and approve with joy appears instructive on this point. It is interesting to notice how assiduously the apostle labours to turn the hearts of the several saints to each other. Nothing is more easily deranged than Christian fellowship. The moment the principle of esteeming others more highly than self is practically lost sight of, the main-spring of happy fellowship is gone.

Nemie.—Is this the same mystery referred to in xi. 25? The gathering in of Jews and Gentiles into one body in Christ Jesus as in Eph. iii. 3—9. Which are the “Scriptures of the prophets” by which it is to be “made known to all nations?”

Ed.—Yes. The Scriptures of the prophets are the Old Testament prophets.

T. H.—Verse 18. Cenchrea near Corinth, Phebe—servant—deaconess: the apostle does not forget his helpers in the Lord, he here mentions their names.

Edo.—Verses 3, 9. “Helpers,” something we can all be. In 1 Cor. xii. 28, the little word “helps” is such a comfort placed as it is among the higher offices, it is a niche the weakest child can fill. “For the Lord,” “for Christ,” occurs eleven times in this 16th chapter. Verse 12, Labouring in the Lord, glorious results must follow.

T. H.—Verse 4: he still pays high tribute of love to those who suffered for the cause of Jesus: the word “laid down” &c. as on the block, i.e. hazarded their lives probably in the affairs Acts xviii. 6. 12.

G. K. B.—The trade of tent maker, if pursued in Rome, would naturally furnish him with a large room where not a few might assemble, as for a considerable time after this Christians were in the habit of so meeting. Not Achaia but Asia (R. V.) The household of Stephanas were the firstfruits there, see 1 Cor. xvi. 16.

T. H.—Verse 6. Mary who laboured much is commended as well as many others, the apostle is giving a record of the names of those who did great service to the Church of God.

C. H. P.—Verse 13. Does this verse mean that Rufus' Mother was like a mother to the Apostle Paul?

T. H.—Verse 16 “Holy kiss” a common salutation on the cheek in the east, (Luke xxii. 47, 48) the primitive Christians practised in their assemblies. We may learn how Christians should love one another.

Yod.—Verse 25. From this verse we get a good idea of the use of the word “mystery,” in the New Testament. It is not used so much to mean (as we use it now) anything dark, hard to be understood, misty, shadowy, vague, &c., but rather that which has hitherto been kept secret. See 1 Cor. xv. 51, where Paul says “Behold I shew you a mystery.” He was about to

tell them something that had never been known, i.e., the resurrection and catching up at the coming of the Lord for His saints. But here Paul is speaking of the truths relating to the church which were specially revealed to him, see Eph. iii. 3, 4, 9; v. 32.

T. H.—Verse 17 there is a caution with regard to divisions, offences and scandals, the apostle says they are to be avoided.

T. H.—Explain verse 19. “For now obedience is come abroad unto all men,” etc.

T. H.—Verse 20, the apostle here gives a lovely assurance that God will defeat the purposes of Satan : soon the reward of immortality will be given to the faithful. “Let no man take your crown.”

Summer and Winter.

“COMMUNE with your own heart upon your bed and be still.” (Ps. iv. 4.) What a blessed word! We lose considerably, both in reading and hearing, from not conferring with our own hearts upon the truth we may have received, or at the time felt to be applicable to us.

The ant is set before us as an example of one who prepares for the winter. Now we find that God provides us with provisions for some dreary time that is coming ; but instead of being like the ant, when the winter comes, want comes on us like an armed man (Prov. vi. 11) ; it is not only winter, but we have no food, and all because we only enjoyed ourselves (which sleep expresses) during the summer. Nothing reveals this to us, if we at all judge ourselves, so much as the great difference between us in summer and in winter ; in the former we seem to enjoy everything, we could almost imitate the lark ; but when winter, the frost and pitiless blast supervene, all the supposed spiritual joy of the summer's day is gone, and we can talk and think only of the inclemency of

the air which surrounds us. This painful discrepancy or exposure of our want would not occur if we really had stored provisions, suited for the exigence to which we are exposed. The apostle could say that he had learned in whatsoever state he was therewith to be content; he knew how to be abased and how to abound; he could do all things through Christ who strengthened him. (See Phil. iv. 11—13.) I believe the soul ought to say, when it takes in any truth, "Some day I shall want it, now let me see how it fits me, and whether I have it from God; in a word, that I have made it as much my own as the money in my purse—as the strength by which I can do anything, or any other acquisition of which I have real possession." Better a soul should feel how unprovided he is for winter, than that he should lie down and try to slumber over it. It is very hopeful when a soul feels how it has neglected to provide for the day of trial; that if ever a summer again occurs he will not, through God's grace, fail to make use of it.

Receiving truth without pondering or self-judgment, only leaves the soul, in the end, more barren; simply for this reason, that you weaken your appreciation of anything if you find that it only charmed you, but had no place of abiding use or benefit to you.

How happy one might be, pondering alone the thoughts and ways of our Lord. Stormy days will come; but if we are diligent now we shall only prove, in those dreary times, the truth and excellence of His counsels. A clean animal must ruminat; feeding well will not do, the other must follow.

Our Service.

"No service by itself is small
Or great, though earth it fill;
But that is small that seeks its own,
And great—that seeks God's will."

DEAR Reader, have we brought our life service whatever it be to this test? I take it for granted we are all engaged in *some* service for our beloved Lord. But is He our object in it? Is it to

us as it wasts Him, our great delight to seek to do God's will? Oh! how happy that service when the servant can truly say "It was begun, and is carried on in much prayer, and my only desire in it is to do God's will." Happier still if he can add, "And I fully believe it is the work he would have me to do, and that He Himself has given me."

What can a servant wish for more than to do the will of a Master whose loving-kindness is to him better than life. And oh! dear reader, if Christ is not this to us, what is He? Yes, let us ask ourselves steadily the question, What is Christ to me? Is He or is He not the dearest object of my heart? If He is not our service must be more or less out of gear. If He be, and I have learnt to love Him more than that much loved idol, Self, then to do His will is my sweetest task on earth, as it will be my joyful occupation in heaven. We have need from time to time thus to challenge ourselves. Of course if living as we should be, in daily communion with Christ, the answer that He is first rises as soon as the question is asked. But if our communion is intermittant and our love cold it may be some time before we can look up and say, Yes, thank God though my heart is often cold, yet Christ is first. Oh! may Christ be more and more to each of us.

To all Bible Students,

And especially the Readers of these Pages.

WE take the present opportunity of thanking the Members of the Bible Students' Class for their patient continuance in their monthly task of searching God's word, the results of which have been of such interest and profit to our whole circle of readers.

There can be no manner of doubt on the minds of any who study the current of present thought that all authority is being

gradually but surely rejected by the masses, and that the few who recognize the voice of God speaking through His word are standing out more and more distinctly from the rest. Some Christians think they will escape the difficulty of taking sides, by accepting all they consider vital, the Gospels as well as the Epistles, and maintaining at any rate a reserved attitude towards the Old Testament scriptures.

To do this is to give up the whole point, nay it is more, it is to impugn the veracity of Christ Himself. For in a remarkable manner which we have already pointed out in these pages He has as it were gone out of His way, to set the stamp of His authority upon the Old Testament Scriptures, and more especially upon many parts which are disputed. To suppose that our Lord was imposed on by mere Jewish tradition, or to think that, knowing the falsehood of the narrative, He yet treated it as true, is alike impossible.

It is vain therefore to attempt to believe in half a Bible. It must be all or none. Every part is so interwoven with the other, and the whole is so harmonious that to reject any part would be like cutting a segment out of a perfect circle.

On the other hand let us not be afraid to confess that there is much we may not understand. The first point is to get a good hold and a clear understanding of, and a warm love towards HIM of whom all Scripture is full. And then with the guidance of His Spirit reverently to study the word.

Those who accept the word of God as the sole authority on Divine things, cannot surely have much to separate them, and in these evil days it is well for such to draw as closely as possible together so as to present a solid front to the ever advancing foe. May God enable many a reader of these pages to become a valiant soldier for the truth, laying on the whole armour of God and being able, having done all "to stand."