

PRESENT TESTIMONY.

A NEW SERIES.

VOL. II.

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CORRIGENDA.

Page 31, 7th line from top, *for* "see" *read* "set."

„ 70, 6th „ „ *for* "heatheh" *read* "heathen."

„ 115, 11th „ „ *for* "O Jehovah" *read* "O Elohim."

POSTSCRIPT.

JUST as the printing was commenced, I was asked by a friend to review a book "On the use of Jehovah and Elohim in the Pentateuch," etc. It is one of the many pitiful expressions of the ignorant stupidity of German neology, now so plentiful. My present article is the best answer I could have given, containing, as it does, the explanation of the real meaning of the two names, Elohim and Jehovah, and their connections with different displays of divine glory; and, at the same time, putting into the hands of those that fear God the means of examining for themselves the use of these two terms in the Book of the Psalms, and so of judging of the folly which hides itself under the display of knowledge about ELOHISTIC and JEHOVISTIC Scriptures.

The effect of restoring the original names and titles sometimes is to make a failure in the translation apparent; *e.g.*, Book III., No. 17, ver. 8, "O Jehovah Elohim of hosts, who is a strong Jah like unto thee?" "A strong Jah," I trow, would never have dropped from a Hebrew's pen.

In conclusion, until the difference of the titles—"Son of God" and "Son of Man"—is learnt, and that too of the heavenly glory from the earthly glory of the Lord is seen, the Psalms never will be understood.

The Incarnation, Life, Service, rejection by man, crucifixion, death, burial and resurrection of the blessed Jesus, all took place in time and on earth. But they were the expressions of counsels long before the earth existed, and not for earth only and a people on it, but for heaven also, and God who is there. And if the land is to be married to Jehovah, so likewise is the Church to be the Bride, the Lamb's wife. Israel and the earthly saints will be subjects to the King in righteousness upon the earth; the Church and the heavenly saints are members of that body of which He is the glorified head; they to have all blessings in time on the earth, under Him, we to have all spiritual blessings in heavenly places in Him.

G. V. W.

N^o. II.

THE WOMEN OF THE GENEALOGY.

MATT. I. 1—6.

THE introduction of four women's names, and of four only, into the genealogy of our Lord as given by Matthew, has furnished material for enquiry to many students of the inspired word. That there was a special purpose in it no one who had any right claim to be such could ever doubt. Moreover, a slight glance only at the names so chosen to a place in connection with the human descent of the Lord of Glory would show something of the significance of their being found there. They are precisely such names as a chronicler left to mere human wisdom in the matter, and especially a Jew, however right thinking, would have kept out of sight; and especially so as there was no apparent necessity for bringing them forward. They were not needed at all as establishing the connection of our Lord with David or with Abraham. No other names of women are thus introduced—neither Sarah, Rebekah, Leah, nor any other; while yet there was perhaps not another who might not seem to have better title to be remembered. These women were of all others, though in different ways, just the blots apparently upon the genealogy. And then, so far from any attempt at concealment of what was discreditable in connection with them, circumstances which needed not (one might have thought) to be referred to are brought in, as if to draw our attention to what otherwise might have been less noticed. Thus Zara's twin-birth with Pharez, though himself not in the line of the genealogy, is mentioned as if to recall the circumstances of that sin which brought them into being; while Bathsheba, instead of being mentioned by name, is associated as it were with all the horror of the crimes which her name alone one would think sufficient

to bring to mind — “her that had been the wife of Urias.”

But there is something very beautiful as well as characteristic in this fearlessness of one who, here as in other places—in a mere record of names, as it might seem, as well as on the most solemn passages of our Lord’s Life—spake as he was moved by the Holy Ghost. If there be a blot upon the life of one of His people, the God of truth will never hesitate to bring it out, though it might seem to be the furnishing an occasion to those who seek occasion against the truth; and if there be a dark spot that presumptuous man would dare to lay a finger on, on but one of the links (each divinely constituted) of the chain of ancestry of the man, Christ Jesus, the Spirit of God puts *His* finger upon it first, to invite our attention to it as something worthy of being noted, and calculated only in the mind of faith to beget reverential thoughts and lowly admiration of a wisdom that never fails, and that is most itself when it confounds all other.

Now to a faith that (as is characteristic of it) “believes on him that justifieth the ungodly,” the introduction of the names of Tamar and of Bathsheba into the inspired record of the Lord’s human ancestry, is pregnant with suggestions fitted to awaken the liveliest emotion. Each of these women of dishonoured names and shameful memories had title then in a peculiar way to appropriate those words which recorded Israel’s most real boast: “Unto us a child is born, unto us a son is given.” The human feeling—for there is that in it whatever there may be more—which has given an “immaculate conception” to the mother of our Lord, would have at least provided for the unblemished character of the line of His natural descent; and that feeling would have said, Let Him have connection with the purest and noblest only that can be found; and thus it is that human thought has been shewn folly in the wisdom of One who, from the beginning, took the “seed of the *woman*”—first as she had been in the transgression—to bruise the serpent’s head, and heal those that are oppressed of the devil. Fixed, in Divine wisdom, in that part of our Saviour’s

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genealogy which no Jew could dispute—for none could dispute that the Christ was to come of David—these names (all perhaps Gentile, and some undoubtedly so) stood there to vindicate the Gentiles' part in the "child born." And just so on the face of pretension to human righteousness they stood to vindicate the claim of *sinners* to Him, whose "body was prepared Him," that He might die for sinners.

Thus far, then, the meaning of these names in the connection in which we find them is plain enough, and their place in the genealogy not only needs no vindication, but is another note of harmony in that song of praise, which His word, as well as all other of His works, is perpetually singing,—seed to sow music in the hearts of the sorrowful, in the assurance of how the sighing of the prisoners has come up before the Lord.

But what if we are able to go further, and to show that not only is this so, but that each of the four names here given furnishes its own peculiar feature to what taken as a whole is really a full and blessed declaration of the story of grace and of salvation—each in its order adding what the former had left out, till the whole is told? Would it not be worthy of God to speak so,—to make not only types and parables, but the very names of a genealogy repeat a story He is never weary of telling, however slow man may be to hear?

Let us take up, then, the history of these four names so far as it connects them with this inspired genealogy, and try to read the lesson which is given us by their connection with it.

The history of Tamar you will find in Genesis xxxviii. It is one of those dark chapters of human depravity which the word lays open with its accustomed plainness and outspokenness. Infidels would speak of it as a blot upon the book that contains it, and few perhaps care to read it, least of all aloud. And yet it is a story that will one day again find utterance before the most magnificent assembly that the earth or the heavens ever saw or shall see. And how many such-like stories shall come out then—mine, reader, and your's, not perhaps, after all, so far removed from Tamar's—and the pure eternal day

will not withdraw its beams, and the night not cover it up with its darkness.

What must be told then, may well bear to be told now. The light that shines upon evil deeds is all unde-filed by them. If Tamar's history were a mere thing of the past and had no voice for succeeding generations, no doubt it had been vain to bring it up; but now let us rather thank Him for doing it, who has given us a page of human history so dark that we have to shudder, so filthy that we have to blush at it. Reader, I ask again, is there no page of *your* life, that, if it were written by the faithful hand of God, you would have to blush at in like manner?

Now, in all this history of Tamar's, the thing that strikes me in this connection is, that there is no redeem-ing feature about it. If I take the record attached to the other names which have place with her's in this genealogy, I may find perhaps in each case something that a little breaks the darkness. But I find nothing similar recorded about Tamar. She comes before me in this picture as a sinner and nothing else. The wife successively of two men, each cut off for his wickedness by divine judgment, she dares yet in her own person, by crime equal to their's, provoke divine judgment. But the wonder above all this is, that it is this very sin that brings her name into the Lord's genealogy—for this sin it was that made her the mother of Pharez, one of the direct line of Christ's ancestry!

Is there no voice in this? And is it the voice of the God of judgment, or is it the voice of the God of grace, the God and Father, indeed, of our Lord Jesus Christ? True, if I look alone at the Old Testament record, it may call up before me, as it has called up, the time of account and manifestation; but the moment I turn to the New Testament and find Tamar first of women's names in the genealogy of the Lord—Tamar, *brought in by her sin into that connection*—I find what fixes my mind upon a scene, of judgment, indeed, and that of the most solemn sort, but where the Holy One of God stands for the unholy, where Barabbas' cross—place of the chief of sinners—bears the burden of One, who alone

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bare all our burdens, and "with whose stripes we are healed."

O blessed lesson, and worthy of God to give! Tamar's sin her connection with the Lord of life and glory! and O look, beloved, was not our sin our connection? Did not He die for sinners? Was it not when we confessed our sins, and with our mouths stopped took our places before God, ungodly and without strength, that we found out the wondrous fact that for the ungodly and without strength Christ had died! and that *because* we were sinners, and Christ had died for such, He was "faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

Thus Tamar's name, first in this genealogy, is first too in the simple gospel truth that it reveals; and the fact that Tamar is a sinner, of whom I can read nothing but her sin, and whose sin gives her connection in a peculiar way with the Christ who came for sinners, is light and joy and gladness in my soul.

But we must turn to Rahab.

And here again we are not in very creditable company. Rahab is a Canaanite, one of a cursed race, and Rahab is a harlot, sinner among sinners. We seem destined to move in this track. The one thing recorded to her advantage is her faith. That it had fruit too, none can question. She is one whom the apostle James takes up, to ask us, "Was not Rahab, the harlot, justified by works, when she had received the messengers, and sent them out another way?" But even here, you will observe, the thing he appeals to is not what would, in men's eyes, make a saint of her. There was no brilliance of devotedness, no wonderful self-sacrifice, no great *goodness* as one might say. Even in the very thing in which she shows her faith she tells a lie, as if to divorce faith and sincerity, and to give us expressly the picture of a faith that so "worketh *not*" as to leave the soul still without hope but as a sinner, unable to be justified save before a God who "justifieth the ungodly."

And who can doubt that it was Rahab's faith brought her into the genealogy, as sin had brought Tamar? Without faith, she had died with those shut up in

Jericho, a cursed woman of a cursed race. Faith removed that curse from her; faith brought her in among the people of God, if it did not attract to her the heart of Salmon, so as in the most direct way to account for those words being in the genealogy, "Salmon begat Booz of Rachab."

Thus the second of these women's names teaches us a lesson as sweet and as needful as the former. "To him that worketh not but believeth" is what we instinctively think of when we think of Rahab. Faith that, while it has that which demonstrates its reality, leaves one still to be justified as ungodly, nay believes on One who only does so justify. Faith which looks not at itself, therefore, and pleads not its own performances, but brings the soul to accept the place of ungodliness only, because for the ungodly only there is justification.

This is very sweet and very wonderful. It is wonderful to find how in the mere introduction of a name into a catalogue, the God of grace can speak out the thoughts of His own heart. And it is very sweet to see how constantly before Him is the thought of our need and of His mercy, and how He would by the very wonder, as it were, surprise men's slow, cold hearts into the belief of it.

And now we have got to Ruth : "Booz begat Obed of Ruth."

But what shall we say of Ruth ? Here at first sight our text might seem to fail us, and we might seem to have parted company with sinners. Why, you might say, the Spirit of God Himself takes a book by itself to tell us about Ruth. And true, indeed, though it be that she was a Gentile, as Rahab and as Tamar, you might repeat of her what the Lord Himself says of another Gentile : "I have not found so great faith, no, not in Israel." With no sword of judgment hanging over her head as over Rahab's, with no tie to connect her with Israel but the memory of a dead husband who had himself abandoned it, with the memory of famine in that land which had forced her husband out, and with the company only of an aged woman, with whom bitter providences, as she deems them, have changed the name of

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Naomi into Mara—Ruth comes into the land and to the God of Israel, in whose fields she is content to be a gleaner. No, do not think, reader, that I would disparage the worth or blot the fair fame of Ruth the Moabite. That she was a Gentile only adds to it the more honour, in that among the godless grew her godliness, and that she was faithful where Israel's own children had set her the example of unfaithfulness.

But is there nothing in this very fact that in company with the names of sinners among sinners, we find one who shines, as it were, saint among saints? What does it mean, this putting down of Ruth in company with such names as Tamar, Rahab, Bathsheba? Is it not a truth of the same kind as when the word tells us of one who "gave much alms" and "prayed to God alway," that he was to send to Joppa for a man who should tell him words whereby he should be saved. Or as when Zaccheus, standing forth and saying to the Lord, "Behold, Lord, the half of my goods I give to the poor," meets the significant and gentle word—you can scarcely call it reproof: "This day is SALVATION come to this house, for as much as he also is a son of Abraham; for the Son of Man is come to seek and to *save* that which was LOST."

So that without the smallest word of detraction from Ruth's goodness, but rather allowing in its very fullest all that can be claimed for it, we may fairly draw a lesson from the company in which we find her name, which is itself full of instruction and of beauty; and Tamar, Rahab, Ruth, side by side in the genealogy, give us but the announcement of Isaiah's vision, which the Baptist's mission went to fulfil: "Every valley shall be filled, and every mountain and hill shall be brought low, and all flesh shall see the salvation of God." Yes, God's salvation, as much needed and in the same way, by one as another; as much of grace to one as to another, to Ruth the Moabite, as to Rahab, or to Tamar.

But we have not yet got at that which gives fullest significance to this name in the genealogy. Against this Ruth, with all her loveliness and with all her goodness, there was lying a ban which did not lie in the same way against the others. She was a Moabite, and against

these there had been levelled an express statute of the law. "An Ammonite or a Moabite shall not enter into the congregation of the Lord, even unto their tenth generation they shall not enter into the congregation of the Lord *for ever*" (Deut. xxiii. 3). Thus Ruth lay under the interdict of the law. It is striking that it was to this devoted, to this lovely woman that the law applied; not to Rahab nor even to Tamar, God having thus proclaimed in an unmistakable way the law's character; not bringing it in to condemn, where men's minds would have gone with it, the sinner and the harlot, but introducing it as that which would have excluded the piety of a Ruth. Emphatically was it thus taught that it was man as *man* that was shut out from God; not in his sins merely but in his righteousness, and that if we stand on *that* ground all "our *righteousnesses* are as filthy rags."

But the law does not keep Ruth out. Moabite as she is she does enter into the congregation of the Lord. The law is set aside in her behalf, and instead of her descendants being excluded to the tenth generation, her child of the third generation sits upon Israel's throne, and hears the promise which confirms that throne to his heirs for succeeding generations.

Thus another principle comes out in bright relief. If God takes up the sinner and the harlot on the principle of faith, *law is set aside* by the very fact. "The law is *not* of faith." "The righteousness of God *without the law* is manifested," "even the righteousness of God by faith of Jesus Christ unto all, and upon all them that believe." This is what Ruth is witness to. The Moabite comes into the congregation of the Lord, spite of the law expressly levelled against her to keep her out; and in all this we find but another utterance of this self-same story of grace which, in so many languages our God so joys to tell.

One name alone remains; one truth has yet to be uttered. God takes up sinners then by faith, and law is set aside. "Faith is reckoned for righteousness." Not as if faith *were* righteousness, or its equivalent—that would be quite another thing; but God who had been looking (to speak humanly) for righteousness by law,

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had ceased to do so. The law had returned Him answer, "there is *none* righteous; no, not one." Thenceforth the principle was changed. "Faith" was "reckoned for righteousness:" faith that did not pretend to righteousness at all, for it was in one who "justified the *ungodly*."

But if God receives sinners, to what does he receive them? Is it a complete salvation they obtain, or are there conditions still to be met before the final goal is reached and there is complete security? On what in short does the *ultimate* salvation of the believer rest? This is a question which evidently needs answering before the soul can be completely satisfied and at peace. It is one thing to be now in the favour of God, and it is another thing to know that I can never lose it. And the more I look at myself, if it depend upon myself, the more I must be in dread of losing it.

Moreover, there are those who will allow of a free *present* salvation, who will not allow of one that gives security absolutely for the future. With them the *sinner* may be saved without works; but the *saint* may not. The legalism shut out at one entrance gains admittance at another, and the result in either case is the same. Self-sufficiency is built up; self-distrust taught to despair; the work of Christ is practically displaced from its office of satisfying the soul, and the grace of God effectually denied.

The Scripture speaks as decisively on this point as on any other. On justification by the blood of Christ it builds the most confident assurance as to the future. It tells us that inasmuch as "when we were yet sinners Christ died for us, **MUCH MORE** then, *being now justified by His blood*, we **SHALL BE SAVED** from wrath through Him. For, if when we were enemies, we were reconciled to God by the death of His Son, *much more* being reconciled, we shall be saved by His life" (Rom. v. 8—10).

And when I turn to this last name of the four, and find "her that had been the wife of Urias" taking her place with Tamar, Rahab, and Ruth in the genealogy of the Lord, it seems as if the text just quoted were repeated in my ears. For the moment I think of Bathsheba, a greater name than hers, linked strangely with hers in

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the crime which it recalls, comes in to efface her almost from my mind. David it is I think of—David, child of God, Israel's sweet psalmist! in whose breathings the souls of saints in every age have poured out their aspirations after "the living God;"—David fallen, and fallen so low that we cannot marvel if his name be side by side with Tamar's. David, man after God's heart! Oh, how many of the Lord's enemies hast thou made to blaspheme! how many of the Lord's people hast thou made to mourn for thee! Was that thy witness to what God's heart approved? Was that thy soul's panting after Him? What! murder a man in the midst of faithful service to thee zealously rendered, that thou mightest hide thine own adultery? Was that the man who, when flying from the face of his enemy, and when Providence had put that enemy within his power, cut off but his skirt, and his heart smote him for it? Ah, sadder than thy heart could be for Saul, we take up thine own lament over thee: "How are the mighty fallen, and the weapons of war perished."

And surely, O Lord our God, in Thy presence shall no flesh glory! If David could not, could we? Alas, if I know myself, what can I do but put my mouth in the dust, and be dumb for ever before the Lord! "All flesh is as grass, and all the glory of man as the flower of grass." And "let him that thinketh he standeth take heed lest he fall." The voice that comes to me from David's sin is infinitely more than David's condemnation. It is my own. Can I pretend to be better? Can I take my hand from his blood-stained one? Ah, no! I accept with him my own condemnation; and not as a sinner merely, but as a saint. From first to last, from beginning to end, the voice of David's fall brings to me the assurance that the justification of the ungodly must be my justification still. It is like that voice of God, strange, men may call it, and contradictory in its utterance, which, having pronounced man's sentence before the flood, and destroyed every thing living because "every imagination of the thought of man's heart was only evil continually," after the flood declares: "I will not again curse the ground for man's sake; *for the imagination of man's heart is evil*

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from his youth ; neither will I again smite any more everything living as I have done."

Blessed be His name, who will not trust His salvation to my hand. My "life" depends but upon the life of Him who has taken His place in heaven, after He had by Himself purged my sins; as much "*for me*" there in the glory as "*for me*" upon the cross. *He* is the accepted One; I but "*in Him*." "Because He lives, I shall live also."

If David could have taken his salvation out of God's hand, he surely would have done it in the case before us. That he could not I read in this woman's name, partner in his sin, recorded in the genealogy. Once again, as in Tamar's case before, I find sin connecting with the Saviour of sinners. It was not that God did not mark, and in a special way, His abhorrence of the evil. It was only *grace*, really, to do that. "Whatsoever a man soweth that shall he also reap," and no wonder, therefore, if adultery and murder sprung up again and again in David's path. No marvel that the sword never departs from his house, and that his wives are dishonoured in the face of the sun. But in the midst of all this growth of thorn and thistle, sure fruit and consequence of sin, one floweret springs up from this cursed ground, type and witness of the grace that, where sin has abounded, over-abounds. From this David and this Bathsheba, whom sin has united together, a child springs whose name stands next in the line of the ancestry of the Lord; and who receives, as if to confirm this, a special name "*Jedidiah*," "*beloved of the Lord*."

And is it an imagination or is it more, that there is something in the name—the other name of this child born—which harmonises with all this? I will not say, but if Solomon, "*peaceful*," be a strange name in so near connection with so sad a history, it is not an unsuited one to follow in this genealogical list—not an unsuited one to be in company with Tamar, Rahab, Ruth, or Bathsheba. And it is a blessed one to end with the history of four names, which when God utters them can be made to speak of what He must love well to utter, or He would scarcely take such strange occasion to remind us of it.

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And if to any there seem after all in this, something that seems too much like a mere wonder to be God's utterance, I would beseech such an one to remember how once a burning bush was made just such a wonder to attract a passer by, and how when he turned aside to see, a voice out of that bush proclaimed that God was really there. Even so may it not be strange that He should attract now by a kind of wonder, to listen to a story which He loves to tell, and for those who turn aside to see, may the same voice, now as then, be heard.

F. W. G.

Nº. III.

THE SUFFICIENCY OF THE WRITTEN WORD
AND THE USE OF IT.

2 PETER III.

GOD never leaves His people without light sufficient for their way. To the patriarchs he appeared from time to time, to direct them in their pilgrim journeys: in visions too and by dreams He communicated to them His will. He appears to Isaac to forbid his contemplated descent into Egypt. He spake in visions of the night unto Jacob, to encourage him to sojourn in it. Under the law, by dreams or visions, by Urim and Thummim, or by prophets, the people of Israel received divine guidance for the circumstances in which they were placed. The law pointed out what they ought to do; but when declension came in, prophets were raised up, to recall the people to their allegiance, to direct them at the time, and to tell them of the future. The written Word of God, as they received it, was liable at any time to be supplemented by fresh revelations communicated to a prophet, who might be of humble origin, as Amos, one of the herdmen of Tekoa; or a member of the family of Aaron, as Jeremiah, or Ezekiel. Such a condition of things, whilst serving to impress them with a sense of the Lord's constant care for their well-being, must have tended to keep them looking around to discover who in their

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midst might be next used to reveal still further His mind. The written Word was then manifestly an incomplete revelation of God's will, though, as far as it went, the people had to give heed to it, and obey it. It had an authority which none other could have, for it was God's word; yet they might lawfully look for fresh additions to be made.

With us the case is different. With the departure of the Apostles from earth all additions to the word of God ceased. All that God would have unfolded before the Lord comes for His Church has been for nearly eighteen centuries in the hands of His saints. "He who is the truth has been manifested, and has revealed the Father" (John xiv. 6). The Spirit of truth, who is the truth, is here to guide us into all the truth (John xvi. 13; 1 John v. 6); so a complete revelation it is that we possess. The word of God has been fulfilled, and none have authority to add to it; hence the marked difference between the closing injunctions of Moses and Malachi to Israel, and the last directions of the Apostles to us. Moses, in the land of Moab, near Jordan, spoke of secret things then hidden in the bosom of God, and directed the people to await the coming of the prophet like unto himself, to whom they were to hearken in all that he should say unto them. Malachi, the last prophet of the Old Testament, closes with an announcement of the coming of Elijah, the prophet, before the great and terrible day of the Lord shall come, thus intimating that fresh communications might be made from God to Israel. Paul, on the other hand, at the close of his life, bids Timothy hold fast the form of sound words which he had heard of him, advises as the corrective for the errors which were and should be prevalent, the preaching the Word, and provides for the transmission of the truth, already communicated, to those who should come after. Jude exhorts believers to contend earnestly for the faith once delivered to the saints, in view of the approaching apostasy; reminds them of the words before spoken by the Apostles as to the persons who should be found in the assemblies of the saints; and brings forward a prophecy of Enoch, not before recorded in the Word, with respect to the

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judgment that would fall on these men. The prophecy delivered before the flood, and the teaching of the Apostles already known, were sufficient to warn the faithful as to these men and their end. John, writing to the babes in Christ, urges them to let that abide in them which they have heard from the beginning: if that abides in them they shall abide in the Son and in the Father. James, whilst adding to our knowledge of Elijah, hints not at any further revelations to be afterwards vouchsafed. And Peter says he writes "to stir up your pure minds by way of remembrance, that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandments of us the Apostles (*or, of your Apostles*) of the Lord and Saviour." They all turn the thoughts of their converts to what has been revealed as sufficient for guidance, and all that is requisite for communion with the Father and the Son in the end, and to the end of the days.

The possession, then, of the full unfolding of God's mind from the first century of the dispensation is a feature peculiar to Christianity. Those by whom God's truth began first to be fully declared were those by whom the revelation was completed. As they passed away revelations ceased to be vouchsafed, though providential guidance, as often as needed, the child of God may reckon on receiving. A reason for this will readily suggest itself. The proper position of the Church on earth is that of expectancy—not of a fresh prophet to arise, but of the Lord Jesus to come at any moment into the air. Though the nearness or remoteness of that hour is known only to God, it is plain such a hope could never be really embraced as imminent, if we might lawfully look for fresh messengers to be sent to reveal still more of His will. Yet the Apostles do speak of the closing days of Christendom. The future was before them, and formed the subject of most earnest and inspired exhortations, not to bid saints wait for one who would be sent to communicate wisdom and Divine guidance in times of declension, but to insist on the sufficiency of the truth then communicated to meet the errors that would be rife. After the present parenthetic period of time has

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passed away—after the Lord's descent into the air for His Church—God will again deal directly with the Jews, the Gentiles, and the earth, and fresh revelations will be made by the instruments of His choice (Joel ii. 28; Rev. xi. 3). Till then the written Word is the perfect directory and repository for His people. From it we learn how to live, to walk, and to fight: in it we find all the truth God is pleased to lead us into whilst on earth.

Is this word sufficient for our wants? Can we rest on it as supplying all the guidance we require? Does it so anticipate the times in which we live as to equip us to cope with the errors of the day? Some who have turned to other sources for help would answer in the negative. If we give heed to Peter we shall answer in the affirmative, and learn from the use of it, in his second Epistle, what a richly stored armoury the Bible is; for, as inspired by the Holy Ghost, in anticipation of his decease, cognisant of the errors that would be rife before the Lord's return, he not only commends the Word of God to the saints as their guide, but shows them how to make use of it.

There is a future for God's saints as well as for the ungodly: there will be a melting of the elements by heat. He keeps these things before them. For the saints the future he speaks of is the kingdom; for the ungodly there remains judgment and perdition; whilst dissolution will be the end of the material creation. All these events are intimately connected with the Lord's return to earth. Now the scoffers of the last days will openly deny the coming of the Lord. Peter, looking forward by the spirit of prophecy, admonishes his readers of that which will surely come to pass, and arms them for the teaching that will be prevalent by directing them to that Word of which these scoffers are wilfully ignorant. "Where is the promise of his coming?" they will ask. In speaking thus, they turn from God's Word to His works, and draw conclusions from what they observe in opposition to what they read. "Where is the promise of his coming?" Then there is a promise. The Word in which it is preserved is acknowledged as existing, but

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credence to what God has said is refused. "For since the fathers fell asleep all things continue as they were from the beginning of the creation." Creatures of a day, they set up their ideas as conclusive evidence of what they wish to be true. The course of nature, since the fathers fell asleep, has remained unchanged, they say; and it must remain unchangeable is the thought of their heart. Now such reasoning may seem to some unanswerable, and the conclusions drawn from the examination of God's works irresistible; but most material points are omitted in their calculation, viz., the origin of creation, and the power of Him who made the heavens and the earth, the sea and the fountains of waters. "For this they willingly are ignorant of, that by the word of God, the heavens were of old, and the earth standing out of the water and in the water." Created things took their form by the fiat of the Almighty. There was a beginning to the heavens and the earth; there may surely be an end. But further, "The world that then was (the orderly arrangement of things on earth) being overflowed with water, perished." Such is the history of the past recorded in the Word. The order of nature, as men speak, has been interrupted; it may be therefore again.

These scoffers, reasoning from what they see, draw conclusions about what must be. The present stability of created things is for them an indication of what must ever be. We may be sure of what must be from what has been. They speak of the beginning of creation, of the unvarying condition of things from that time to this. Peter here meets them on their own ground, and thus enables us to challenge their conclusions. He, too, can speak of the beginning of creation, and bear witness to the possibility of an interruption, as they would call it, of the unvarying order of nature. God has before interposed in judgment; He will, He must again, if men refuse to hearken to His Word, and to submit to His Son. Is it strange that He should act in judgment, though it is His strange work? Before man was on the earth His wrath had been manifested, when "he spared not the angels that sinned, but cast them down to hell, and delivered into chains of darkness to be reserved unto

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judgment." Nor is it angels only who have felt the power of His anger, for He has dealt judicially with man also. He spared not the angels, "He spared not the old world, bringing in the flood upon the world of the ungodly." And again, at a later date, "turning the cities of Sodom and Gomorrha into ashes, he condemned them with an overthrow, making them an example unto those that after should live ungodly." These interpositions or judgment have been, for the Word records them, and no other source of information is open to us from which to learn about them. The value of God's Word, then, is great, and just meets the silly conclusions of misguided men. What took place before God surveyed the works on earth which He had made, and pronounced them to be very good, is first narrated by Peter and Jude. What happened when Noah was alive is circumstantially and truthfully only to be found in the Bible. The catastrophe of the days of Abraham has found no historian to record it but the lawgiver of the former dispensation. These acts of judgment attest the power and unchangeableness of the Almighty; but the example of Sodom and Gomorrha will be lost on these foolish reasoners, scoffers at God's truth. He has punished both angels and men; no creature endowed with intelligence is beyond the reach of His arm; the fallen angels and lost souls alike await their doom. And here we are carried back to an age anterior to man, and read of something which took place with which he was not concerned. God had been obliged to act judicially in government before the serpent deceived Eve, or Adam had given names to the creatures of the earth that the Lord God had made. Sin had manifested itself in heaven before Satan had succeeded in his designs on earth. The beings who fell, the reason of it, their present condition and future prospects, all are related clearly though concisely. What a rebuke to man's self-conceit is this account of the angels that sinned! Man thinks he knows, or can find out everything, and reasons as if he must be right, even at the expense of God's faithfulness and truth. Scripture just speaks of one thing that happened before Adam was in Paradise, and man's presumption is rebuked. An event

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of great importance is related centuries after it had occurred, and then not as a discovery just made, but as something with which the writer is quite conversant, and which men should be acquainted with, as a sure indication of God's action in the future. Reading this notice of the fall of the angels which took place—(who shall say when?)—one feels as if standing on the shore of an ocean, with one object in the distance only in sight—sufficient to make one sure that very much that might be known is hidden from our view. How much must have gone on of which we are still ignorant? Who seduced these angels? Did Satan destroy them before he had the opportunity of deceiving man? We may ask these and a thousand questions, which none on earth can answer; for all that we know of these angels man is wholly indebted to revelation. But this history, when revealed, only shows more clearly how limited is man's knowledge, and how comparatively recent a creation is that of the human race compared with other existing intelligences. Ignorant of all before the six days of creation, except this one event which God has made known, and the creation in the beginning of the heavens and the earth, what madness, what folly it is to sit in judgment on the Word of God, and pronounce that the Lord's promise will fail.

If we think of this judicial intervention of the Almighty, all the oft-repeated assertions that mercy and love are attributes of the Divine Being at variance with the thought of God as a judge, are at once shown to be worthless; and, if we remember His statements about the flood, and the destruction of the cities of the plain, all the reasoning of ungodly men from the supposed unchangeableness of created things is immediately refuted. We cannot read Peter or Jude, and believe that God is too merciful to act in judgment. We cannot accept God's account of the flood and the cities of the plain, and affirm that the order of nature cannot be subjected to any deviation from its accustomed path.

But we rest not here, nor stand on deductions, however clear and true. We have not only discovered to us what took place at a period when the creation of man

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was still a thing of the future, but we have revealed, in this same Word, the coming judgment, and the manner and extent of it. "By the word of God were the heavens of old, and the earth standing out of the water and in the water." Peter never witnessed this, yet he speaks of it as fully competent to declare it, and as perfectly acquainted with the subject in hand. He wrote these words, yet they are not his; he was the scribe, but the Holy Ghost is the author, who sets forth what really was, and what will yet be seen. By the Word of God the heavens and the earth were created; by "that same Word are they kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." How the littleness of man is at once made apparent, when these subjects are brought forward! He can discover, for that is within the range of his mental powers, that vast changes have passed over this globe; but its origin and destined end are both equally beyond his ken; for his knowledge of both the one and the other, he must consent to be indebted to revelation. There are subjects with which a child may be familiar, which all the learning of man could never find out. Thus Peter takes us to the written Word, the weapon given us to wield under the teaching of the Spirit. We need weapons when in conflict, and we need to learn how to use them. Peter here shows us what the weapon is, and showing us, too, how to wield it, makes plain the value of the sword which is put into our hand. Like the smooth stone of David's choice, a missile of God's providing, instead of the armour of Saul, instruments of man's devising, we have, in the Word of God, a sword which demolishes at one stroke all the finely spun web of the enemy. The heavens and the earth will pass away when the fire of Divine judgment shall be kindled. At the flood the world that then was perished. By and by the earth and the works that are therein shall be burned up. Nothing that has been seen could lead man to look for this. As ever with God, He has resources within Himself, and methods of acting peculiar and unthought of by us.

The ungodly were willingly ignorant of the Word. Peter would not let the saints be ignorant of this

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one thing, that years with the Eternal One are as a moment. "One day is with the Lord as a thousand years, and a thousand years as one day." If the disobedient deny the possible fulfilment of His promise, believers must remember that it is His promise (ver. 9). And here the Apostle reminds us of what is involved in the assertion of these scoffers, as he takes up the language of the prophetic scriptures, and connects His coming, which these will deny, with the day of the Lord, a theme so frequently dwelt on. Are the statements of the Old Testament as to that day to be discarded? Impossible! "The day of the Lord will come as a thief, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat: the earth also, and the works that are therein shall be burned up." Such, in substance, have been the predictions of the prophets (Psalm cii. 26; Isaiah li. 6; lxvi. 22; Zeph. iii. 8), which the Apostle affirms will have a most literal accomplishment. He had spoken, in the first chapter of this epistle, of the prophetic scriptures of the Old Testament as a light shining in a dark place, to which they should give heed, till the day dawn and the day star arise in their hearts. If they hearkened to these scoffers, they must abandon all this, and be as a vessel on the ocean, without a rudder or a compass. It might seem but a little thing to give up one point about the future. But surrendering one is really surrendering all, because each prophecy is but a link of one great chain. If the promise of His coming was given up, the hopes of the day of the Lord and all connected with it, must be abandoned likewise. It is well to see this, and learn what really is involved in the question of these unbelievers.

Keeping to the written Word we can meet these men, and resist them; but we can do more. Amid the dissolving of the heavens by fire, and the melting of the elements by fervent heat, we can, by faith, descry new heavens and a new earth, taking shape according to the will of the Creator. "We, according to his promise, look for new heavens and a new earth." He has promised to come; He has promised a new creation. God has graciously engaged Himself, in an immutable way,

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to perform what the Word speaks of. How far from God must souls be when they throw discredit on His promises.

But the Word proceeds further, and gives us the characteristic of that new creation, abiding righteousness. Injustice, fraud, oppression, lawlessness, characterise our day; abiding righteousness will characterise that new creation, "according to His promise." Here is a foundation for the soul to stand on. Created things, however stable they may appear, will be dissolved and burnt up, for He has promised to return to earth, after which these judgments will be executed. New heavens and a new earth shall be created and remain for ever, for He has promised this likewise (Isaiah lxvi. 22). And here is the true solution of what would otherwise be incomprehensible. Could we suppose Satan could mar God's fair creation, and thwart His designs for ever, that would be to exalt Satan above God. So, if any are stumbled by the present success of the enemy, they have only to turn to the Word, and there learn the end of it all. He who once created the heavens and the earth will create again. He who was seen in the beginning by His works to be God will be seen at the end to be the same. Creating power will again be put forth, and new heavens and a new earth appear, never to be defiled by the hateful presence of the evil one.

As to the past and the future, our only guide is the written Word. But what of the present? Shall these scoffers ensnare souls because the Lord tarries, and use with success the fact of the delay as an argument which shall throw the unwary off their balance? Here, too, the Word comes in, and Peter shows us the value of it. It reveals the reason of the delay. The Apostle states it in ver. 9, and refers to the epistles of Paul in confirmation of it (ver. 15). It is not to tradition, or the voice of the church, or the deductions of men, however holy they might be, that he would direct us; but as he has taught us the value of the written Word he would still direct us to it, as he adduces the writings of Paul in witness of the truth, "that the long-suffering of the Lord is salvation." It is not slackness to fulfil His promise that

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causes the apparent delay; not indifference, but long-suffering—not willing that any should perish, but that all should come to repentance. This is the true key to His long tarrying, to which all would do well to take heed. For whilst of the fallen angels we read of none that were spared, God did preserve Noah and his family through the flood, and delivered Lot and his two daughters, and would have saved all his family, if they had been willing. For fallen man there is a way of escape from the impending doom, and hence the Lord tarries: thus not only the acts of God are the subjects of revelation, but His motives too; for, as we could not divine beforehand how He would act, nor discover without a revelation what He did before man was created, we should never have discerned the real reason of the continuance of the Lord's absence. Of the past, the present, and the future, we learn from the written Word; and the past affords a clue to the future, because it is the acting of God, not of man, the sport of circumstances, with which we are concerned.

And, as this Word is a guide to God's counsels, so, when speaking of these scoffers, it furnishes us with the explanation of their opposition; they walk after their own lusts—self, not the Lord Jesus, is their object. The Lord shut out of their heart, they would exclude Him from His place on earth, and persuade others that His coming, taught by the Apostles, cannot take place. The secrets of their actions being exposed, the needed corrective is supplied to the saints. Seeing that the dissolution of created things will take place, holy conversation and godliness should be manifested. The scoffers may scoff at the thought of His return; the righteous should look for and hasten His coming, and, forewarned of the errors that would be abroad, they should grow in grace and knowledge of our Lord and Saviour Jesus Christ.

Thus using the Word, as Peter teaches us, what a thought it suggests of the wisdom, power, and grace of God. He knew eighteen hundred years ago what Satan would suggest to men in the end of the days, and supplied His people, by the written Word, with the fitting armour. His power as exercised, His power as it will

be exercised, are traced out before us, and the reason of His apparent non-intervention in the affairs of earth is made known.

Outside the limits of revelation we need not travel for weapons with which to contend with these enemies to the truth, or for a shield with which to defend ourselves from their assaults: all has been foreseen and provided for. With such a guide, the living and abiding Word of God, whilst we can track God's steps in the past, and learn the reason of the Lord's continued absence, we await with fullest confidence and certainty God's action in the future; and, where all is dark to the man of the world, there is light for the simple believer.

C.E.S.

Nº. IV.

LIFE, LIGHT, AND LOVE.

MOST students of Scripture who have made themselves acquainted with the characteristic differences of the writers, are aware that John is occupied with "that eternal life which was with the Father, and was manifested to us."

His gospel has this peculiarity, but in a way different either to his epistles, or the Apocalypse; for it marks the life in its essential nature and character as in Himself. "In him was life," though the life was the light of men. Still He who was the life was in the world, and it lighted every man coming into it. "The light shineth in darkness though the darkness comprehended it not;" but "as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." This is very blessed, as showing life communicated and in an existing relationship with the Father: "born not of the will of man, nor of the will of the flesh, but of God."

It is not my purpose to trace further how this life is bestowed in the narratives of the gospel—whether with the master of Israel or the woman of Samaria, or by the quickening power of the Father and the Son at the pool

of Bethesda; no, nor in its springing up to its own sources and height in communion and joy, any more than in its flowing out from us, as rivers of living water at the feast of Tabernacles. These references will recall to our minds the fact of this life being possessed by others through grace, though originally dwelling only in Christ Himself. Besides this, He took a place in the midst of His disciples as their Teacher, Example, and Guide. "I have given unto them the words which thou gavest me and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me."

Still, as to all that was external to this life in Christ and His own, and all that surrounded them—the world and men in it—had to be tested by this Life, opening itself out in unclouded light and exercised in unwearied love. Life, in the perfectness and grace which had suited itself to the necessities of mankind, and to the moral perceptions of the human heart, shone forth in all its brilliancy on behalf of God, and in its benevolence towards the lost and undone.

This formed a new responsibility for men. Would they be attracted by the love which had come after them, and could they attach themselves to supreme excellency standing in their midst, though in the form of a servant?—His higher glories hidden in the mystery of the incarnation. We know the issue of this trial of man, and how he failed to respond to such love, or even to be attracted to the Person in whom this grace dwelt, and who would not be repelled. The world failed to discern his beauty who was the altogether lovely, and the chiefest among ten thousand—nay, He was to them as a root out of a dry ground, having no form nor comeliness that they should desire Him. Man's heart could not open itself to perfect grace as presented by the Lord, but closed itself up in the wretchedness and enmity which dwelt within. He rejected heaven's one chief treasure, come down too in the fashion of a man, and standing upon the level of the lost and the guilty, "eating and drinking with publicans and sinners."

In the epistles of John, we find, consequent on the

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rejection of Christ as the "life, the light, and the love," that their withdrawalment from a world of death, darkness, and hatred becomes the new theme of the Apostle. Accordingly, "that eternal life which was with the Father, and was manifested unto us" passes away into the circle of its own fellowship with the Father, and with His Son Jesus Christ. Alas! for the world, and for men in it.

Life thus surrounding itself with its own similitudes, becomes on its part exclusive of sin and of darkness—"the world, the flesh, and the devil." Jesus Christ as the righteous One takes a new place with the Father, and He is now our Advocate. Moreover, as to the maintenance of this fellowship in the light in which God dwells, "the blood of Jesus Christ his Son cleanseth from all sin:" and further, "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." This is the new ground of our intercourse with God, and of the communion to which we are called in the unclouded sphere suited to us—as born of God where no darkness is. Little children, young men, and fathers have equally their place and are alike at home. "These things write we unto you that your joy may be full," brightens up every heart as it passes on into its new birthrights. Truly our fellowship is with the Father and the Son gives the character and blessedness of our intercourse.

It is wonderful when we first learn to look at everything with God, and discover how all under the heavens has enveloped itself in darkness since the true light has been cast out. For example, if we look at the world itself in the light of our epistle, it is to learn that "all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world." So again, as to our relation to it, "if any man love the world, the love of the Father is not in him." Observe, that in this fellowship in the light, the Father and what is consistent with Him, is the new test of the world's value, just as the love of the Father becomes *our* new principle for not loving it. Note also, that as the world, has emptied itself of Christ, and therefore of the Father, it cannot merely retain the measure, or the form of its

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previous iniquity; but *adds* to these later ones, and, thank God, its last. Tested by Christ it is Christless; but worse than this, for religious and ecclesiastical corruptions take His place. "Little children, it is the last time; and as ye have heard that Antichrist shall come, even now are there many antichrists; whereby we know that it is the last time."

Further, this eternal life which was with the Father, and was manifested to us, is likewise *in us*, exclusive of all that is not consistent with the light in which God dwells, and in which our fellowship is maintained. What God is becomes our rule. "God is light, and in him is no darkness at all;" therefore darkness is excluded, or else we lie, and do not the truth. So again, as to Satan—"the word of God abideth in you, and ye have overcome the wicked one;" and as regards the world, "it passeth away and the lust thereof; but he that doeth the will of God abideth *for ever*."

Empty of the Father and the Son, what has Satan further to accomplish, but to gather around himself all that is false as to God, to Christ, and to truth, and therefore suited to mankind in their state of moral alienation and enmity.

"But ye have an unction from the Holy One, and ye know all things;" and in the power of this anointing we exclude everything that is not of the truth, but is a lie. "If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Father and the Son;" precious assurance! so that when Christ shall appear we may have confidence, "and not be ashamed before him at his coming." Love in this epistle is as exclusive of everything that will not be embraced in the circle of this blessed fellowship with the Father and the Son, as we have seen the life and the light to have been in their respective chapters.

The love of the Father, which has made us sons of God, makes us on that account a race of persons unknown to the world. And why? Because it knew Him not. Wide as the poles asunder—wide as the distance between heaven and hell, we pass into our respective classes. "He that committeth sin is of the devil, for the devil

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sinneth from the beginning :” on the other hand, “who-soever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin because he is born of God.” So likewise as to righteousness—the classes are in opposition one to the other; “in this the children of God are manifest, and the children of the devil; whosoever doeth not righteousness is not of God, neither he that loveth not his brother.” Further, as the Father and the Son are in these respects denied, so lastly, the Holy Ghost who has come down from heaven, is also set at naught, and false spirits are gone out into the world. “Hereby know ye the Spirit of God; Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God.” “Hereby know we the spirit of truth and the spirit of error.”

Thus we see that in the Gospel of John, life, light, and love were first embodied in Christ personally, though communicated to His disciples who believed on Him; and the world was the place in which it shone out, though as yet in the midst of the darkness and evil where Satan was and wicked men.

But in the epistles we see a fellowship formed under the unction and the anointing of the Holy Ghost, by which those who have this life are called out into separation from all that is antagonistic to God and to Christ. Not only is this separation to be maintained, but communion with the Father and the Son are to be enjoyed, as brought into the light where God dwells in the entire exclusion of whatever is not of the Father, but which maketh a lie, and is the work of the devil. Fellowship or communion, in order to be such, must be in the fullest reciprocation of all the capabilities of our new nature as born of God, with the Father, and in perfect enjoyment of His love and whatever distinguishes Him, as the God and Father of our Lord Jesus Christ, and our God and Father through the Son of His love.

It yet remains to examine the characteristic difference of the Apocalypse from the Epistles and the Gospel. This may be described as a book revealing the ways and means by which God finally separates the evil from the good. In righteous judgment He drives Satan into the bottomless

pit, and makes all the enemies of Christ lick the dust: "then shall the righteous shine forth as the sun in the kingdom of their Father." The strange presentation of Christ in the opening chapters of the Revelation, as the Son of Man "with eyes as a flame of fire, and a sharp two-edged sword proceeding out of His mouth," may well intimate the character of His mission to the Seven Churches. The responsible witness on earth was thus tested; whether it faithfully maintained the place of separateness to God, to Christ, and to truth in which grace had set it; and, on the other hand, whether these churches were exclusive of all evil? Alas! the first had left her early love, and into the others Satan had introduced all the corruptions, whether religious, ecclesiastical, or social that were contrary to the light in which God dwells, and opposed to the fellowship of the Father and the Son into which men in Christ were called, and in which they were originally set. The Lord Himself says of the last form of the Laodicean evil "because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

Moreover, God in righteous government visits the ripening iniquity of the world under the guidance of Satan, by the seven trumpets, the seven thunders, and the seven vials; "but men blasphemed God the more for the plagues." On the other hand, "the door opened in heaven" shows how God has gathered to Himself, in peace and blessing, the church which He had purchased with the blood of His own. All that is born of God goes up to the Father in the triumphant hour of Christ's coming, and is presented in His presence, faultless and with exceeding joy. That which is of Satan—yea, the Dragon himself, and the Beast, and the False Prophet, and all the wicked living are driven to their own place in outer darkness where no light is. The world itself is cleared of all its pollutions by the besom of destruction, and riddance made for the establishment of righteousness and holiness.

If we pass on to the close of Rev. xix., it describes the judgment of God on the great Babylon—the concentration of the proud systems of human enterprise and

greatness. "Alas! alas! that great city, that was clothed in fine linen and purple and scarlet, and decked with gold and precious stones and pearls, for in one hour so great riches is come to naught." Thus the sources and active agents of the great apostasy are judged and put aside: the gigantic growth of systematic corruption, "the mother of harlots," is burned with fire, and all the glory of man is withered like the grass of the field, but only to give place to what comes down from God out of heaven with His glory. Good and evil, light and darkness, clean and unclean, once measured in the balances of the sanctuary, or maintained in their relative distances by the perfectness of Christ when on earth, or since by the Holy Ghost, in the man in Christ and in the church, are now separated for ever by the judgment of God. Right things suited to God and Christ, to holiness and truth must now come in and take their proper places upon the foundations of jasper and sapphire. "Come hither, I will show thee the Bride, the Lamb's wife," and the angel "showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God, and her light was like unto a stone most precious." "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie." God has separated from Himself everything contrary to Himself, and has excluded it from His presence. Life, light, and love are now together, no longer encumbered by their opposites; but free and unfettered in their own enjoyments, where all is according to God in true holiness. The first man of the earth, earthy, and all the consequences of the fall are superseded, either by sovereign grace to the redeemed, or by terrible judgment on the lost: and the second man, the Lord from heaven, is the heir of all things—the beginning of the new creation of God.

Finally, this book closes by the revelation of God and the Lamb, as *the light* of the heavenly Jerusalem. A pure river of water of *life*, clear as crystal, proceeds out of the throne: the nations of them that are saved walk in the light thereof. In the midst of the street, and on either side of the river, was there the tree of life, whose

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leaves were for the healing of the nations, and they shall bring their glory and honour to it. Blessed scenes ! where God shall wipe away all tears from the eyes, when sorrow and sighing shall flee, and all the catalogue of the former things connected with the flesh, the world, and Satan passed away, be forgotten and out of mind. Nothing remains but God, the Father of all the redeemed families in the heavens and on the earth : nothing is heard from the sea and upwards but one universal song of thanksgiving and praise : nothing from the highest heaven downward but rejoicing and the voice of melody. Life, light, and love are with God, and where God is. Sin, darkness, and death are with Satan, and where Satan is shut up ; never to come in sight of each other again, throughout the countless ages of eternity. J. E. B.

Nº. V.

REMARKS UPON "THE BRITISH CHURCHES
IN RELATION TO THE BRITISH PEOPLE;"

BY E. MIALL.

I FIND for my own spirit that the Christian has to watch against being brought under the pressure of what is going on around ; if he give heed to it, even as a part of the ways or judgments of God. We are called to heavenly things ; to have our conversation in heaven ; to be occupied with Christ, sanctified by the truth, in that He has sanctified Himself, that we may be sanctified by the truth. We have to be simple concerning evil, and wise concerning that which is good ; a blessed and most admirable precept, such as Christianity alone can bring about. We are warned that in the last days perilous times shall come. The terrible description of that state of things morally is given ; but how simple the remedy when the perception of such a state exists : "from such turn away." Turned away we are free to be occupied with Christ, and those heavenly things which sanctify us practically now, and are our everlasting portion. No

state of things can alter the Word. We know that all things work together for good to them that love God ; to them who are the called according to purpose. We are purified to Christ to be a peculiar people—a people appropriated to Himself. May we remember it. With this caution, which I find needed for myself as well as others, it is well to be aware, and the Spirit of God has made us aware that there are perilous times, and that in the last days, in which we are.

One of the great questions in these days is that of ministry, or as I may also call it, the clergy. It may interest your readers to see how this subject is viewed by leading and intelligent dissenters. I refer to and shall quote from a book published some time ago ; but which, occupied with my own labours, I had never seen before ; the occasion of it was the discussion in the Congregational Union of England and Wales, of the question of the general indifference of the working classes to our religious institutions. With many things in it I cordially agree ; but there are in it the fatal and general errors of looking for good in the natural man, and looking for the development of that good by the liberty of the will. The Christian kindness, which in taking a place with the poorest—a hearty, willing, and ready place, as all alike before God and in grace—seeks to win sinners to Christ and to their own blessing, which takes this place as the very spirit of Christ and Christianity, I cordially accept and desire to walk in. We are all alike before God, and, if there be any difference, He thinks most of the poor ; and so ought the Christian, and so did Christ. But to confound this with letting loose natural will is a deception denying the sinful state of man. The confusion of these two things is so common now-a-days, and where we do not keep close to Christ there is such a pandering to evil instead of bringing good with the hope to win thereby, that it is well to note the difference. Let Christians be the meekest and humblest on earth as Christ was ; it is what they ought to be, and that will bring them into contact with every need as it did Christ ; but let them not flatter sinful man to his ruin, and fancy that that is the same thing. The path of wisdom is one

quences, before He could share with them His life which is eternal.

The resurrection is the proof that Christ had in everything glorified God, and hence it is for the glory of God that He should rise from the dead. It would have compromised the glory if He had not risen. Having given up His sinless life for man's sinful life, He is raised from the dead by the glory of the Father, and also declared to be the Son of God with power, by the resurrection from the dead. The resurrection is the proof that there was life outside of death. The atonement required a life, not liable to death, and this, being delivered up, His life, as the Son of God, asserts its place; and it is for the glory of the Father, to raise Him from among the dead; manifesting the mighty power which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in heavenly places. The penalty incurred by man is not only borne, but borne by one in no way liable to it, as the substitute for man. He gives the life which in every step and walk here, was so honouring to God, sacrificially, and more than this—He rises not only because He has life in Himself; but the glory of the Father requires that One so perfect here as a man, and so glorifying God, in submitting fully to all His righteousness, with the end and aim of unlocking the heart of God; giving Him full liberty to deal on new and eternal ground with His people once under condemnation;—the glory of the Father requires, I repeat, that such an one, should be in life again, as a man; though not in the life which He had poured out, but should, without seeing corruption, be raised up in the eternity of His own life.

The first man being under sentence, has received sentence in the cross of Christ, and not only this—a sinless life is offered for the sinful one; and He the substitute, being raised from the dead is the source and founder of a new race in eternal life, and perfect holiness. We are cleansed from all sin by the blood of Jesus Christ His Son. We are made nigh by His blood. Nothing remains to interfere, or interpose, seeing that the life in which all the offence has been committed has been judged

in Christ, and that He has given up His perfect forfeited life, for our sinful forfeited one. But He is raised from being the dead man, into a living man by the spirit of God, in the power of an endless life and the man is on the highest ground, and in the highest connexion, glorified now, in the Son who has done all the Father's will, and finished His work. The first man is set aside judicially in righteousness; and the Son of God, who as man met the righteousness of God, and bowed to it in judgment, is the one to express in fulness the love of God. He bore the righteous judgment fully. He when here, in a region where sin abounded, answered to God's nature in righteousness; and He expresses in fulness, and perfection, that nature which is love, when sin has been for ever put away.

Blessed Mission! Blessed Missionary to our heart of all the grace and goodness of the living God. As we live by Him, may we live to Him, in joy and purpose of heart. Amen!

J. B. S.

Nº. VII.

GUIDANCE FOR TO-DAY.

It would have been of no avail for Jehoshaphat, Hezekiah, or Josiah during their respective reigns, and in the days of Israel's and Judah's revival history, to have aimed at Solomon's glory for themselves, or for the union of Beauty and Bands in the hand of Jehovah, as regards the nation. Any such attempt would have been only a further proof of inability to recognise their proper places before God, and would, in fact, have been an impeachment of His righteous government, which had inflicted these outward judgments upon Israel and the kings, on account of their disobedience.

A very different path and a far happier one was opened to their faith, and this they followed. They counted upon Jehovah to come down *in grace* to him that was humble and of a contrite spirit, and who trembled at His word.

Jehoshaphat was publicly chastened and taught on the battle field of Ramoth-Gilead that his affinity with Ahab was weakness and wickedness before God, whatever it might appear to be in the eyes of the gathered hosts: so God broke it up.

It is well to note the difference in all respects between Jehoshaphat's disgrace at Ramoth-Gilead, in the midst of the four hundred prophets of Ahab, who cried "Go up" (how like to the multitudinous guides of modern Christendom), and the honor which God put upon him when the hosts of the Ammonites and the Moabites, etc., came against him to battle at Hazazon Tamar. He takes in hand other weapons of war and of victory, and proclaims a fast throughout Judah, and sets himself to seek the Lord. He wins by prevailing with God as the secret of strength—"art Thou not *our* God, who didst drive out the inhabitants of the land before thy people Israel, and gavest it to the seed of Abraham for ever?" Thus, Jehoshaphat girds himself with the power of the Almighty, and, in the perfectness of his own weakness and insufficiency asks, "O our God, wilt not thou judge them, for we have no might against this great company that cometh against us, neither know we what to do, but our eyes are upon thee. And all Judah stood before the Lord with their little ones, their wives, and their children." What an appeal to infinite grace, and so in accordance with the mind and heart of God before Christianity came in, and the chariot and horse, and the bow and the spear were superseded. "The weapons of *our* warfare are not carnal, but mighty through God to the pulling down of strongholds, casting down reasonings, and every high thing that exalteth itself against the knowledge of God, and bringing every thought into captivity to the obedience of Christ."

Faith, when coupled with obedience, whether then or now, puts everything in simple dependance into the hand of Almighty power and grace; and the answer to faith from the excellent glory is, "Be not afraid, nor be dismayed by reason of this great multitude, for the battle is not yours but God's; ye shall not need to fight; set yourselves, stand ye still, and see the salvation of the Lord

with you." The nation's glory had long been tarnished by the judgment of God upon its rebellion; but it never shone brighter than in the subdued light of the moral beauty which envelopes this scene at Engedi. "And Jehoshaphat bowed his head with his face to the ground, and all Judah with the inhabitants of Jerusalem fell before the Lord, *worshipping* the Lord." Jehovah comes out as in olden time, in the greatness of His majesty and strength, so that the fear of God was in all the kingdoms of those countries when they had heard that the Lord fought against the enemies of Israel.

Jehoshaphat is thus the witness to us that separation from an arm of flesh, and, in truth, from all evil and natural confidence, is the path which leads to shelter under the wings of the Almighty; just as Hezekiah's subsequent history is the further witness to us of a yet deeper principle, and its necessity in a walk with God—"Be ye holy, for I am holy." The service of Jehoshaphat was relative in its character, and had to do with Jerusalem in its external relations with the kingdoms of that day: "so the realm of Jehoshaphat was quiet, for his God gave him rest round about." The service of Hezekiah was personal and had to do with Jerusalem, but in its internal relations to the Temple, and the worship of God in Israel. Thus, in the first year of his reign, in the first month, he opened the doors of the house of the Lord, and repaired them. His work was not so much to separate himself from evil, and from Ahab, like Jehoshaphat, but to separate evil from the place where Jehovah had put His name and His glory; and this is immensely important as raising the standard of holiness, and what becomes us in our relation to God as such, whether then or now (see Rev. ii, iii.).

Observe that this character of cleansing must begin from *within*, as in later times between the Lord and the angels of the Seven Churches, or with Hezekiah and the priesthood of Israel; "and the priests went into the *inner* part of the house of the Lord, into the court of the house of the Lord; and the Levites took it, to carry it out abroad into the brook Kidron." It is of great moment to see that Hezekiah made no effort to assume the

original ground of Israel's national integrity, in keeping the passover unto the Lord God of Israel; but, on the contrary, recognising the nation's failure, counts upon God in *grace* to come down upon the lower platform which he had provided to meet such an emergency (see Num. ix. 10), by legalising the feast on the fourteenth day of the *second* month.

How gracious is the Lord in meeting His people where they are and as they are: "I know thy works; behold I have set before thee an open door, and no man can shut it; for thou hast a *little strength*, and hast kept my word and hast not denied my name." Or, as we read in the more ancient chronicles of Israel, "they could not keep it at that time (the fourteenth day of the *first* month) because the priests had not sanctified themselves sufficiently; neither had the people gathered themselves together to Jerusalem." Truly encouraging is this grace for a day like this, towards any whose hearts and consciences are alive to the condition of the professing church, and seek to recover *real* Christian worship: "Then they killed the passover, on the fourteenth day of the second month, and the priests and the Levites were ashamed." They, or we, must own the state in which our corporate failure has brought us, and put off our ornaments, so that God may take that as the opportunity of showing that He is superior to the emergency, and makes His restoring love sweeter to us than even the strong hand of His delivering power. "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: then the priests arose and blessed the people, and their voice was heard, and their prayer came up to His holy dwelling place, even unto heaven." What a place for Hezekiah between Jehovah and His people! and is there no such opportunity in the deepening declension and apostasy of Christendom? yea, is there no such thing to one who has the opened ear and the anointed eye?

The service of Josiah, the last revival king, had other characteristics of equal though peculiar interest; for in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father; and in

the twelfth year he began to purge Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images, and they brake down the altars of Balaam in his presence. Hezekiah cleansed the temple of the Lord, and established the worship of God in Jerusalem, according to the law of Moses the man of God; but Josiah purged the whole land from its idolatry and false worship. He burnt the bones of the priests upon their altars, and cleansed Judah and Jerusalem; and when he had broken down the altars and the groves, and had beaten the graven images into powder, and cut down all the idols throughout all the land of Israel he returned to Jerusalem.

Perhaps the most interesting point of difference between these three kings, and which has most to do with a real positive action for God in the present day was when Hilkiyah the priest found the book of the law in the house of the Lord, "and Shaphan read it before the king; and it came to pass when the king heard the words of the law that he rent his clothes." It is a solemn thing when our distance and departure from God are estimated by no less a standard than *the word of the Lord*; and this was Josiah's measuring line. "Great is the wrath of the Lord that is poured out upon us, because our fathers have not kept the word of the Lord, to do after all that is written in this book." Jehoshaphat was the example of how God deals with a man who has affinity with evil; and what a note of warning, we may say in passing, for the alliances and associations of our day! Hezekiah witnessed of the manner in which God encourages and works with the man who knows what the Lord's name is rightly connected with on earth, and, therefore, cleanses the house from all filthiness, and intelligently prepares it for the glory of God and the true worship of His people. Josiah, however, like John the beloved disciple, goes back to "the word which ye have heard from the beginning," and there he reads what is true, and accepts nothing else for his practical walk and service. He passes over the fathers, or only knows them as not having kept the word of the Lord; just as the apostle warns us of "the traditions of men," or "a vain conversation received from

your fathers." None can tell the deliverance of soul but the man who is bold enough in our God thus to go back to "the word which was from the beginning" for his guidance, and so passes by councils, creeds, and the fathers, with faith's simple watch-word and warrant, "let God be true, but every man a liar." What other course would suit the closing up days of Israel, before its Babylonish captivity in Josiah's time, any more than in these last days of a more fearful apostasy, and judgment upon "Babylon the Great, the mother of harlots, and abominations of the whole earth." Josiah then, like the man of God of to-day, was owned of the Lord, in the positive refusal of things *as they were*, which neither suited God, nor the word of His truth, nor an awakened conscience; so that Josiah's feast of the passover exceeded in all respects that of Hezekiah; for it was held on the fourteenth day of the *first* month, nor was there any passover like to that kept in Israel from the days of Samuel the prophet; neither did all the kings of Israel keep such a passover as Josiah kept.

The wretchedness and break down in a former dispensation, was, whenever nationalism was accepted and followed, instead of the law of Moses, the man of God. And now that Christ is come, and Judaism passed away, the misery of this time is in the acceptance of a national religion by law established, instead of a pure Christianity founded in grace upon the finished and perfect work of Christ for life and salvation to every one that believeth.

Again, this king Josiah not only found guidance into peace and blessing, through the book which Hilkiyah discovered in the house of the Lord; but there was wrath declared upon all disobedience as there is *now*—"in the time of harvest He will separate the wheat from the tares." How encouraging are the words of Huldah the prophetess, to the soul of Josiah—"because thine heart was tender, and thou didst humble thyself before God when thou heardest His words against this place, and didst rend thy clothes, and weep before me, I have even heard thee also, saith the Lord; and behold I will gather thee to thy fathers, neither shall thine eyes see all the evil that I will bring upon this place."

Turn we again to "the Revelation of Jesus Christ, which God gave unto him to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John." How few of the Lord's people have formed their expectations according to this book which God gave unto our Lord when in heaven, although it is commended to us, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written herein, for the time is at hand." When John turned to see the voice which spake to him he fell at His feet as dead; and, oh! did but Christians of the present day consult this last book given by the Lord "to show unto His servants things which must shortly come to pass," how would their judgments of all around them be changed as in a moment. Instead of encouraging each other by the delusive expectations of the world getting better by what they are doing in it; how would they be humbled, and rend their clothes, and weep like Josiah, or John, to find that the professing church itself is under inspection in the Apocalypse, and rejected by Christ as worthless for any purpose, "because thou art neither hot nor cold, I will spue thee out of my mouth." Where can Christians turn after this judgment upon the Seven Churches?—these very agencies, these gathered candlesticks, by whose means light and blessing were gradually to be introduced (as they think) and disseminated till the dark places of the world which were full of the habitations of cruelty, should be dark no longer. Were the Lord's dear people to consult this book, as Josiah did the lost or neglected book which was found in his day, they would be delivered, as he was, from the delusions which are all around. How vast the difference when one discovers a falling away—a man of sin—the abomination of desolation standing in the holy place, which exalts himself above all that is called God or is worshipped, whom the Lord shall destroy with the breath of His mouth, and the brightness of His coming. Instead of wide spreading light, there are the lengthening and deepening shades of darkness discovered on every hand; when, instead of good, increasing evil is prevailing,

and, finally, all the world worshipping the Beast, and saying in proud defiance "who is like unto the Beast?" Instead of blessing from God on account of the spread of Christianity, the heaviest judgments of the vials, the trumpets, and the thunders are heard because of the wrath and indignation of God!

Yet how gracious is the assurance *now*, as to Josiah by Huldah, and to the Christian by John—"because thou hast kept *the word* of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world to try them that dwell upon the earth." Again, Paul to the church of the Thessalonians, "now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him, that ye be not soon shaken in mind, or be troubled," &c. Our hope is to be caught up to meet the Lord in the air, and to be taken out of the coming judgments; for peace and a time of blessing there will never be till after Satan is cast into the bottomless pit, and all the enemies of Christ have been made His footstool. "The winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs." "Blessed is he that readeth, and they that hear the words of this prophecy, and keep these things which are written therein, for the time is at hand!"

J. E. B.

Nº. VIII.

NOAH, A TYPE OF CHRIST.

"CHOSEN in Christ before the foundation of the world," tells us of God's thought about the work of His Son, ages before the cross was borne by Simon the Cyrenian, on which the Son of Man was lifted up.

As time went on, and events took place on the earth when peopled by Adam's race, we have clear evidence that the sacrifice of His Son, though future in fact, was ever present to God's eye. For, living as we do after the

cross and the descent of the Holy Ghost, who guides into all the truth, distinct shadows of Him that was to come, and the work He was to accomplish, are found to have been cast at different times across the page of man's brief history. Before the flood and after, during the patriarchal era, in the history of Israel in the wilderness and in the land, we have frequent illustrations of this in the lives of several of God's saints. There are what may be called historic parallels as well as types. We may trace a parallel in certain portions of the life of a child of God between him and the Lord Jesus as He appeared on earth; and we may find this same servant of God filling a position which is a figure of that afterwards occupied by Him who was to come. But in all typical personages of the Old Testament who shadowed forth the Lord, we have two sides as it were of a picture presented to us which must never be confounded. We see the man as he is a child of Adam needing a Saviour, and we see him portraying some character which the Saviour was afterwards to fill. Thus, Joseph, Moses, Aaron, David, Solomon, &c., were types of the Lord as they occupied positions similar to any He has, or will yet be found in. Joseph was a type when rejected by his brethren he became their preserver in the land of Egypt; but he was not a type of Christ when regarded as the prime minister of the Egyptian monarch.* Moses and Aaron were types of the Lord when, as king and priest, they came out of the Sanctuary and blessed the people on the eighth day of Aaron's consecration; but they sustained no typical character when they mutually shared in the efficacy of the blood shed on the great day of atonement. So with others, and with Noah, to whom the reader's attention is now to be directed. Noah was a type of the Lord, as is sought to be pointed out, before he entered the ark, as well as after he came out of it; but he was not a type of Him when looked at as inside it. Before he entered, as after, he filled positions which correspond to those the Lord has consented to be in: when safe inside the ark, with the door securely closed by the Lord, we see him as

* Unless it were as Head of the Gentiles.—Ed.

a man indebted to God's salvation for deliverance from God's wrath.

Between the history of Noah and that of the Lord we may likewise trace parallels. With the first mention of Noah in the genealogy of Adam's descendants we have something peculiar—prophecy burst forth afresh at his birth. Enoch had years before prophesied of the Lord coming in judgment with ten thousand of His saints; but no fresh prophecy is recorded till Lamech predicted a new era for man on earth, as he called his son's name Noah (*i.e.*, rest). "This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed" (Gen. v. 29). The sterile earth would be fruitful. The very ground would share in the blessings to be expected in connection with this new-born babe. Man and earth were both interested in the son of Lamech. Centuries passed away before another was born in whom both man and earth had a special and common interest. At His birth as at Noah's, prophecy, silent for ages, again was heard. Lamech's prophecy was fulfilled; but the blessings to earth from the Lord's birth have yet to be displayed. Noah was a husbandman, and under him, in the then new world, men enjoyed the fruits of the trees, which after Adam's sin had been withdrawn from him and his descendants. In Eden he had the herb bearing seed for meat, and every tree in the which was the fruit of a tree yielding seed. After the fall he was to eat the herb of the field, and the ground, then cursed, was to yield thorns and thistles. After the flood there was a lightening of the curse, and the earth does yield in some degree her increase. But its fulness is yet withheld, though not for ever. It will surely be one day given to man, as set forth in the glowing descriptions of the future in the prophecy of Isaiah. To Adam it yielded thorns and thistles; to men of another epoch it will yield useful produce. "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree" (Is. lv. 13). Where cultivation has been scanty and vegetable life has not flourished, the face of nature will be changed, and barrenness give way to luxuriant growth; for "the desert

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shall rejoice and blossom as the rose, it shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon" (Isai. xxxv. 1, 2). Under Noah there was partial relief; under the Second Man there will be full deliverance. In this creation is directly interested as well as man. It groans and travails in pain, made subject to vanity not willingly; but the incubus will be lifted up, the curse removed, and earth with man rejoice in the liberty of the glory of the children of God. Lamech looked forward to the future under Noah; we, in this respect similarly situated, look forward to the future under the Lord. But judgment came ere Lamech's prophecy was fulfilled, and judgment must come before Isaiah's predictions can be made good.

About 480 years rolled by before anything fresh is told us of the patriarch. All had been going on on the earth as usual, except that the wickedness of man, we may well believe, had increased, and even the sons of God had been seduced into alliances with the daughters of men, taking wives of all that they chose. Left to themselves, unfettered by any law, unrestrained by a power which enforced obedience whether man liked it or not, they acted as they chose. Such is the inspired record of the acts of the sons of God of the antediluvian world. Eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, and the flood came and took them all away, is the Lord's description of that age, manifesting its unconcern and unbelief of its impending doom, little thinking in the midst of their giddy round of pleasure that One was weighing them in the balance, and pronouncing them as He did the King of Babylon at a later day, "weighed and found wanting." "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." How extensive and yet how minute was this scrutiny. It took in the life, character, and thoughts of man. The general habit of man as man, and the particular characteristics of individuals of the race passed under the all-seeing eye of God; the thought concealed, perhaps, from the bosom-friend,

was read accurately by Him, and every imagination (or formation) of the thoughts of man's heart was found to be only evil continually. It was one vast scene of moral ruin, degradation, and lawlessness. Once, when He surveyed man as He had formed him, His eye rested with delight on all that He saw, and He pronounced it very good. Now, surveying man as he had degraded himself, a fallen being getting deeper and deeper into the mire, "He repented that he had made him on the earth, and it grieved him at his heart." "The earth also was corrupt before God, and the earth was filled with violence" tells a further tale, and attests the polluting power of sin. Man was a corrupt and a corrupting being. "God looked on the earth, and behold it was corrupt, for all flesh had corrupted his way upon the earth." Contact with man was defilement; his very touch was pollution. Is there a germ of goodness in man? It had surely time as well as occasion to shew itself. Upwards of 500 years had passed between Enoch's translation, and consequently, since his prophecy of judgment and God's inspection of man on the earth, and yet there was no improvement manifested. The fear of judgment had not wrought a change in him; the mysterious disappearance of Enoch had not permanently affected him. What he had been in Enoch's day, that he was in Noah's. And what we read of is not some extraordinary display of Satanic power sweeping every thing before it, though surely Satan was actively at work (the great display of his power is reserved for a yet future epoch); but it was man left, as we might say, to himself, showing the natural bent of his corrupt heart. "All flesh had corrupted his way on the earth." Corruption and lawlessness characterised the period.

In the midst of this picture of wide-spread and deeply rooted ungodliness, one man, and one man only, is brought before us with whom God had communion: "Noah found grace in the eyes of the Lord;" "Noah was a just man, and perfect in his generations, and Noah walked with God"; just the opposite to those around in his walk, and in the desires of his soul. To him God communicates His mind and announces the coming judgment; yet not all His mind, for He did not tell him at

first when that judgment would come. Man had corrupted his way on the earth, and the earth was corrupt; so man, every living thing on the earth, and the earth itself must be destroyed. "The end of all flesh is come before me; for the earth is filled with violence through them, and behold I will destroy them with the earth" were the words which told Noah of God's determination to put an end to that for which there was no remedy. Noah thus learned the end would come; but knew not, that we read of, what God had said to Himself (vi. 3). This is God's manner of acting. There are times and seasons which the Father hath put in his own power (Acts i.). The day or the hour of the coming and announced judgment "knoweth no man; no, not the angels which are in heaven, neither the Son, but the Father" (Mark xiii. 32). So with Noah. He warned him of the coming destruction, told him what to do to escape it, but did not communicate to him the exact time of its approach till the ark was ready, and the last week of the old world was commencing. "They knew not until the flood came." During that day of long suffering, a period of 120 years, Noah was a preacher of righteousness, with what success the number saved in the ark testifies—seven souls beside himself preserved for the new world. Need we wonder at this small result? Another one could say, "I have preached righteousness in the great congregation, lo, I have not refrained my lips, O Lord, thou knowest. I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation, I have not concealed thy loving kindness and thy truth from the great congregation" (Ps. xl. 9, 10). And after all He had to turn and say, as regards Israel, "I have laboured in vain, I have spent my strength for nought and in vain" (Isaiah xlix. 4). Little wonder is it then that the first preacher of righteousness should be accompanied into the ark by his own immediate family only. Where were his brethren and sisters? Had he to feel, like One greater than himself, that even his brethren refused to give credence to his message? "Ye would not" was the Lord's charge against Jerusalem (Matt. xxiii. 37), and her present desolation is the consequence. His testimony

was rejected. So Noah entered the ark in the midst of a scene of life and gaiety, and passed out as it were of the sphere of his labours before his predictions were verified, shut in by the Lord, separated from all he had preached to, with his family only around him, a rejected messenger of the Lord Jehovah.

But not only does the history of our patriarch furnish parallels between his own and the Lord's history while on earth; he is also *a type* of the Lord both before and after the flood: before the flood a type of Him as a Saviour, after it of Him as a ruler, thus preserving the historical order.

All flesh had corrupted its way on the earth, so all flesh deserved to die. "I will destroy man whom I have created from the face of the earth; both man and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them" (Gen. vi. 7). Thus man as a race was under sentence of death, and justly so. How could the race be preserved alive? All hopes hung, humanly speaking, on one man, Noah. Because of him the race was not exterminated. "Every thing that is in the earth shall die. But with thee will I establish my covenant; and thou shalt come into the ark, thou and thy sons and thy wife, and thy sons' wives with thee." On how slender a thread all then hung. Had he failed where would man have been? Had he been found like the rest what would his family have done? The human race was preserved through him, and the living creatures of earth and air were saved from utter destruction likewise. Creation found itself interested in this one. Judgment must take its course, for corruption pervaded all flesh and the earth; but God's handiworks in creation could righteously be rescued from complete extermination. To outward eyes, probably, there was little to interest a stranger in this man. His conduct condemned the practices of those around him; his words must have disturbed and broken in on the composure of many a soul desiring only to go on unchecked and un-reproved in its wild career of lawlessness, as he preached righteousness to his contemporaries. Many, probably, hated him; some, perhaps, could not make him out; others doubtless thought him a visionary, building a big

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ship on dry land and talking of a judgment to fall on the world, whilst none but his immediate family followed him into the ark. Such might he have appeared to men; but what was he before God? All turned on this. Man's judgment of him would avail nothing in the matter of the preservation of the human race. Had they raised him to a pinnacle of greatness unequalled by any one before or since—had they proclaimed him a perfect man fit for the presence of God—if God had not accepted him no living creature would have been saved for the new world. "But Noah found grace in the eyes of the Lord." So he appears here as a type, may we not say, of Him—that one corn of wheat, on which all really then, and all manifestly afterwards, hung. But Noah was only a type, for he found grace in the eyes of the Lord; whereas He, who likened Himself to the corn of wheat, was full of grace in Himself; not filled with it, but full of it. And in His case, as in Noah's, all depended on what He was before God. The world's conception of Him had no bearing on the final destiny of man and the earth. Rejecting Him, condemning Him, they rejected their own mercies and sealed their own condemnation, as did the antediluvian world. In Noah was seen the one God had accepted; in Christ the one in whom the Father was well pleased.

Perusing still further Noah's history, we reach the day, when he entered the ark with his family and the different pairs of animals as previously appointed. Now he learns the exact time of the flood, and the period of its duration; for the times, previously hidden, are disclosed. As righteous in God's sight he enters the ark, but his family enter with him. They were not righteous that we read of. No approval of any of them is recorded in the word; yet they entered, and were saved. Noah inside the ark was but a pattern of all who are saved; but in taking in his family with him, we see him a type of another. "And the Lord said unto Noah, Come thou and all thy house into the ark, for thee have I seen righteous before me in this generation." Not a word, not a hint have we of what Shem was—not a syllable of approbation of Japheth. They were saved, preserved from the common destruction

because Noah was righteous, and there in that ark they were living exemplifications of what it is to be saved by the righteousness of another. And how complete the salvation was, for all who went in came out. None were lost inside, but all died who were outside. Secure, because God shut Noah in, his family were saved through the flood, and saved with him. But here we must mark a difference between the type and the antitype. They were saved with, but not in Noah; they were preserved because of, but not by Noah. He was in the ark with them enjoying the same salvation; he was there as righteous himself; they, as exemplifying the obedience of faith, were inside because of the righteousness of another—their father Noah. We learn what they learnt; the possibility, the certainty, the security of salvation through the righteousness of another—for us the Lord Jesus Christ; and we experience what Noah experienced, preservation as in the ark from the waters of judgment. He was not the ark, he was inside it; and we are in Christ. Thus, we can distinguish in Noah between the man as he was, and the typical character he sustained. All saved by grace will learn like him what it is to be in the ark, brought through death, the judgment deserved because of sin; but he stands forth as the righteous one because of whom others are saved. In this surely he is a type of Him that was to come.

Another feature in this history should be taken notice of—the prominence given to Noah, and the little notice of his sons. When the animals entered the ark, they went in, two and two, unto Noah, the one because of whom they were preserved. When the Lord closed the door on the living freight which the ark carried, we read, “the Lord shut him (*i.e.* Noah) in.” When all around outside were dead, we read, “Noah only remained alive, and they that were with him in the ark.” God’s eye rested on him throughout the flood, and God thought of him after it, for we read, “God remembered Noah, and every living thing, and all the cattle that was with him in the ark” (viii. 1). In all this Shem, Ham, and Japheth are, as it were, unseen. They are mentioned as entering the ark; but on Noah God’s eye

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rested, and to him His thoughts were directed. He is remembered, and the rest came in remembrance only because with him. For forty days the flood increased. At the expiration of five months the ark first touched the ground, a symptom that the waters were diminishing. On the first day of the tenth month the tops of the mountains could be discerned, and a hope of ere long emerging from the ark could arise in the hearts of its inhabitants. To keep seed alive on the face of all the earth was the reason of the living creatures being preserved. Noah knew he would come out of the ark, but now he might learn that the time of exit was approaching, for the tops of the mountains appeared above the hitherto unbroken surface of the waters. For forty days did he wait, and then sent forth a raven through the window, and after the raven a dove. The raven would tell when the waters were dried up from off the earth; the dove would teach him when the face of the ground was dry. The raven went to and fro, but the dove sought for re-admittance into the ark, and found it. The raven returned, it would seem, to it, indicating that the waters were not yet dried up from off the earth, but needed not re-admittance within. It could feed on what it found; the dove could not feed without till vegetation had recommenced. A week after the dove's first return the welcome tidings were received, as she re-entered in the evening with an olive leaf plucked off in her mouth. Vegetation had revived; this little leaf showed it. How welcome that little harbinger of the future must have been! Another week of patient waiting was passed, when the dove went forth for the third time, to return no more. She had found a home in the new world. Her non-return this time was as expressive as her previous returns had been; and Noah, interpreting aright her absence, uncovered the covering of the ark, and beheld, for the first time, the new world he and his children were to people. The face of the ground was dry, but the earth was not ready for his reception. Two months longer nearly had he to wait in the ark till God, who shut him in, gave him leave to come out. The face of the ground was dry on the first day of the first month;

but he would not trust to appearances: he waited for permission to come out, as he had entered, at the express command of God. God knew the times and seasons, which Noah did not: He knew when he must enter, and He knew when he should come out. The sight of his eyes could not make Noah forsake the ark, nor the desire of his heart make him cross the threshold of the door, till God commanded him. To God's will he submitted, and to God's guidance he committed himself. Had he left the ark when the dove did, he would have left it too soon: the face of the ground was dry, but he must wait till the earth was dried. In all this he shows himself perfect. He was really, he would be practically, dependent on God, like Him who allowed neither the sight of His eyes, nor the natural desire for food, to draw Him aside from the path of unconditional, constant dependence on the Lord His God.

As in the ark he had manifested perfect confidence in God, so, as soon as ever he leaves it, his first thought is for God, and he takes the first opportunity of ascribing all the glory of their deliverance to Him. With a thankful heart surely it was he built an altar, and took of every clean beast and every clean fowl, and offered on it burnt offerings. It was no grudging service. He did not take one animal and one bird, but one of each class of the birds and fowls which were clean. He discriminated between the clean and unclean of the animals and the birds, because he knew that the One to whom he was about to offer them was holy, and could accept nothing that was not clean; and he disowned for himself and family all thought of offering what they chose, like Cain, as he drew near with that which God could accept like Abel. How often has this discrimination shown by Noah been overlooked, as men have thought of approaching God with something of their own, to be accepted without reference to God's estimate of it. Noah, from whom all on earth are lineally descended, acted otherwise. Would that our father Noah's example and principle were more widely accepted and conformed to! But to return. By this act he owned he needed a Saviour, that life must be given up for his

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life. In this he took the place of a sinner, but a saved sinner, brought through death into resurrection. There is, however, another character in which he here appears; he leads the worship of others after the deliverance from God's judgment is accomplished. Does he not in this seem to typify Him who leads the praises of the redeemed? And, if we cannot call it a type, we may observe the striking parallel, and mark also the contrast. "In the midst of the congregation will I praise thee," is the language of the Psalm (xxii. 22), speaking of the Lord after His resurrection, which is especially applied to Him in the Hebrews (ii. 12), as pointing out the association of the redeemed with Him. So Noah, foreshadowing this, builds the altar in the midst of his family, subjects with himself of God's salvation. In their worship that day Noah took the initiative, as the Lord does and will (Ps. xxii. 25) in the company of the redeemed; Noah, because sharing with them the deliverance—the Lord, because raised up from death. Others well know full salvation by His blood.

To that sacrifice there is an immediate response. It could not be otherwise. God saw in it what, perhaps, Noah did not, and the fragrance of a richer sacrifice, which it foreshadowed, rose up before Him. He smelled a sweet savour (the first occasion on which this term is used), yet we read not of incense offered up with it. It needed nothing to sweeten it; the sacrifice itself was, and we can say is, a sweet savour before Him, for its pleasantness, its acceptableness, will never fade away. And now we are introduced to what followed from it. God held converse with Himself. The Godhead had counselled about creating man (Gen. i. 26): God had held converse with Himself about destroying all flesh (Gen. vi. 3). The Father and the Son, too, we read, held converse about the work the Lord was to undertake (Ps. xl. 6, 7); and here God speaks to Himself: "The Lord said in his heart, I will not again curse the ground any more for man's sake, for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living as I have done. While the earth remaineth, seed time and harvest, cold and heat,

and summer and winter, and day and night shall not cease." He knew what man was, still unchanged in heart. What he was before the flood, that he was after it; and, when none were alive in the new world but Noah and his family, God thus speaks to Himself about him. Punishment could not change him. Could he earn the favour of God? Impossible. Could he preserve the world from a second flood, and the ground from being again cursed because of his sin? No: but what man could not do God could, because of the sacrifice. Now, all rests on the virtue of the sacrifice. No flood shall again desolate the earth, nor, whilst the earth lasts, shall the order of the seasons be interrupted. Stability on earth, where fallen man is concerned, can only be secured by sacrifice, and God can righteously deal with man in a new way by virtue of it.

And now a fresh subject comes before us. As creation had been visited by a deluge because of man, but was promised immunity from its recurrence because of the sacrifice, man, too, whose sin brought down the judgment, should reap benefits from the sacrifice. "And God blessed Noah and his sons, and said unto them, be fruitful, and multiply, and replenish the earth." God speaks again to Noah, but He speaks to his sons likewise; to them for the first time. Till they had come through the flood they had, as it were, no place before Him. He communicated his mind to Noah, and to him only. Now they have a standing before God, as it were, and He speaks to them, but with Noah. Apart from Noah they had no place; but when speaking to him now He speaks to them likewise, and in language to which men, since the fall, had been strangers. "God blessed Noah and his sons." At creation He blessed the moving creatures of the waters, and the fowls of the air: on the sixth day He blessed man; and on the seventh, the Sabbath day. The fall took place, after which God blessing anything was language unheard of. Now a change takes place: what induced the change? The burnt offering, which rose up a sweet savour to God. On that ground He could, He has blessed, sinful creatures. "To be fruitful, and multiply and replenish the earth," had been

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part of God's blessing in Eden; "to be fruitful and multiply, and replenish the earth," is His blessing after the flood. His purpose does not change. He created man for this object, and He would have him fulfil it. The flood seemed to have put an end to it; but His counsel shall stand, and here it comes out. Time cannot alter it, nor the malicious machinations of the enemy frustrate it. He sent Noah and His sons abroad on the earth to fulfil His purpose, by replenishing it. Yet there is a difference, and a marked one. To Adam God added: "and to subdue it, and to have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth" (Gen. i. 28). The Son of Man will exercise this sovereignty when He reigns (Ps. viii.). To Noah and his sons God promises to put the fear of them on all the animals on land and water. All should feel fallen man's superiority, though he had not the commission to subdue them. To the first Adam was that given; by the last Adam will it be carried out; for such a commission is not entrusted to a fallen creature.

And here, in connection with the sacrifice, God conveys to man a grant of every living creature: "Into your hand are they delivered; every moving thing that liveth shall be meat for you; even as the green herb have I given you all things." All the resources of the earth are thus placed at his disposal, both what it produced and what it carried on its surface—a vast change from the language in which God addressed Adam after the fall, and a fuller grant than that which He bestowed on him in Paradise. After the fall, He took from man the fruits which he had so misused, and sent him forth from Eden to eat the herb of the field; now He gives him to eat of everything. By sin man lost; in virtue of the sacrifice, God could be a bounteous giver. But it is not merely recovery; it is more. In Eden they could eat the fruits of the ground; in the new world they could eat of everything—an illustration of the truth conveyed in the lines,

"In Him the tribes of Adam boast
More blessings than their father lost."

Further on, in the history of the world, when Israel stood before God on the ground of their responsibility, to be blessed if obedient, a restriction in the articles of food took place; a distinction was made between the clean and the unclean, and the former only were allowed them. But when the sacrifice had been really offered up and accepted, and God began again to deal with man on the ground of the sweet savour which ascended up, all curtailment of the articles of food is removed, for "whatsoever is sold in the shambles that eat, asking no questions for conscience sake: for the earth is the Lord's, and the fulness thereof" (1 Cor. x. 25, 26). "Every creature of God is good, and nothing to be refused; if it be received with thanksgiving; for it is sanctified by the word of God and prayer" (1 Tim. iv. 4, 5)—God's word to Noah, setting it apart for our use, and our prayer to Him. What a difference there is between dealing with man according to what he is or deserves, and acting towards him according to the acceptableness of the sacrifice! Noah and his sons now experience the latter, as Adam, and all before the flood, had proved the former.

Unrestricted as they were in the articles of food, this comprehensive grant had one condition annexed, "Flesh with the blood thereof, which is the life thereof, shall ye not eat." Life belonged to God, and man was to own it; he could not, therefore, feed on it. Man's life, however, was precious in God's sight, and He here gives clear evidence of it. If a beast took man's life, God would require the blood of the life at the hand of that beast; and, if a man took a fellow-creature's life, "at the hand of every man's brother will I," He said, "require the life of man." As Creator, He will require from any living creature the life of man. The animals prey on each other, and man might kill of all kinds for his use; but man's life was precious in God's sight, "for in the image of God made he man." As God's representative on earth, to take man's life unlawfully is to disturb the order of creation. Who has power over a representative but the one whom he represents? Any infraction, then, of this principle, God would take cog-

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nizance of. To enforce this, government on earth in the hands of man, a new thing since the fall, is next introduced. "Whoso sheddeth man's blood by man shall his blood be shed, for in the image of God made he man." The sword of justice is here, for the first time, placed in man's hand, to be used in righteousness, without mercy. Cain was especially preserved from death by man; here death is enjoined. Before the flood, what a scene it must have been of lawlessness: now, order is introduced, and a strictly righteous rule is established, with death as the penalty of its infraction. And one day this will be fully carried out, when the Son of Man, of whom Noah is here a type, shall re-establish God's authority on earth, and death be the sinner's portion (Ps. lxxv. 3; Isaiah lxv. 20; Ps. ci. 8), after the era of disorder and lawlessness, which Scripture speaks of (2 Thess. ii.), shall pass away in the overflowing of divine judgment and public execution of sinners (Rev. xix. 20, 21).

Throughout this history, side by side with man, we have creation introduced as deeply interested, because especially affected, by man's sin. God makes a covenant with Noah and his sons, and every living creature, that no flood should again destroy the earth. He had said it in His heart, but He would have them to be acquainted with His mind; He here proclaims it, and gives a token of the covenant between Him and the earth. He would look on the bow, and remember the everlasting covenant. How God delighted in Noah's sacrifice! and, delighting in it, would have all to know it. Blessings descended on man, and with him on all that had breath. He makes a covenant, binding on Himself, never again to destroy the earth by a flood. He had said to Noah, before the deluge, "with thee will I establish my covenant:" now He enters into one, not with Noah only, but with all that moves on the earth. The announcement in Eden of the woman's seed depended on the preservation of the human race from destruction. With Noah, therefore, He would establish His covenant. But after the flood God binds Himself to all the living creatures; so all share in the results of Noah's sacrifice, as all will share

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in the result of that sacrifice already offered up, and ever had in remembrance before God. Great, however, is the difference. All were assured of preservation from a catastrophe such as had taken place; but creation will know, not merely immunity from a second flood, but the full enjoyment which the Lord's presence will secure, when He reigns in power. It was after the flood creation learnt that God would enter thus into covenant. It will be after the long night of weeping that the day will dawn full of brightness and joy (Ps. xcvi.—xcviii).

But Noah here also was only a type, for he made wine, drank of it, and was drunk. He who should have exercised government on earth is found uncovered in his tent. How soon man fails! Aaron, Moses, David, Solomon, tell the same tale of unfitness for that place which man should, but the Son of man alone will, fill without failing. All, therefore, point to Him; and as each failure is recorded, the mind travels onward to Him that is to come, taking in by the way, from each type, some thought of the offices and glory that will be sustained in perfection by none but the woman's seed.

One more remark before closing. To many of God's saints promises about their seed were given; Abraham, Isaac, Jacob, David received them. To Noah we read of none being given. This is surely fit, for all God does is right. But can we not discern the fitness?

In Noah we have in type the coming One actually on earth in millennial power, as we see man having government committed into his hand, to rule in righteousness. Beyond this, as far as earth is concerned, nothing can go. So to Noah and to Solomon—types of the Lord as Lord and Christ—God gave no promise about their seed. They shadowed forth Him as He will be, when there will be nothing more here to be desired. For what, as we read their histories, we see is wanted is, not one to fill a place different in character to that they respectively filled, but *the* One, who will sustain in righteousness and in continuance that authority and rule they in measure exercised, under which alone this groaning creation can be set free, and be at rest for ever. For that One we, too, wait.

C. E. S.

Nº. IX.

SOUL AND SPIRIT.

IT will be of interest, and may be of more practical importance than at first sight might seem, to present the differences between these two things. For metaphysical inquiries, I have no taste or skill; but when the Word of God uses words of this character, it can never be out of place to enquire how they are used, and what, as differing from one another, they represent. Recent review of the subject has made it clearer than hitherto it has been to myself, and I just note down, in few words, the practical result arrived at.

I have noticed elsewhere, that a "living soul" is, in Scripture, ascribed not only to man, but "to everything that creepeth upon the earth" (Gen. i. 30, margin), and how it settles the question—if there were one—that the feelings, &c., which the lower animals display are, no more than with man himself, the result of bodily organisation. I have also noticed that "spirit" is not in the same way ascribed to beasts, save in one passage, in Ecclesiastes (iii. 19—21), where it is the language of a man in the maze of trying to solve for himself the problem of human life. Beyond the fact that "all are of the dust, and all turn to dust again," he sees nothing certain. "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" And, in view of it, he "praises the dead which are already dead more than the living which are yet alive," and thinks those that have not been are better off still (ch. iv. 2, 3).

In no other place do you find spirit ascribed to the beasts. In Gen. vii. 22, a passage in which (see margin) it has been thought to be found, is out of the question, as it is, "all in whose *nostrils* was the breath of life," and this is not, as in the margin, "breath of the spirit of life," but "breathing of the breath of life." You have the expression in 2 Sam. xxii. 16, and the parallel

place in the Psalms, the same נִשְׁמַת רוּחַ translated, "blast of the breath of his nostrils."

Spirit and soul, in man, are alike undying. I say this to avoid misinterpretation. "The spirit departs to God that gave it," and "they that kill the body cannot kill the soul."

Of the two words before us, which has the precedence in dignity, if I may so say, may be seen at once, from the fact just now adduced, that the beast has a *soul*, not a *spirit*, and from this other fact, that this word "spirit" is, as we know, applied to the Spirit of God, which "soul" never is.

"Spirit," too, gives us the character, "poor in spirit," "a haughty spirit," "a sorrowful spirit." It also is pointed out as the seat of the understanding and judgment, &c. "What man knoweth the things of a man save the spirit of man which is in him?" The "mind" and the "spirit" are thus one; whereas the soul is recognised as the seat of the more purely emotional nature, the affections and desires, and, in fallen man, therefore, too often the *will*.

"Soul" is translated, even in our version, "appetite" (Prov. xxiii. 2), and it is the seat, as in that passage, of the bodily appetites. "If thy soul longeth to eat flesh." "Eat grapes thy fill at thine own *pleasure*" (soul). "Asking meat for their *lust*," or soul. "If he steal to satisfy his soul when he is hungry." So we read of "chastening the soul with fasting."

But it is not merely bodily appetites that are ascribed to it, but all the affections; and thus very often, indeed, and wherever it speaks merely of men in nature, the *will*. Thus, "let her go whither she *will*" is literally "to her soul." "Ah, ah, so would we have it," is, "ah, our *soul*." "To bind his princes at his *pleasure*," or soul. "Deliver me not unto the *will* (soul) of mine enemies."

So, again, of right affections: "The soul of Jonathan was knit with the soul of David." "So panteth my *soul* after thee, O God." "My soul is athirst for God, even for the living God." "My soul followeth hard after thee."

So "the law of the Lord is perfect, converting the

soul," *i. e.*, turning the affections into a new and blessed channel.

So, again, the emotions incident to grieved or disappointed affections and appetites are ascribed to it. Hannah is thus spoken of (1 Sam. i. 10), "as in bitterness of soul." So, "the soul of the people was grieved, every man for his sons," &c. "A sword shall pierce through thine own soul also."

I notice a few more passages out of many in this connection, as illustrating the way in which this word "soul" is used. "If it be your *mind* that I should bury my dead"—there it is *will, intention*. "Ye know the heart (soul) of a stranger," *i. e.* all the emotions and yearnings, of one in a foreign land.

Num. xxx. 2, "to bind his *soul* with a bond," *i. e.* that his affections and desires might not lead him off elsewhere. "My soul shall be satisfied," *i. e.* the longings of my heart. Then again, "Surely I have behaved and quieted myself as a child that is weaned from his mother, yea, my soul is even as a weaned child." Again: "Marvellous are thy works, and that my soul knoweth right well;" here it is the *soul* knowing, because the affections have been following with admiration the wonder of God's ways. So, again, Prov. xix. 2, "Also that the soul be without knowledge, it is not good"—affections without the bridle of the judgment; what does that lead to?—"he that hasteth with his feet sinneth."

So again, it is taking Christ's easy yoke and light burden we "find rest to our souls." "In your patience possess ye your souls." "Which hope we have as an anchor of the *soul*." "Fleshly lusts which war against the *soul*."

These passages need no comment. I place beside them, for the devout meditation of His people, four texts, in conclusion, used with reference to our Blessed Lord, where I shall equally abstain from comment.

Matt. xxvi. 38: "My soul is exceeding sorrowful; even unto death."

John xii. 27: "Now is my soul troubled, and what shall I say? Father, save me from this hour? But for this cause came I unto this hour."

Isa. liii. 10: "When thou shalt make his soul an offering for sin."

Isa. liii. 11: "He shall see of the travail of his soul, and be satisfied."

On the other hand, of a *right* will, we find, Exod. xxxv. 21, "every one whom his *spirit* made willing." "The spirit indeed is willing."

Anger and jealousy are ascribed to the spirit, but not, so far as I can see, hatred or malice. In Numb. v. 14, we read of the "spirit of jealousy;" and in Judges viii. 3, "their anger (spirit) was abated." The reason is, as I think, that both these are emotions proceeding from a right, or perverted judgment, but not either of them "lusts."

Courage, too, is ascribed to the spirit; or rather, perhaps, spirit is used for it, as in Josh. ii. 11. Even in ordinary speaking, too, courage is associated with "presence of *mind*."

Sorrow is connected with the spirit as with the soul, only that "grief of *mind*" (Gen. xxvi. 35), "anguish of spirit" (Exod. vi. 9), are the working of the judgment, even where a wrong one. As for other ways in which the word is used, there is no difficulty in them. Pride may, of course, act in the perversion of *judgment*, or in presumption, which is the pride of *desire*, and so we read of "a haughty spirit," and "a proud heart," or soul.

As instances of the further use of the word, I only quote, without comment: "A man of understanding is of an excellent spirit." "Vanity and vexation of spirit." "They also that erred in spirit shall come to understanding." "The spirit of the living creature was in the wheels." "Then shall his *mind* (spirit) change."

And it only remains for me to remark, that the word translated "natural," in the expressions "natural man," "natural body," is the adjective of $\psi\upsilon\chi\eta$, or soul ($\psi\upsilon\chi\iota\kappa\omicron\varsigma$), and is twice translated (Jas. iii. 15, and Jude) "sensual." In man, fallen man, the judgment has been led astray by, and subjected to the control of, the lusts and appetites. This has debased and perverted it. The judgment is debased, because the heart is astray, and to the "natural man" the things of the Spirit of God are

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foolishness. This is the condition of all that are not born of God.

Let us pray that "the very God of peace sanctify us wholly, and that our whole body and *soul* and *spirit* may be preserved blameless unto the coming of our Lord Jesus Christ."

F. W. G.

N^o. X.

SCRIPTURE : THE PLACE IT HAS
IN THIS DAY.

2 TIMOTHY.

ALLOW me to say a few words to you, in which there will be nothing very new, on a subject on which simplicity and decision are of the utmost importance in these days. The Second Epistle to Timothy presents to us, as long ago observed, the ruin of the Church in its earthly standing, and the heart of the Apostle deeply affected by it, as would be the case, under the working of the Spirit of God, with one who had been God's instrument for founding it. It individualises the duty of the Christian—a momentous principle in these days when the Church (so-called, really the clergy), renews the pretension to govern the conscience.

This Epistle does not give us the Church according to the purpose of God, and its full character in heavenly places (as in the Ephesians), nor is it the order of the Church on earth (as in 1 Tim.); but we have in it life and salvation, now fully revealed in Christ (i. 1, 9, 10), but a piety which could be found in Jews as such, and in which Paul could speak of his forefathers. The Church, indeed, is not mentioned at all—not that the fellowship of saints is not noticed; it is expressly, but of those in whom purity of heart is known to exist, the testing of which was not known in the first beginning. Then, those who came were received, only the Lord took care of the purity of the assembly, and manifested His own, adding to the Church daily such as should be saved.

part what I see is this—the real source of purgatory is heathenism and Judaism, which were associated at Alexandria, where the first great doctors of the Church lived. At first it took the shape of purifying all completely in eternal fire. Still this was not generally accepted. It then took the form of prayers for all, because they had not fully the sense of Christ's having so atoned for believers' sins, that they were white as snow for God. They apportioned, therefore, to all some punishment—at the least the punishment of loss, not seeing God; or at any rate were uncertain and prayed for all, even for the Virgin Mary, with a view to their speedily seeing the face of God; but the idea of the purging process survived through, and in Augustine's time was a question as to which he doubted—Jerome speaking with such uncertainty that he is accused of denying eternal punishment. This was in the fifth century: in the end of the sixth Gregory specifies the purifying very light sins; but doubts still. With Schoolmen it was like other things formed into an elaborate system; but all this last part was only in Western Christendom. Greek or Eastern Christendom has never received the doctrine. I conclude: Scripture is positively and clearly against it, as destructive of Christ's work. The fathers are one mass of confusion as to it; its true source being heathenism and Judaism, and the oldest half of Christendom rejects it to this day. Yet it is practically the great doctrine of Romanism in connection with the Mass. It is to get people out of it that masses are constantly said. The poverty of the system is shewn, and the character it gives to God, in that it proceeds on the ground of God's exacting the last farthing (an interpretation denied by Augustine and Jerome), and that after the use of all the means the Roman system has at its disposal—absolution, the viaticum, and extreme unction which wipes off the remains of sin—so utterly unprofitable are they (by their own confession) that the faithful have to go to purgatory to get these remains burned out by the relentless and exacting hand of God.

Oh, what a difference from that holy grace of God that saves, cleanses, and gives life!

N*.

Nº. XIII.

A FEW LEADING THOUGHTS AS TO THE BOOK OF PSALMS.

A. Most of the Psalms are expressions afore-prepared by the Supreme Being for His earthly people—expressions of sentiments produced in their hearts, in and by circumstances through which they have to pass.

Among His people I include here the Messiah Himself.^a

These expressions give us, in truth, the part which the Spirit takes, as working in the hearts of saints for the earth, amid their sorrows and exercises, and even in *their* human infirmities and failures, of which, of course, the Messiah had none; and He thus gives, beforehand, the thoughts of faith, and the truth suited to all that happens.

B. Observe here, 1st. These expressions belong to the godly remnant in Judah and Israel in the last days.

2ndly. It is the spirit of Messiah—the spirit of *prophecy* which so speaks.^b

3rdly. While the sins of the people would *morally* hinder their having confidence in God amid their distresses, yet He alone can deliver them, and to Him they must look in integrity of heart.

In sum, then, the Psalms are the expression of the spirit of the Anointed One, either in the Jewish remnant, or in saints in Israel, or in His own person as suffering for them, in view of the counsels of Elohim with respect to His elect earthly people.

^a See Heb. v. 7—9. “Though he were a Son, yet learned he obedience by the things which he suffered,” etc.

^b ‘It is always the *spirit* of Messiah (1 Pet. i. 11), that speaks as Himself taking part in the affliction and grief of His people, whether it is by *His spirit in them*, or *Himself for them* as the alone means in presence of the just judgment of Jehovah, of delivering a beloved though guilty people’ . . . ‘Hence the intimacy of feeling and peculiar interest of the Psalms. They are as the beating of the heart of Him, the history of whose circumstances, the embodying of whose life, in relationship both with Jehovah and man, whose external presentation in a word, and all Elohim’s ways in respect of it, are found in the rest of Scripture.’

C. Observe, too, that the positions in which Messiah suffers are three:—

1st. From man for His righteousness and love, and for His testimony in that which is good, by which He revealed God. Here He calls for vengeance.

2ndly. From God for sin. Here He is all alone; and blessing and grace the result.

3rdly. From Satan's power and darkness, and the anticipation of death, besides what is referred to in Heb. ii. 10. God had not yet given up Israel; but their state was judicially dealt with under His government. Devils and leprosy, sickness and famine, etc., filled the land, as well as the sword of, and tribute to, Cæsar heavy upon them, and ten and a half tribes gone, no one knew where. Christ went through that which enables Him to be afflicted in all the afflictions of His own people, and will enable Him to sympathise with them hereafter (Heb. v. 7—9), *when as the angel of Jehovah's presence, He comes to save them.*^c

At the close of His life—we may say, from after the paschal supper—He bare in principle, in His soul, all the distress and affliction under which Israel will come through the government of God—not condemnation, but still the consequences of their sin.

In John xii. He anticipated it, but afterwards entered into it.

It was apostate Israel's hour and the power of darkness; and He looked to the Father—not yet forsaken.

D. The Book of the Psalms contains five books.

Book 1., i.—xli. gives the state as a whole of the Jewish remnant, or of those of it who are not driven out of Jerusalem, and hence of Messiah Himself, as connected

^c It is said of Jehovah's ways with Israel, "In all their affliction, he was afflicted, and the angel of his presence saved them." This was (as to the last part, yet will be) fulfilled in Christ, the man that is Jehovah's fellow. But what are the sufferings of Israel—at least, of the remnant at the close? Under the oppression of the Gentile power, in the midst of utter iniquity in Israel, yet marked by integrity of heart (which indeed makes them the remnant); but, therefore, conscious of suffering under the present general consequences of sin, under the Divine government, and the power of Satan and death.

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with it. We have thus more of His personal history in it than in all the rest.

Book 2., xlii.—lxxii., views the remnant as cast out of Jerusalem. Messiah's place is with them, and so they hope. His coming in restores them, in the view of prophecy, to relationship with Jehovah—a people before Him, xlv., xlvi. Previously, when cast out, they speak of Elohim rather than of Jehovah. In li. they own the nation's guilt in rejecting Him.

Book 3., lxxiii.—lxxxix., shows the deliverance and restoration of *Israel* as a nation: Jerusalem at the close being the centre of His blessing and government.

lxxviii. electing grace stands in royalty when all seems lost.

lxxxviii. the dread effects of being under law.

lxxxix. all mercies centering in Messiah—longed for.

Book 4., xc.—cvi., Jehovah at all times the dwelling place of Israel: they look for Him to deliver. For this the Abrahamic names of El Shaddai and Gnēlōn are introduced. Messiah comes in and says, "I own them in Jehovah, the Elohim of Israel." There He is found. Then there will be judgment on the wicked and deliverance of the righteous. The full divine nature of Messiah, once cut off, is made the ground of His having the blessings: He is unchangeable, Jehovah. Then, blessing on Israel and creation, and judgment on the goīm—but all of that mercy which had so often spared them.

Book 5., cvii.—cl., a kind of moral on all: the close triumphant praise.

Note—It is common in the Psalms for the beginning of a psalm to give its *thesis*, and the after-verses to give that which the spirit passed through in reaching it. This remark will be found often to help the reader in a psalm.

The same principle is true as to the Psalms in their consecutive order; and, perhaps, as a book.

Some great truth is brought forward (as in i. and ii.), and then a series of Psalms follow (as iii.—vii.), expressing the sentiments of the remnant; and then the issue (as in Psalm viii.).

A few Leading Thoughts as to

Let us now turn to the First Book, (i.—xli. 41 Psalms), and 1st. as to the general structure.^d Psalms i. to viii. give the basis of the whole Five Books.

Then, i., the standard of man's walk on earth raised; and

ii. Messiah, earth-rejected, but heaven-owned.

(iii.—vii. The thoughts and feelings of the faithful thereupon.)

viii. The Son of Man glorified in heaven.

ix., x. The basis of what follows to end of xv., being the historic condition of the remnant in the latter day.

(xi.—xv. thoughts and feelings to which that condition gives rise.)

xvi.—xxiv. Messiah entering into the circumstances of the faithful few; the testimonies of Elohim; the sufferings of Messiah, and the final manifestation of His glory when He is owned as Jehovah on His return.

The faithful few are seen in xvii., xx., xxiii.; creation and law as testimonies in xix.; Messiah the main subject of the rest.

(xxv.—xxxix. Thoughts and feelings of the faithful few thereunder.)

xl., xli. The true source of Messiah's intervention in the counsels and plans of Elohim; His place in humiliation and the blessing of him who can enter into that, His humiliation, and that of the believing ones associated with Him.

Observe—*The point of departure* of the feeling and of the whole of what is said—is any godly Jew whatever in the latter days. Into that Messiah has entered in His

^d To give this concisely—

Psalms i. and ii. are standard psalms giving great principles or facts; then

iii.—vii. a series—thoughts produced thereby in the faithful (A), closing with a new fact in

viii. the result in the purposes of God.

ix. and x. state of facts in the latter days.

xi.—xv. a series: compare iii.—vii. (B.)

xvi.—xxiv. Messiah, and the whole Divine testimony; Messiah crucified—atonement.

xxv.—xxxix. a series (C); compare (A) and (B).

xl. Messiah's intervention.

xli. His people's blessing.

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own way. But the point of moral departure is always the remnant and their state.

To take it now more in detail:—

The first verse or few first verses *generally* give the thesis of a psalm.

i. The godly and their blessing under divine government; judgment of the ungodly; moral government on earth made good by judgment in Israel.

ii. Messiah, and the counsels of Jehovah as to Him.

(iii.—vii. the remnant in their moral traits thereon, and position.)

iii. the condition in general in contrast with ii.; and faith a stay.

iv. appeals to *righteousness*; also, in Him, and in themselves.

v. cry to Him who discerns between good and evil.

vi. appeal to mercy for selves, and judgment on the wicked.

vii. cry to Him who judges the righteous and will judge the wicked. How long?

viii. Son of Man owned as set over all things.

(ix. and x. there are *1st*, the humble; *2ndly*, the goim; *3rdly*, the wicked, ix. 5, and x. 15 and 16; the *2nd* and *3rd* perish together.)

ix. Jehovah's intervention in judgment for His own.

x. position of the sorrow and trial of the remnant till Jehovah arises.

Note the character of the wicked (Jew) as to idols and Babylon, and as to Messiah: ver. 12, the humble cry. ver. 16, Jehovah, king for ever.

(xi.—xv. founded on ix. and x.; circumstances.)

(xi.—xv. the remnant in their thoughts and feelings.)

xi. What can the righteous do when evil reigns in Jehovah's land? He is in heaven and loves righteousness.

xii. He will cut off the proud and deceitful lips.

xiii. How long, Jehovah! My heart shall rejoice in thy salvation.

xiv. He will judge from heaven, for Elohim is in the generation of the righteous.

xv. Who shall then abide with Him? The upright in heart.

(xvi.—xxiv. Messiah's place as to the remnant.)

xvi. Messiah takes formally His own place in grace among the remnant. In thee I trust.

xvii. the Spirit of Messiah in the remnant, and in Himself amid the wicked. Hear the right.

xviii. His humiliation the way to and basis of the deliverance and exaltation of Israel, from Egypt till the millennial reign.

xix. Testimonies to God. Creation and the law of Jehovah.

xx. the remnant associate themselves with Messiah in His sufferings. See xviii. and xix.

xxi. the answer on high to the xxth.

xxii. Messiah has suffered for sin from God: God glorified about sin will bless man.

xxiii. confidence in the shepherd, Jehovah (compare xvi.). He knows *what* to give us.

xxiv. the character of those who will have a part with Jacob (comp. xvii.): glory on earth.

(xxv.—xxxi. the position of the remnant on a new ground and a different footing.)

xxv. the remnant, 1 and 2, trust; 3, waiting; 4, 5, guidance; 6, mercy; 7—11, pardon of sins; 9, the meek; 12—14, the fearers' hopes; 15—21, the meek one.^e

xxvi. integrity and trust in Jehovah pleaded; and separation sought from the wicked.

xxvii. 1—6, the confidence of the believer; 7—12, cry of distress. Singleness of eye, and the call "Seek ye my face;" and waiting.

xxviii. cry, not to be confounded with the wicked; 6, Jehovah hears; 7, His Messiah.

^e As to the Remnant—iii.—vii. gave us their position; xi.—xv. gave (founded on ix. and x.) their sense of circumstances; xxv. and xxvi. give their moral principles, confession of their whole case, and integrity; xxvii. and xxviii. give the personal sense of condition and the way of relationship. 1st. Singleness of eye. A call from Him. Patient expecting, etc.; and, 2ndly. (evil more felt and judgment to come) *separation* sought. xxxii.—xxxix. 22, was forgiveness, and then a clearer apprehension, and trust, and judgment of all around till we come to xxxviii. and xxxix., favour in light more than confidence out of the depths is the sentiment.

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xxix. Let the mighty hear the mightier voice of Jehovah. He has a temple and a people.

xxx. Trust in Jehovah better than trust in prosperity; 3—9, a living people to be blessed upon earth.

xxxi. trust and righteousness and looking for guidance for His name's sake, and for deliverance from enemies.

xxxii. forgiveness of sins, on confession—and no guile. His eye guides.

xxxiii. the full result of deliverance is celebrated. He is the joy of the upright.

xxxiv. His government is sure: faith can praise *at all times*.

xxxv. deliverance sought to the praise of Jehovah in Israel restored.

xxxvi. warning to the conscience-less wicked. Jehovah my trust! they are fallen.

xxxvii. *Wait* on Him and keep His way, and all is yours.

xxxviii. and xxxix. Governmental rebuking for sins lies on the remnant. Full chastening for sins from the rod of government has reached the sheep of the flock, *outwardly* and then inwardly.

xxxviii. under the stroke of Jehovah, disgrace, shame, and fear, felt and accepted.

xxxix. under the stroke of Jehovah the emptiness of all flesh felt and owned.

xl. waiting on Jehovah, Messiah is delivered. He alone has done His whole will (comp. Phil. ii. 6—8).

xli. Blessed the man who knows this place of the poor of the flock.

Resumé—Thus we have (i.—viii.) the whole scene in its principles and result in the purpose of God. ix., x. the historical circumstances of the Jews in the latter day, whose state forms the groundwork and subject of the whole book. Their state shown, we then have the way of Messiah traced. His life is passed in review; but especially its close.

End of the First Book.^f

Book 2 (xlii.—lxxii., 31 Psalms) gives us the godly cast out of Jerusalem—their anguish, and faith, and hope of

^f Verse 13.—“*Blessed be Jehovah God of Israel from everlasting and to everlasting. Amen, and Amen.*”

restoration. Messiah's deliverance and previous humiliation. The glorious and yet lowly One, and then royal rule in David's line established in Israel.

This ends the dealings of the remnant in the land, looked at as apart from the rest.^g

xl. Cast out by the heathen, the godly pants after God; hopes in Him, and (xlii.) longs for the holy hill, tabernacle, altar.

(xlii.—xlv. from their first appeal to God to their re-establishment in Zion. xlii. a comment thereon.)

xli. Faith looks back; that gives faithfulness, and this gives hope in God.

xli. Messiah comes in and takes the throne.

xlii. the God of Jacob is then a refuge. He has His city, etc., on earth. He is with us.

xliii. He is a great king over all the earth.

xliiii. Mount Zion the centre of all the blessing.

xliii. man and all his glory fades; but God is great as a redeemer.

(li. and lii. the separative judgment in Israel connected with sin against God; the remnant's confession.)

li. (1 and 2, thesis). God's arraignment of His earthly people.

lii. The true remnant's confession.

(lii.—lxiv. the exercises of the remnant; the trial side to faith; lxv.—lxvii. the bright side to faith and hope.)

lii. the wicked man will not abide, for the goodness of God abides.

liii. God looks down from heaven upon the infidel scoffers.

liv. Save, God! for the sake of Thy name, from strangers outside and oppressors inside. Jehovah my praise!

lv. anguish from faith finds rest in God. Jehovah will save.

lvi. the tears of the godly amid the bitter enmity of the wicked are put into God's bottle. He will keep our feet from falling.

lvii. God a refuge. His wings a covert till all evil is overpast.

^g The covenant name of Jehovah then yields to that of Elohim (God), as more characteristic of the book.

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lviii. Righteousness was asleep in the congregation. Judgment sought.

lix. Lord God of Israel, awake to visit. All the heathen against me; slay them not, lest my people forget.

lx. O God! Thou hast cast us off; turn Thyself to us again. Through Thee we shall do valiantly.

lxi. from the ends of the earth I cry to thee; Thou hast heard my desires.

lxii. My soul waits upon God; from Him my salvation: how long?

lxiii. in a land of drought, Thy loving-kindness better than life; my lips praise; Thou my help; the shadow of Thy wings my joy.

lxiv. the enemy shoots at the perfect: God will shoot at him. His judgment shall be owned of all.

(lxv.—lxvii. see above, above lii.)

lxv. Praise still is dumb in Zion; yet to Thee shall all come; Thy chosen, we shall dwell with Thee.

lxvi. His intervention in judgment: purging the souls of His own.

lxvii. God shall bless us, and all the ends of the earth shall fear Him.

(That which follows gives the introduction of Israel into its position.)

lxviii. God at the head of His people; their joy and the shame of the wicked. His character as so doing known of old. The Lord ascended up on high to receive; gives as man, and for rebellious man, Himself—the root of it all. Israel restored.

lxix. but the pathway into the same blessedness (lxviii.) is moral glory proved in the depths of humiliation. Messiah (as in Psalm xxii.) was alone, forsaken of God when atonement was made. But having been thus made sin, He can in spirit and heart enter into all the sorrows of the remnant of Israel, into which as under God's government the nation brings itself. It will not be forsaken, then, though judged in time, and He who had been once forsaken can sympathise with the remnant, and pray against the wicked mass.

lxx. a summing up of the principle on which the spirit speaks in the remnant, and of the association of

Messiah with their sorrows: one poor and needy trusted in God.

lxxi. the sum of all God's ways with Israel from the beginning. He will not leave them at the last in the depths.

lxxii. the full reign of peace and royal blessing.

End of the Second Book.^h

Book 3, (lxxiii.—lxxxix., 17 Psalms) takes up Israel as well as Judah; but only *the remnant* in Israel. There is only one "Psalm of David" in it. The history of the nation as such is given, still a true-hearted remnant is distinguished. Christ, Israel, and general principles.

lxxiii. "God is good to Israel, to such as are of a clean heart." The prosperity of the wicked perplexes a good man's mind, till he goes into the sanctuary and sees the end.

lxxiv. O God, why hast Thou cast us off for ever? They have cast fire into Thy sanctuary. Arise! plead Thine own cause.

lxxv. When Messiah receives the congregation He will judge uprightly.

lxxvi. In Judah is God known; His name great in Israel; terrible to the kings of the earth.

lxxvii. The godly man goes back in trouble to the faithfulness of old of the Most High to Israel: the ways of God with himself.

lxxviii. The history of Israel's failure under law, and the security of blessing on the principle of electing love.

lxxix. The heathen lay waste Jerusalem. Wilt Thou let them say, Where is now their God?

lxxx. Israel under the shepherd care of God, as in the wilderness. Let Thy hand be upon the man of Thy right hand.

lxxxi. Israel, supposing itself upon the old historic ground, is judged for unfaithfulness.

lxxxii. God judges the judges of the earth, and even of the land.

^h Verses 19, 20.—"*And blessed be his glorious name for ever: and let the whole earth be filled with his glory; Amen, and Amen.*"

"*The prayers of David the son of Jesse are ended.*"

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lxxxiii. God invoked to judge the confederacy, that men may know that Jehovah is Most High over all the earth.

lxxxiv. joy in the prospect of appearing in Zion.

lxxxv. restored to the land, they look for the full blessing of millennium rest.

lxxxvi. the meek yet confiding expectation of a godly soul, of blessing from Jehovah.

lxxxvii. Jehovah loves Zion; reckons the Redeemer and the redeemed to her as children: all my springs are in Thee.

lxxxviii. looking to a Saviour from utter ruin and condemnation in self, under law.

lxxxix. Jehovah's mercies centred in and clustering round Messiah, when men had no claim to any blessing.

End of the Third Book.^{i k}

Book 4,^l (xc. — cvi., 17 Psalms). The coming of Messiah; this connects the nation with Messiah, as well as with Jehovah.

(xc. the nation looking to Adonay's return to bless them, that His beauty may be on them. xci. the connection of Messiah as a man on this earth with the nation. xcii. gives, in prophetic celebration, the great result into which xciii.—c.^m enter in the whole establishment of it. ci. and cii. deeply interesting details as to

ⁱ Verse 52.—“*Blessed be the Lord for evermore. Amen, and Amen.*”

^k The whole book shows the condition of a restored people in the land, but attacked, wasted; the temple which exists again broken down lxxiii., lxxiv.—lxxxvii., and when failure under law is owned, lxxxviii., sovereign grace through the beloved, lxxxix.

^l Book 4 is not so separated from the 3rd, as are the 1st, and the 2nd, and the 3rd books from each other. The 1st gives the principles of the position of the Jewish Remnant in connection with the history of the Messiah; the 2nd their casting out; the 3rd the condition of Israel as a nation restored to the land: this, in reality, involves the hope of the coming of Messiah, which is the subject of the 4th.

^m xcv.—c. The progress of the introduction of the first-begotten into the world, but as Jehovah coming from heaven to judge. Israel set in blessing by power, in contrast with their failure of old after their first deliverance.

Messiah. ciii. and civ. the general result as illustrating Jehovah's ways as to Israel and the earth. cv. and cvi. His dealings from the first, and Israel's ways with Him.)

xc. The believing people's faith in Adonay ever their dwelling place; His works.

xc. Messiah confesses Jehovah as His God; and the promised blessing is declared His.

xcii. celebration of the open display of the results of xci.

xciii. Jehovah reigns; He is mightier than the wicked. His testimonies sure and holy.

xciv. cry to Jehovah the God of vengeance to show Himself as against the wicked.

xcv. Oh, come, let us [Israel] sing unto Jehovah.

xcvi. all the earth is bidden to come, in the spirit of the everlasting gospel.

xcvii. His coming is now celebrated. His judgments in power precede Himself.

xcviii. Jehovah has made known His salvation and mercy to Israel.

xcix. He is sitting between the cherubim in Zion.

c. all the earth, or land, called to come and praise.

ci. He declares how He will govern His house and land.

cii. the contrast between the isolation of the man of sorrows, and the divine glory of the same; and glory.

(ciii.—cvi. the results and the covenant in grace, and the responsibility of Israel's history. ciii. the voice of Messiah in Israel is praise as to Jehovah's dealings with them. civ. the same in creation. cv. God's ways in grace from Abraham to the giving of the land, now to be possessed in grace. cvi. Israel's ways from first to last; but looking for Jehovah's mercy which endures for ever.)

ciii. forgiveness and salvation for the remnant; the blessing from Jehovah.

civ. Jehovah as creator of the earth: sinners will be consumed out of it.

cv. Thanks to Jehovah who gave unconditional promises to Abraham, and acts in grace to Israel.

(N.B.—The previous book does not go back beyond Moses.)

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cvi. Praise Jehovah; His mercy for ever: we have sinned with our fathers; but He is our Saviour. Praise ye Him.

(As the 3rd so the 4th book speaks of all *Israel*, not only of mere Jewish circumstances.)

End of the Fourth Book.ⁿ

Book 5, (cvii.—cl.). The people restored; a survey of God's ways, and a divine comment on it all, ending in praise.

cvii. The goodness of Jehovah. Israel redeemed from the enemy and brought back from every land: His mercy for ever. In temporal things on earth.

cviii. I praise God, and will praise Him among the nations and all races: He will deliver all our heritage for us.

cix. imprecation on the apostate; but Jehovah stands at the right hand of the poor who trusts Him.

cx. Jehovah exalts Messiah at His right hand on high, until He sets Him in Zion as Melchizedek.

(cxi.—cxiii. a hallelujah as to Jehovah's ways in delivering Israel.)

cxi. Jehovah's works glorious: He has brought redemption to His people; and His fear the beginning of wisdom.

cxii. Blessed the man that fears Him: the desire of the wicked shall perish.

cxiii. Praise for the same, only "for evermore," and "from the rising of the sun to the going down of the same."

cxiv. The presence of Jehovah with His people, as in the redemption from Egypt.

cxv. Cry to Jehovah to glorify His name in contrast to idols and to Israel (blessed of Him), and those that fear Him to trust in Him.

cxvi. I love Jehovah; He brought me up from the grave's mouth, and saved me from despair.

cxvii. the nations to praise Jehovah for His mercy to us (Israel).

ⁿ "And let all the people say, Amen. Praise ye Jehovah."

cxviii. Compassed by nations, thrust sore at by the enemy, chastened sore of Jehovah—yet am I delivered. The gate of Jehovah. The rejected stone now made head of the corner. The day made by Him. Blessed is He that comes in the name of Jehovah.

cxix. the law written in their hearts, they confess they had gone astray.

Aleph. Blessed the returner who walks with the Lord.

Beth. The word associates with God—cleansing.

Gimel. Leaning on Divine mercy, if the law is in the heart.

Daleth. Soul cleaves to the dust: the word quickens.

He. Looking for Divine guidance and teaching.

Vau. For establishment before adversaries through instruction.

Zain. Reckoning upon the word of Jehovah—is strength: for

Cheth. Thus, Jehovah is my portion; those that fear Him my companions.

Teth. I can look upon circumstances with God's eye and mind.

Yod. Thou art my Creator; thou wilt guide me even through afflictions.

Caph. My soul faints for Thy deliverance from evil.

Lamed. But for Thy word I should have perished in affliction.

Mem. Joy in the law, and its effects on the intelligence.

Nun. It guides and comforts me in spite of enemies and snares; and

Samech. Gives the horror of vain thoughts, and terror at the judgments on wickedness.

Ain. Cry to Jehovah to work; they have made void Thy law.

Pe—Schin. Give the effects of love to Jehovah's law and testimonies; its value; His trials, walk, grief at transgressors. He looks for teaching, quickening, keeping, and holds fast.

Tau. A general summing up of the whole.

. Is this the moral state of Israel in the last days, when, in the land, the law is written in their hearts ere full deliverance and final blessing are come?

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(cxx.—cxxxiv. Songs of degrees. Israel in the land, but the power of Gog not yet destroyed.)

cxx. I cried to Jehovah, Save me from the lying lips and deceitful tongue; and was heard.

cxxi. Jehovah, appealed to, is security.

cxxii. Jerusalem, the alone centre of blessing.

cxxiii. Filled with contempt of the wicked, I wait for Him that dwells in the heavens.

cxxiv. had not Jehovah been for us, all, all would have been lost.

cxxv. trust in Jehovah; He judges the wicked, but is peace to Israel.

cxxvi. they that sow in tears shall, through Jehovah, reap in joy.

cxxvii. all temporal blessings on earth will be from Jehovah.

cxxviii. such blessings promised to those that fear and own Him.

cxxix. Jehovah is righteous: by past sorrows He loosened from us the cords of the wicked.

cxxx. forgiveness with Thee that thou mayest be feared.

cxxxi. humbled, I have so walked: let Israel trust in Jehovah for ever.

cxxxii. Grace acted by power in bringing the ark to a sure dwelling-place: and David's seed supplants David's self as root of blessing.

cxxxiii. the beauty of His people dwelling together in unity under Jehovah.

cxxxiv. all His servants to bless Jehovah the blesser.

(cxxxv. and cxxxvi. calls to praise Jehovah and His works.)

cxxxv. call to praise Jehovah, God of Jacob and Israel; contrasted with idols.

cxxxvi. answer to the call.

(Here close the Historical Psalms.)

(cxxxvii.—cl. A sort of supplement.)

cxxxvii.—cxliv. characteristic sorrows and hopes of blessing and deliverance. cxlv.—cl. millennial praises.

cxxxvii. the captives' love to Zion, and joy at the thought of the judgment on Babylon and Edom.

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cxxxviii. I will praise—for mercy, and for Thy truth, and for Thy care of the lowly one.

cxxxix. searched by and known to Thee, I can trust Thee for good.

(cxl.—cxliv. Israel restored, but in conflict: on the road to *full* blessing.)

cxl. Deliver me, O Jehovah, from the wicked. Thou wilt maintain the upright.

cxli. Jehovah, keep my lips and heart amid the wicked that are to be judged.

cxlii. Jehovah my refuge and my portion amid trouble.

cxliii. cry in extremity for Jehovah's merciful interference for me.

cxliv. Jehovah, my strength! What is man? Give judgment, and there will be blessing.

cxlv. Messiah and the remnant, Spirit-led, in dialogue, anticipating the millennium with praise of Jehovah.

(cxlvi.—cl. the full final praise.)

cxlvi. commences the full final praises. His character towards Israel in the last days.

cxlvii. praise for His mercy to Israel, and that He who rules in creation has shown His word to Jacob.

cxlviii. all, and all creation to praise Him who has exalted the horn of His people.

cxlix. praise from the congregation of saints, and joy in Israel; He has given them power to destroy the heathen.

cl. summons to universal praise to Jehovah.

End of the Fifth Book.°

° "*Let everything that hath breath praise the Lord. Praise ye the Lord.*"

PRÉCIS.

Nº. XIV.

COLLECTANEUM.

1.

FEELING *versus* FAITH.

"I sat a full twenty minutes by his dying bed; and heard, quietly, all that he had to say about his *feelings*, and how pitiably they were in contrast with mine as expressed in the little hymn which I had given to him:—

"How bright, there above, is the mercy of God!" —
 "And void of all guilt, and clear of all sin,
 Is my conscience and heart, through my Saviour's blood." —
 "Not a cloud above"; "not a spot within."

Christ died! then I am clean;
 "Not a spot within."
 God's mercy and love!
 "Not a cloud above."
 'Tis the Spirit, thro' faith, thus triumphs o'er sin;
 "Not a cloud above"; "not a spot within."^a

"He was exhausted and I went away. Curiosity led me, as I sat alone, to take up "Cruden's Concordance," and to look out the two words *feel* and *feeling* as repeated by my dying friend, some thirty or forty times in the last ten minutes of my visit, and I read:—

Gen. xxvii. 12, my father will *f.* me; and v. 21, that I may *f.* thee; and v. 22, and he *felt* him.

To *feel* here is said of the hand as trying whether a face is smooth or rough.

Ecc. viii. 5, shall *feel* no evil (marg. *know*).

^a This was written as gathering up dear old Skelton's dying testimony.

Acts xvii. 27, they might *f.* after. The Greek word here is rendered Luke xxiv. 39, *handle* me.

And Heb. xii. 18, *touched*.

And 1 John i. 1, hands *have handled*.

Eph. iv. 19, *being past f.* The Greek word is *apalgeō*;^b "cast off remorse" would be the best rendering.

Heb. iv. 15, which cannot be touched with the *f.* of our infirmities, *lit.* (not able) to *sympathise with* our infirmities.

I called a few days after on my patient, and directed his attention to *the facts*, first, that his own *feelings* had usurped, in his mind, the place due to the *word* of God; secondly, that while he mentioned his feelings to me some thirty times in ten minutes, I had found, as a dry matter of fact, that "Cruden" only gave the words *feel* and *feeling* as occurring *seven* times in the whole Bible; and that not one single one of these occurrences presented the same thing as each of his did, namely, *a certain inward, morbid feeling, independent of the faith revealed in God's written word.*

Aug. 15th, 1869.

^b The word *algos* (found in *neuralgia*, nerve-pain), means *any* pain.

2.

A FRAGMENT.

1. THE notion that the Son of God *could* be in this world as it is, and He not be a sufferer in it, is, I judge of Satan : for it tacitly supposes Him not to have essentially and inseparable from Himself, the character and ways of God.

And as Son of Man He could not be here without suffering, if, indeed, He was perfect as a man, God manifest in flesh ; happy only with what made a perfect man happy, and unhappy when surrounded with that which would have made a perfect man unhappy.

2. Some have said that the blessed Lord inculcated Himself before and with God in His birth, by becoming the seed of the woman and king of Israel. But both of these express what is the sheer ignorance of foolish men. If true, it would make the incarnation itself and His becoming seed of Abraham, an act of disobedience to God, instead of an act in full unselfish subjection on His part ; and He would thus be by nature and association necessarily guilty ; and it would thus destroy the possibility of His *voluntarily taking up*, at the hand of God, man's guilt, that He might bear the penalty of it, after His having shown in a life of perfect goodness down here that no guilt attached to Him.

3. To limit His sufferings to the unrighteousness of man against Him, is sheer ignorance. There was His sympathy with man, and His sympathy with God besides.

4. Take, too, His view of marriage, of death and of resurrection of Abraham, Isaac and Jacob,—was He a stone not to suffer where God was set aside, where men whom He loved were all utterly at fault.

5. And what the results of such knowledge to Him

whose heart and mind linked the Paradise of man lost, with the paradise of God to be gained.

And if every office, position, glory entrusted to man had failed—and yet are to be brought forth and made to stand in Him—had He not to maintain, and did He not maintain in the humiliation, that not one thing had failed in Him, ere He took up the suffering which would put (not Himself but) those also for whom He suffered, at His side and under Him in the blessings thereof. Surely it was so. Word of God, as He was, He showed that He knew its force and temper in every respect.

The temptation in the wilderness from Satan; Jerusalem as Sodom and Gomorrah; crucified through weakness,—the experiences of His soul—about Martha, Mary, Lazarus;—about Peter, etc., in John xiii. all proclaim Him a sufferer, and that apart from the vicarious sufferings on the cross.

Nº. XV.

DAVID'S PIETY AND THE MIND OF GOD.

"And it came to pass the same night, that the word of God came to Nathan, saying, Go and tell David my servant, Thus saith the Lord, Thou shalt not build me an house to dwell in."
—1 CHRON. xvii. 3, 4.

A VERY profitable lesson for the present day may be gathered from this chapter, and close dealing with ourselves may prove that we are as prone to carry out our thoughts in service for Christ, as David was in following his own mind in relation to the Ark of the Covenant. Nor is this danger confined to David's times, nor to ours, since Pentecost and the descent of the Holy Ghost. The same limitation of Christ to human expectations was manifested on the mount of transfiguration, when Jesus Himself was in the midst of His disciples. "Then answered Peter, and said, Lord, it is good for us to be here; let us make *here* three tabernacles, one for thee, and one for Moses, and one for Elias."

This variance from the counsels of God and the mind of Christ are not confined to the holy mount and the unveiling of the kingdom of glory when Jesus was transfigured before them (excusable then, if ever), but a similar divergence is seen, as regards the sufferings and death of Christ, when Peter began to rebuke his Master, saying, "Be it far from thee, Lord, this shall not happen unto thee. But He turned and said unto Peter, Get thee behind me, Satan, for thou savourest not the things that be of God, but the things that be of men." Mary Magdalene and the women at the sepulchre with the spices are further witnesses of how natural it is, at all times, to be behind the thoughts of God in relation to Jesus Christ our Lord. "They entered in and found not His body." The comment which the Holy Ghost makes

upon this action is important, as giving the word of God its place, "For as yet they knew not the Scriptures, that he must rise again from the dead."

With such examples and warnings let us turn to consider David in this chapter of Chronicles. The Ark of the Covenant of the Lord was of all importance in those days, as the manifest token and witness which connected Israel, as a nation, with the counsels of Jehovah respecting their final establishment in glory upon the earth. All the interests of David's soul were therefore rightly directed to the Ark, and the preceding chapters give us the record of his actings in relation thereto, and its remarkable journey from the house of Abinadab to the city of Zion. Sharp lessons were taught David and his followers at the threshing-floor of Chidon, where the oxen stumbled and shook the ark, and Uzza put forth his hand to hold it, and the anger of the Lord was kindled, and He smote him, so that Uzza died there before God. He who teaches when necessary with a strong hand, instructed David that if God sanctioned the new cart and two milch kine as a mode of transit from the country of the Philistines, who knew Him not, to its own place and people who did, that His own order must be strictly followed when Israel and Jerusalem were in question. David's displeasure against the Lord and David's fear of God (things which exist together in the soul which is not in communion with the thought of God) must be alike judged. David then learns that none ought to carry the Ark of God but the Levites, for them hath the Lord chosen to carry the Ark of God and to minister to Him for ever. The shoulders of the Levites must bear this precious burden and witness of Jehovah's covenant with His people, and all goes well to the last step of their journey.

It is of the greatest moment in our intercourse with God to be assured we are of one mind with Himself in the object which governs us, and the glory of which we pursue. In a day like this in which we are living, a day so prolific in ways and means pressed in upon the service of God and of Christ, many a one as devoted as King David, and as earnest as Uzza, might on that very

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account profitably pause to distinguish between the new cart and the shoulders of the Levites, and betwixt the two milch kine and God's appointed order by the Holy Ghost in the Church. Many a breach would have been avoided, and many a pending one averted, were such distinctions observed by the Lord's people in reference to Christ and His saints. "None ought to carry the Ark of God but the Levites" was the ancient order of service and worship; but later on the Lord says, "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him." As to service, Paul asks, "What concord hath Christ with Belial, or what part hath he that believeth with an infidel? Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you."

David and the Ark of the Covenant of the Lord are at last together, and the interest of David's life and the affections of his soul go out towards it, and rightly, as ours do to Christ, by the Holy Ghost. Shall we be cast down if other and deeper lessons await him as well as us in closer associations with God, according to the varying revelations He makes of Himself?

Now, "it came to pass as David sat in his house, that David said to Nathan the prophet, Lo, I dwell in a house of cedars, but the Ark of the Covenant of the Lord dwelleth under curtains." If David takes thought with his own heart he will do what is in it, and make the same mistake as he had just been delivered from, in reference to the mode of bringing up the ark from the house of Obed-edom. Nor is there security at such a moment even in a Nathan, nor in anyone less than the Lord, and the knowledge of His own mind. "Then Nathan said unto David, Do all that is in thine heart, for God is with thee;" but the prophet, as well as the king, have each to learn that the secret of all successful service lies not only in God being with them, but in their being

with God, and in the current of His mind about the work. "And it came to pass the same night that the word of God came to Nathan, saying, Go and tell David my servant, Thus saith the Lord, Thou shalt *not* build me an house to dwell in." Mere piety, then or now, will suggest a thousand activities in reference to the ark and to Christ, which, if carried out, would only separate us from the intentions of God, who reserves to Himself the establishment of His own glory in connection with His people, and the times and seasons of their fulfilment.

David must not make haste to be a builder, though he may be instructed afterwards as to the patterns and splendour of the house reserved for the Solomon days, lest the Lord God of Israel make a breach upon him a second time for that he sought Him not after the due order. "And it shall come to pass when thy days be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; he shall build me an house, and I will establish his throne for ever."

The persecution of Saul, the cave of Adullam, the rejection of David, and the Ark of the covenant in its migratory character, or under curtains when in Zion, were all in agreement and in perfect keeping with the purposes of God, who orders everything according to the counsel of His own will. What striking and exact types are all these of a greater than David as known to us in these last times. Foreshadows of our Lord's persecution by the prince of the earth, and of the world's rebellion against its rightful King, of the Lord's rejection by Israel, and of His crucifixion by the hands of wicked men. What a type of this present period, when all above and below is under curtains or stained by blood. The Lord hidden in the heavens and our life hid with Christ in God; the cast out One of the earth set down on His Father's throne till the day when God shall make His enemies a footstool for His feet, and He shall rule in their midst. The time of David was judged unsuitable for building a temple, because he had shed blood. So when Jesus was on the earth He justified Himself for the supposed violation of the Sabbath, and of Israel's day of

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rest, on the same footing as David when he entered into the house of God and did eat the shewbread, which was not lawful. With whom could he keep a Sabbath, or *a rest*, in a world like this, into which He came in grace as a Saviour to redeem His own out of it? Can God build a temple by the side of the cross, where His Son was rejected, and His blood cries for vengeance?

Many a Christian, sitting in his own house like David, may think of a rest in creation, and if so he will make God's providential mercies the guide of his thoughts, and labour for an extension of the same character of blessing and seek to make God at home on the earth, as it is. All the world would consent to bring God back as a giver, and admit Him as the author of all good to men as they are, provided He will let them enjoy themselves. This was plainly shown in John vi., after the miracle of the loaves and fishes, when the multitude would have come and taken Him by force to make Him a king, but "he departed again into a mountain himself alone." But let a Christian leave his own house and get outside his own circle of pious and philanthropic enjoyments, and go in, as David did, "and sit before the Lord," to learn that God has His own range of operations, and that Christ is the rule of His action as regards His own glory and the everlasting blessing of the redeemed, and at that very moment (so to speak) all his thoughts perish.

It was of immense consequence to David then, as it is to Christians now, to distinguish between the times of a rejected king and the times of a regnant Solomon, between an outgoing David and his incoming Son, between a period when God was going from tent to tent and from one tabernacle to another, and "the dispensation of the fulness of times when He shall gather together in one all things in Christ, both which are in heaven and which are on earth." This is the hour when the whole creation groaneth and travaileth together in pain, but there is a millennial day "when it shall be delivered into the glorious liberty of the children of God."

These dividing points are properly, and in the ways of God, the differences between the first and the second

coming of our Lord Jesus; and it is instructive to observe the change which these discoveries wrought in the mind of King David. Now these be the *last words* of David, "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. Although my house be not so with God, yet He hath made with me an everlasting covenant, ordered in all things and sure, for this is all my salvation and all my desire, although *He make it not to grow.*" David has at last reached the purposes of God respecting His own glory in the yet future Son, according to the *flesh*, of whom he and Solomon were but the types. Moreover David is content that the mercies of Jehovah towards him and the nation should be made *sure* in the death and resurrection of Christ at a future day, when the Lord shall come a second time to Zion, and turn away ungodliness from Jacob, and righteousness and peace shall be the stability of the times.

How necessary it is for our communion with God and our service for Christ (if it is to be in the truth of His own mind and in the power of the Holy Ghost) that we should at least have learnt these three lessons in the school of God. Displeased and afraid of God those must be who are contented with the new cart and the kine instead of the shoulders of His redeemed and anointed ones. A pious evangelisation which sits in its own house and makes itself the rule and measure of its enterprise towards the world around, thinking, as Nathan said to David, that to do "all that is in thine heart for God is with thee" is a sufficient guarantee for success, will find, perhaps too late, how short this comes of sitting before the Lord and getting at what is the purpose of *His* heart in the establishment of His own glory and the blessing of His people. So again, in a day of great missionary effort and religious organisation it is well not to allow our natural feelings to anticipate the yet future Solomon and His reign of outward prosperity and glory, but keeping the patterns of royalty and the coming kingdom in mind (as David did), reject the place of a builder, and own the curtains and the hidden One in the

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heavens during this day of His rejection, and of the decline and corruption of Saul's dynasty.

Though we are the sons of God it doth not yet appear what we shall be, but we know that, "when He shall appear, we shall appear with him in glory." David, who spake in other language and a lower key, said, "Although He maketh it *not* to grow, yet he hath made with me an everlasting covenant, ordered in all things and sure." We must go out to Him before He can come into His earthly people, and the building and the growing go on together; then, "as the days of a tree, shall be the days of His people, and they shall long enjoy the work of their hands." But we wait for the shout which will bid us rise up to meet the Lord in the air. Our wisdom is to rise up from ourselves, and our little interests which would always make God at home where we are at home, and go in and sit before the Lord to learn the thoughts of His heart about King David's greater Son and greater Lord. The only one who is the rule of God's actings is the Son of His love—He who said, "Now is the Son of man glorified, and God is glorified in him; if God be glorified in him God shall glorify him also in himself, and shall straightway glorify him." So Nathan will not suit us for revelations such as these. He and David have served their day and generation, and have recorded the times that went over them, and over Israel, and over all the kingdoms of the countries, and died full of days, riches, and honour. The Holy Ghost is now the only competent glorifier of the Father and of His Son our Lord Jesus Christ. Prophets long ago made known the ways of God to Israel in types and promises. Evangelists have by the Spirit of God traced the great mystery of godliness, the Word made flesh, when presented as the long expected Messiah to His earthly people and to Jerusalem. Jehovah God has been refused in the tent, the tabernacle, and the temple, and last of all as God manifest in the flesh. The first man has proved himself to be no connecting link with God, in His ways of righteousness and peace on earth. The second man has come forth from the Father and been born into the world by incarnation, and born out of it

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by resurrection from the grave, and sits at the right hand of the throne of the majesty in the heavens, the head over all things to the Church.

Building times and growing times are out of date below, where all is in ruin, waiting in hope for the manifestation of the sons of God. A new and far different basis of divine operation has been laid than the book of Genesis relates. Redemption is now obtained by the blood of Christ out of a fallen state and from a groaning creation as the eternal basis of God's counsels in grace to us; and it is upon this platform the Holy Ghost, in quickening power, gathers the elect. The spirit of prophecy guided the sweet Psalmist of Israel to such a day when he spake of the stone which the builders refused, and said, "It is become the head stone of the corner; this is the Lord's doing, and it is marvellous in our eyes." Peter was taught the same lesson after he had abandoned the mount of transfiguration as a building site, and said, under the subsequent anointing of the Holy Ghost, "To whom coming as unto a living stone, disallowed, indeed, of men, but chosen of God and precious, ye also as lively stones are built up a spiritual house, an holy priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ."

A dispensation such as this, when God is calling out from the Gentiles a people for Himself, cannot possibly be one of universal blessing to those left behind. Now that the Father is gathering His many sons to a portion and place with His rejected Son in the heavens, as heirs and joint heirs, it cannot be the time of blessing for His betrayers and murderers below. If we follow Peter in the lesson of growing and building times, and take our places with him, and sit before the Lord "as a spiritual house, an holy priesthood," we shall be carried beyond ourselves, and the narrow and oftentimes erroneous thoughts which prevail, when Christ is considered more in reference to self than to the eternal counsels of God, for His own glory now and hereafter.

For instance, in Peter's first epistle and its opening subject of the inheritance, it is declared to be "incorruptible and undefiled, and that fadeth not away, reserved

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in heaven for you"; consequently, to think of this earth and this dispensation in relation to it, would be to disconnect it from the heavens. Moreover, we are begotten to this lively hope by the resurrection of Jesus Christ from the dead; and it is therefore on the other side of death and judgment, and all the ills of this present life—indeed, where flesh and blood never were nor can be. So as to the second epistle, in relation to the power and coming of our Lord Jesus Christ, Peter uses the holy mount in reference to the *future* majesty, honour, and glory which the Lord received from God the Father by the voice from the excellent glory; and instead of building three tabernacles, Peter speaks of putting off his own, as the Lord had showed him. He preferred to wait a while till the day dawn, when by redemption title he will enter it, with the King in resurrection power.

David in his own house limited the ark of the covenant to himself, and the blessing of Israel in connection with his times, and with his seed according to the flesh. Nathan himself had to be taught ere he could rightly direct David to look into the thoughts of God, and learn that when he was gone to be with his fathers Jehovah's purposes would find their footing in the person of his son that should come after him. So Peter refuses to connect any expectations with himself in the earthly house of his tabernacle, but says, "Moreover, I will endeavour that ye may be able, *after my decease*, to have these things always in remembrance"; and provides the lamp for the hand, and the light for the foot, for those who continue in the dark place "till the day dawn."

May thousands of the Lord's dear people, who are dreaming in their own houses (instead of sitting before the Lord), about His Christ, and speaking one to another of progress and advancement by present means and agencies, wake up to the blessed hope of "the power and coming of our Lord Jesus Christ," as the birthplace of their fondest expectations, and accept, in the meanwhile, the "day-star in their hearts," as the harbinger of the morning that shall usher Him in, who is King of kings and Lord of lords. Will they let God's ways and means slip, as to the establishment of His everlasting kingdom

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in the person of His own Son, and reduce themselves (as they must) to other means within their reach, such as the magistrate, the primate, and the premier? Will these take fallen man in hand, and try to make something of him, till in the coming crisis the whole world breaks loose from their restraint, and agrees to worship the beast, and in defiance of God, and their rulers, say, "Who is like unto the beast?"

As quickened, raised, and seated in the heavenlies, the Holy Ghost, by Paul, teaches us in the Ephesian epistle the Father's counsels concerning His Christ, the first begotten from the dead, the risen and glorified Son of man—"Head over all things to the Church, which is His body, the fulness of Him that filleth all in all." Human expectations are on this side of death and the grave, but all divine purposes and operation lie on the other side of sin and judgment at the Cross. This was why Jesus said, in prospect of redemption, "I have a baptism to be baptised with, and how am I straitened till it be accomplished"; and again, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." The "beginning of the new creation of God" takes His place as the first begotten from the dead, and none else can be there except as redeemed by His blood, and born out of death and judgment. "You hath He quickened, who were dead in trespasses and sins, and who were by nature children of wrath, even as others."

Here lies the difference between truth and error in practice, and it is immense. Men are occupied, and so is Satan, with the world as it is, and with man in the flesh; but God is not, whether as regards progress or improvement. How can there be even probation, after the cross? On the contrary, He is about "to judge the world in righteousness, by that man whom He hath ordained, whereof He hath given assurance to all men, in that He hath raised Him from the dead." May the Lord teach His saints to have done with their own expectations, and measure the glory of God by nothing lower than His own thoughts, which can only find their answer in the second coming of the Lord.

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The language of most Christians to one another is a repetition of Nathan—"Do all that is in thine heart, for God is with thee"; and this cheering but faulty assurance is too generally accepted; so, "they help every one his neighbour, and every one says to his brother, Be of good courage. So the carpenter encourageth the goldsmith, and he that smoothed with the hammer him that smote the anvil, saying, It is ready for the soldering; and he fastened it with nails, that it should not be moved." What mistakes and blunderings by hand and mouth would have been avoided in the Church of God, had Nathan's first assurance to David been judged in the light of the message from God to him the second time: "Spake I a *word* to any of the judges of Israel whom I commanded to feed my people, saying, Why have ye not built me an house of cedars?" David accepted this timely reproof, and learnt that the mind of God touching the Ark of the Covenant was very different to the intentions that were passing in his own. And is it of less importance in Christian service, under the guidance and ministry of the Holy Ghost as it professedly is, that we should have the mind of Christ as to the place we take, and what we do and say to those around, as regards the Church and the world, and the times of grace and glory through a present Saviour, and by the coming Lord and Deliverer?

If we sit before the Lord, and read Paul's exhortations to his son Timothy about the last days, and the perilous times that are now come, we shall no longer dream of progress and improvement, but "that evil men and seducers shall wax worse and worse, deceiving and being deceived." Have we judged ourselves, and bowed before such a testimony as this, so contrary to the natural heart and all its thoughts and purposes—so contrary, also, to the unscriptural expectations of the professing people of God?

The testimony by which God is gathering to Himself cannot be the spirit of this age, or run along with it. "Be not thou, therefore, *ashamed* of the testimony of the Lord, nor of me His prisoner, but be thou partaker of the afflictions of the gospel, according to the power of

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God. Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Exercises such as these would soon put us into the current of God's mind, and outside our own imaginations, and lead us to detect the waste of labour and expenditure of power upon wrong machinery and untimely objects in the present day.

Oh! the mercy to take the shoes off our feet and sit before the Lord and worship Him, like the four-and-twenty elders round the throne in the Apocalypse, according to the revelation of His mind, through the man He has made strong for Himself. His own eternal glory—the coming judgment on the world which has cast Him out—our rapture and translation out of it into the heavens, to meet Him presently—are all recorded by the Spirit of the living God. Subjection to His word, and the acknowledgment of the Holy Ghost as the Divine Teacher, are indispensable when we think of having the mind of God; and self-judgment, when we discover, as we certainly shall, the variance of our own.

"And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of His Christ; and He shall reign for ever and ever. And the four-and-twenty elders, *which sit before God* on their seats (the place where we are to-day in spirit), fell upon their faces and worshipped God, saying, *We give thee thanks, O Lord God Almighty, which art, and wast, and art to come, because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great, and shouldest destroy them that destroy the earth.*" Amen.

J. E. B.

Nº. XVI.

HEBREW SYNONYMS.

UMMAH, GOH'Y, L'OHM, ĠAHM,

(To end of Pentateuch.)

There are four words used in the original of the Old Testament for the words which have been rendered in the English authorised version "nation," "people," etc., etc.

Arranged alphabetically they stand thus:—

1. אֻמָּה , f. *ummah*; 2. גוֹיִם , m. *goh'y*; 3. לְאֻמָּה , m. *l'ohm*;
4. עַם , c. *ġahm*.

In our English translation these are rendered variously. Thus we find for 1, *ummah*, nation, people; for 2, *goh'y*, Gentile, heathen, nation, people; for 3, *l'ohm*, nation, people; and, for 4, *ġahm*, folk, men, nation, people.

This, and the fact of the popular use of the second of them, *goh-im*, when in the plural for the *Gentiles* (who are commonly called by the Jews the *goh-im*), and of the fourth of them *ġahm*, for Israel, the people of Jehovah,—make a few remarks desirable.

I may observe, in passing, that Scripture presents—and that, therefore, those who derive their thoughts from Scripture about the things of God's government and kingdom upon this postdiluvian earth, often allude to—divisions of the people of it.

1. The family of Noah was divided into three heads in Genesis ix., and the generations or races flowing from *these* three heads are given to us in the tenth chapter: these *races*, with their characteristic names, re-appear in the closing scenes of prophecy, as in Ezekiel xxxviii. and xxxix., etc. The Gentile politicians of to-day, too, calculate upon a war of *races* as likely to take place ere long.

2. Then we get *ḡammi* (my people), the people of Jehovah, the nation^a which He was pleased to take up, by the hand of Moses, as the centre and chief means of illustrating His government upon *earth*, the people whose King and God upon earth He was and will hereafter be. (Compare Deut. xxxii. 7, 8, 9.)

3. In contrast with them, as a nation, though, when they failed, in oppressive connection with Israel, were the four great kingdoms of the heathen *or goh-im* as in Daniel.

4. There are nations *extern* to these though connected with them.

And 5. There are the nations in the uttermost parts of the earth, to whom, in the latter day, blessing will flow from Israel.

It may be that many subordinate questions may arise through ignorance as to details connected with these things, and from want of understanding in Scripture as to God's dealing with *the subdivisions* of the families of the Patriarchs; as, for example of Abraham, with his two wives and concubine and their three sons Ishmael, and Isaac, and Midian; and of Isaac and his two sons Esau and Jacob. For the Ishmaelites and Midianites, Edomites and Amalekites have their places in the scenes before us as well as the children of Lot—the Ammonites and Moabites; and many of them come into the scene in the latter day. But there is no question as to the existence of them both in the historic and the prophetic page.

Our subject of study, however, *now*, is the use in Scripture of the four Hebrew words, *ummah*, *goh'y*, *l'ohm*, *ḡahm*, and their plurals. I turn now to them.

1. *אֲמָה* *ummah*, f., though found in the singular in Chaldee as we shall see, occurs in Hebrew only in the plural forms, masculine and feminine, *ummim*, m., and

^a Abraham, Isaac, Jacob, the twelve Patriarchs and their several families, the nation Israel in Egypt. These words bring individuals, families and the nation before us. The nation of Israel was then one nation in the country belonging to another nation, Egypt.

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f. *ummohth*. I shall cite these according to the words by which they are represented in our authorised English Bible.

Gen. xxv. 16 (f.). twelve princes according to their *nations* (*ummohth*), [said of Ishmael's sons].

Num. xxv. 15 (f.). He (was) head over *peoples* (*ummohth*) [Zur, father of the Midianitish woman, Cozbi, slain by Phinehas].

Ps. cxvii. 1 (m.). Praise, all ye *peoples* (*ummim*) [query, of whom].

In Chaldee, in Dan. iii. 29, we do find *ummah*, the singular form, Ezra iv. 10: And the rest of the *nations* (f. emphatic and pl.) (whom the great and noble Asnapper brought over, and set in the cities of Samaria).

Dan. iii. 4. O people, *nations* (f. emph. and pl.), and languages.

Dan. iii. 7. All the people, the *nations* (f. emph. pl.), and the languages.

Dan. iii. 29. That every people, *nation*, (*ummah*, f.), and language.

Dan. iv. 1, and v. 19, and vi. 25, and vii. 14, all people, *nations* (f. emph. pl.) and languages.

[The passages in Daniel refer to all whom the word of Nebuchadnezzar could reach.]

From these eleven occurrences we must form our judgment about the application and meaning of the word.

In ten of the passages, it is used:—once of Ishmaelites, once of Midianites, and eight times of the peoples who were within reach of the word of Nebuchadnezzar, head of gold of the monster-image of Daniel. This is a very low use for a word. It is never met with as used of what is high or noble, according to the Divine mind. And it has no words which are cognate to it, or derived from it, in the Hebrew or Chaldee of the Old Testament which could help us to its meaning; nor from its connections with what was in a sense antagonistic to Israel, could it suitably be used to describe the people of the lands in the uttermost parts of the earth, to whom, in the latter day, Israel (as the centre of God's government on the earth) will send out blessing; nor is it so used.

Leaving the word *goh'y* till we can examine it in juxta-

position with *gahm*, I now turn to *l'ohm*, and its plural *l'ummim*.

Gen. xxv. 23. And the Lord said to her (Rebekah); Two nations (*goh-im*, pl.) (are) in thy womb, and two manner [or sort] of peoples (*l'ummim*, pl.), shall be separated from thy bowels; and (the one) [manner or sort of] people, (*l'ohm*), shall be stronger than (the other) [manner or sort of] people (*l'ohm*).

Gen. xxvii. 29 [Isaac blessing Jacob]. Let peoples (*gammim*, pl.), serve thee and [manners or sorts of] nations (*l'ummim*, pl.) bow down to thee: be lord [a mighty man] over thy brethren.

Observe, this would *not* run the source of the division of people *back* to Shem, Ham and Japhet, so as to make the word to be equivalent to what we call the *races* of people, in connection with the Noahic earth, who constitute the whole human family. The subdivision here alluded to took place in the family of Isaac, type of the heir of promise, not earlier; and the heads of this subdivision are brought before us in Romans ix. All God's ways and subdivisions are to be noted.

The word occurs fourteen times in the Psalms: viz., ii. 1, and vii. 7, and ix. 8, and xlv. 2, 14, and xlvii. 3, and lvii. 9, and lxv. 7, and lxvii. 4, 4, and cv. 44, and cviii. 3, and cxlviii. 2, and cxlix. 7. I shall render it throughout these places in the Psalter uniformly. But of this, I will speak, lower down. Here I only note that a race of men as distinguished from another race derived from the same source as itself, as were Edom and Israel, is, I judge, the meaning of the word: identity of origin but contrast in character, habit, prospect, and end are supposed. Let the reader bear this in mind in connection with this word, and that its habitual use is of that which is the offset from that which remains the channel of blessing and testimony.

The word occurs also in seventeen other references: I will give them with any remarks that may occur to me.

Prov. xi. 26. He that withholdeth corn, the *people* (*l'ohm*), shall curse him: but blessing (shall be) upon the head of him that selleth (it) [query: is the curse of

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the mob here set in contrast with the blessing of Jehovah].

Prov. xiv. 28. In the multitude of *people* (*gahm*) (is) the king's honour: but in the want of *people* (*loh*) is the destruction of the prince.

Prov. xiv. 34. Righteousness exalteth a *nation* (*goh'y*): but sin (is) a reproach to *any peoples* (*l'ummim*, pl.)

Prov. xxiv. 24. He that saith to the wicked: Thou (art) righteous; him shall the *peoples* (*gammim*, pl.) curse, *nations* (*l'ummim*, pl.) shall abhor him.

Isaiah xvii. 12. Woe to the multitude of many *peoples* (*gammim*, pl.) and to the rushing of *nations* (*l'ummim*, pl.)

Is. xvii. 13. The *nations* (*l'ummim*, pl.) shall rush like the rushing of many waters.

Is. xxxiv. 1. ('Tis in the day of vengeance, v. 4, 6, 8, on Bozrah and Idumea.) Come near, ye *nations* (*goh-im*, pl.) to hear, and hearken, ye *peoples* (*l'ummim*, pl.): let the earth [or land] hear, and the fulness thereof the world and all its produce.

Is. xli. 1. Let the *peoples* (*l'ummim*, pl.) renew their strength: (Cyrus is in prospect) . . . [the indignation of Jehovah (is) upon all the heathen (*goh-im*, pl.)]

Is. xliii. 3, 4. I gave Egypt (for) thy ransom, Ethiopia and Seba for thee . . . I have loved thee (Israel): therefore will I give men (Adam) for thee, and *peoples* (*l'ummim*, pl.) for thy life.

Is. xliii. 9. Let all the *nations* (*goh-im*, pl.) be gathered let the *peoples* (*l'ummim*, pl.) be assembled.

Is. xlix. 1. Listen, O isles, . . . and hearken, ye *peoples* (*l'ummim*), (Cyrus is in prospect).

Is. li. 4. Hearken to me, my *people* (*gammi*), give ear, my *nation* (*loh*) ; my judgment . . . a light of the *peoples* (*gammim*, pl.)

Is. lv. 4, 5. David . . . a witness to the *peoples* (*l'ummim*, pl.) . . . and commander to the *peoples* (*l'ummim*, pl.) Thou shalt call a *nation* (*goh'y*) and *nation* (*goh'y*, singular), that knew thee not.

Is. lx. 2, 3. Darkness shall cover the earth gross darkness the *peoples* (*l'ummim*, pl.); . . . the Gentiles (*goh-im*, pl.) shall come to thy light.

Jer. li. 58. [Note the *goh-im* in ver. 44, and *ḡammi*, my people in ver. 45], (in Babylon) . . . the *peoples* (*ḡammim*, pl.) shall labour in vain, and the *folk* (*l'ummim*, pl.) in the fire.

Hab. ii. 13. the *peoples* (*ḡammim*, pl.) shall labour . . . and the *peoples* (*l'ummim*, pl.) shall weary themselves.

I come now to *goh'y* and *ḡahm*, the second and the fourth word out of the four, the use and meaning of which we are considering. And first, I will look at them according to the occurrences of them in Scripture.

The Pentateuch gives the outline of Israel's past, present, and future, as that nation which is the chief means of illustrating Jehovah's government and worship upon earth; and as their separation from among the nations, their always abiding distinct from them, and their return into the place of power above them all is traced in these books (from the commencement down to the expected end) we may as well begin with this portion of the word of God.

In the following list of occurrences I mark off, by A, those of *goh'y*, *goh-im*; and by B, those of *ḡahm*, *ḡammim*:—

A. *Goh'y*. B. *ḡahm*.

Gen. x. 5. The sons of Japheth . . . By these were the isles [or separate spots] of the *Gentiles* [*goh-im*, pl.] divided in their lands; . . . in their *nations* [*id.*]

Gen. x. 20. The sons of Ham . . . after their families, after their tongues, in their countries, in their *nations* [*id.*].

Gen. x. 31. The sons of Shem, after their families, after their tongues, in their lands, after their *nations* [*id.*]. (32.) These are the families of the sons of Noah, after their generations in their *nations* (*id.*): and by these were the *nations* (*id.*) divided in the earth after the flood.

Note, here, how from *the first* this word was used to designate something like a family clan inhabiting a district. The *first* division of the family of man upon the Noahic earth was into the three heads: Japheth, Ham and Shem; and *secondly*, there was a subdivision of each of their families, going out; the sons formed *clans*.

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For instance,—Japheth had *Gomer*, Magog, Madai, *Javan*, Tubal, Meshech and Tiras—his sons;

Gomer had Ashkenaz, Riphath and Togarmah as his sons.

Javan had Elishah, Tarshish, Kittim and Dodanim as his sons. These went out into the separate spots of the *clans* and possessed lands.

So we have, also, the names of the heads under Ham, and under Shem; and their sons and the places occupied by their families where their *clans* grew up.

B. The first occurrence of *ḡahm* comes in here.

Gen. xi. 6. The Lord said (at the tower of Babel), Behold the *people* (is) one, and they have all one language.

Observe, here, the races of men were still one people (ḡahm).

A. Gen. xii. 2, 3. The Lord had said to Abram . . . I will make of thee a great (*goh'y*) *nation* . . . and in thee shall all families of the earth be blessed.

Gen. xiv. 1, 9. Tidal king of *nations* (*goh-im*).

B. Gen. xiv. 16. Abram brought again . . . Lot, and his goods, . . . and the *people* (*ḡahm*).

A. Gen. xv. 14. And also that *nation* (*goh'y*) [Egypt]. Gen. xvii. 4. Thou (Abram) shalt be a father of a multitude of *nations* (*goh-im*), (5) for a father of a great multitude of *nations* (*goh-im*) have I made thee. (6.) I will make *nations* (*goh-im*) of thee.

B. Gen. xvii. 14. That soul shall be cut off from his *people* (*ḡahm*).

A. and B. Gen. xvii. 16. I will bless her (Sarah), and she shall become *nations* (*goh-im*); kings of *peoples* (*ḡammim*) shall be of her.

A. Gen. xvii. 20. I will make of him (Ishmael) a great *nation* (*goh'y*), and compare xxi. 13 and 18.

ḡahm—the people, xix. 4, of Sodom;—xxiii. 7, 11,

12, 13, of Heth;—xxxii. 7, and xxxv. 6 of Jacob;—xxxiii. 15, of Esau;—xli. 40, 55, and xlii. 6, and xlvii. 21, 23, of Egypt.

A. Gen. xviii. 18. Abraham shall become a . . . *nation* (*goh'y*) . . . the *nations* (*goh-im*) of the earth shall be blessed. Compare xxii. 18.

Gen. xx. 4. A righteous *nation* (*goh'y*) (Abimelech's).

B. Gathered to his *people* (*gahm*), (*i.e.*, buried), xxv. 8, Abraham, and, 17, Ishmael, and xxxv. 29, Isaac, and xlix. 29, 33, Jacob.

A. Gen. xxv. 23. Two *nations* (*goh-im*) in thy womb (Rebekah's), Edomites and Israelites (each of them called a *loh*), the two (*l'ummim*).

Gen. xxvi. 4. In thy seed (Isaac), shall all the *nations* (*goh-im*) of the earth be blessed.

B. Gen. xxvi. 10, one of the *people* (*gahm*), might lightly have lien with her (Rebekah), so ver. 11.

Gen. xxvii. 29. (Isaac blesses Jacob). Let *people* (pl. *gammim*) serve thee, and *nations* (*l'ummim*) bow down to thee: and xxviii. 3, that thou mayest be an assembly of *peoples* (pl. *gammim*).^b Compare

B. Gen. xxxiv. 16. (Jacob's sons, to Shechem), we will be one *people* (*gahm*), and verse 22.

A. Gen. xxxv. 11. (God's promise to Jacob), a *nation* (*goh'y*), and an assembly of *nations* (*goh-im*), shall be of thee. Compare xli. 3 A.

Gen. xlviii. 19. (Jacob blessing Joseph's sons).

B. He shall become a *people* (*gahm*), but

A. his seed shall become the fulness of *nations* (*goh-im*).

Also, B. Gen. xlviii. 4 (*gammim*).

Gen. xlix. 10. (Jacob blessing Judah) until Shiloh come; and to him shall

B. the gathering of the *people* (pl., *gammim*) be.

^b Remark these three references, xxvii. 29, and xxviii. 3, and xxxv. 11:—

Peoples (*gammim*) to serve Jacob; *l'ummim* (a *nation* and its offsets) to bow down to him (xxvii. 29), who was to become an assembly of *peoples* (*gammim*) (xxviii. 3);—a *nation* (*goh'y*), and an assembly of *nations* (*goh-im*), xxxv. 11.

The *peoples* of the *nation*, whether viewed in its lineal stream or in its offset streams, is not the same thing as the *nation* and *nations* of the *peoples*.

Gen. xlix. 16. Dan shall judge his *people* (*gahm*).

Gen. l. 20. To save much *people* (*gahm*) alive.

Writing as an inquirer, and communicating to others for their judgment, the fruits of research (for I am not now *teaching* the truth of God), I pause, here, feeling that the light gleaned suffices to enable me fairly to present an outline which, by stating it here, may be *tested in our further study of the subject*.

1. The family of Noah was divided into three *families* under Japheth, Ham and Shem.^c These *families*, however, (broken up as to places of settlement,) seem each to have retained its own individuality. The three races of men, and the history of man, and God's prophecies of the time when He will, toward the end, take up openly the government of the earth in Israel, connect themselves with this.

2. It has been said by a historian lately, that the irruption of the hordes of wild unsubdued humanity has been one instrument in the hands of divine government too much overlooked. The *ummah* seem to be much such.

3. Twins at a birth may be strongly contrasted in characters, habits, ways, and may be destined to become, the one the channel of testimony for God, and the other of the lawlessness of man when (though outwardly born, and standing in the channel of testimony), he neither knows God, nor owns him. Such an offset from what was of God ever starts aside, and is in conflict with, and a sore to, that which God keeps for Himself. Such, I think, are the *l'ummim*.

4. *Goh'y*. A body of people may be corporate in some sense, without forming what we should call a nation. A *family* is under government, and has a corporate unity; as that of Noah and that of Abraham. A *clan*, as were the descendants of each of Noah's sons, must

^c The order pursued in Scripture is, usually, to trace out, in pedigrees and families, those of lesser importance, and to retain the more important to the end, so as to continue their histories as the channels of the testimony.

have become, like other clans, a body corporate, though the rule in a clan is rather that of a family or large colony than that of a nation. So would it be in a combination of nations under one supreme head; it would be a body corporate under one government, or under the government of one.

This was what Napoleon I. aimed at in Europe, and what prophecy shows us is in prospect for the earth. Rev. xiii.—*tyranny* over many nations (if the beast and false prophet are in power), or of blessed absolute rule from God (if the Lord Jesus is reigning).

5. But *the people* is a term presenting rather the subject matter of such—a family, families, clan, nation.

The peoples (in the plural) would be the aggregates or collections of these, subject to such various ruling powers.

As to words, I hold that, without any question, context and occurrences must decide the meanings and the shades of meaning in every language. Passow's labours as followed out by Liddell and Scott, in their Greek-English Lexicon, is an illustration of this principle. But if this is true as to classical Greek, much more must it be true as to Hebrew and Chaldee, and as to Greek as used for and in Scripture. The extent, too, to which context *rules* in the Hebrew language is peculiar, and (consequent thereon) the value of the occurrences of words as showing the shades of their meaning in the Old Testament. In the New Testament Greek, context and occurrences therein should be considered as of *primary* importance; and the LXX. or Greek Old Testament, which already existed in the days of Christ and His apostles, may well take precedence of the stores of classical lore.

Having given a specimen above of my mode and manner of getting at the force of a word, I now add a lexicographical extract presenting a different mode and manner.

If I took the established system of lexicography as my guide, I should begin with the respective roots [each of

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them of three letters, and each a verb] of these four words, *ummah*, *goh'y*, *l'ohm* and *gahm* :—

1. From **אָמַם**, an *unused* (or non-existent) word—the primary idea of which, *to join together*, is supposed to be the meaning—is derived *ummah*, a people.

2. From **גָּוַה**, also *unused*—of which *to flow together* is supposed to be the primary idea—is derived *goh'y*, a people, properly *a confluence* of men.

3. From **לָוַם**, also *unused*—the primary idea of which is said to be *to agree, be congruent*,—is derived *l'ohm* a people, nation.

4. From **עָמַם** which does occur [Eze. xxviii. 3, and xxxi. 8, but in the sense “to hide;” and Lam. iv. 1, hoph., “become dim” perhaps, “caused to be hidden” (as to their excellency)]—the primary idea of which is *to gather together, collect*—is derived *gahm*, a people.

So that, according to supposed derivation, the primary ideas of these several four words are :—

1. *ummah*, a people as joined together; no word related to it is found in Hebrew.

2.^d *goh'y*, a people as flowed together; *gah'y*, a valley is said to be related to it.

3. *l'ohm*, a people agreeing by congruency; no word related to it is found.

4. *gahm*, a people gathered together : *gummah*, conjunction, communion, is said to be related to it, and to be used *adverbially* as “together,” and *prepositionally* as “with, at, near.”

To have to learn 1,800 roots, a large percentage of which does not occur in the Hebrew or Chaldee of Scripture, even *if they all do* occur, as they are said by some to do in Arabic, Aramaic or Syriac, is a painful task. Then, too, it is unnatural to suppose *action* and *being in a state*, etc., to be the root of such words as “father, mother, people.” The human mind can express itself better by the names of things than of actions, of being in a state,

^d Gesenius ought, as most think, to have derived *goh'y* from another meaning, or another word which he gives. See p. clxii. Bagster's Heb. and Chaldee Lexicon 4°.

etc. So I judge. I cannot, as a humble Bible student, find God and His uses of words, or His meaning of words, in such a process—as I do in my own system of studying His word and His use of words that I may know His meaning of them.

To return now to the occurrences of A., *goh'y*, and B., *gahm*, in the rest of the Pentateuch.

In Exodus *goh'y* occurs but six times.

B. The greater number of citations show the word used of the people belonging or attached to some one—as, *a*, Pharaoh's people, people of Egypt:—

Ex. i. 9, 22; and v. 16; and viii. 3, 4, 8, 9, 11, 21, 23, 29, 31; and ix. 14, 15; and xi. 3; and xiv. 6.

b. Of Israel, Jehovah's "*my people*."

Ex. i. 9, 20; and iii. 7, 10, 12, 21; and iv. 16, 21, 30, 31; and v. 1, 4, 5, 6, 7, 10, 10, 12, 22, 23, 23; and vi. 7, and vii. 4, 14, 16; and viii. 1, 8, 20, 21, 22, 23, 29, 32, and ix. 1, 7, 13, 17; and x. 3, 4; and xi. 2, 3, 8; and xii. 27, 31, 33, 34, 36; and xiii. 3, 17, 17, 18, 22; and xiv. 5, 5, 13, 31; and xv. 13, 16, 16, 24; and xvi. 4, 27, 30; and xvii. 1, 2, 3, 3, 4, 5, 6; and xviii. 1, 10, 13, 13, 14, 14, 15, 18, 19, 21, 22, 23, 25, 26; and xix. 5, 7, 8, 8, 9, 9, 10, 11, 12, 14, 14, 15, 16, 17, 21, 23, 24, 25; and xx. 18, 18, 20, 21; and xxii. 25, 28; and xxiii. 11; and xxiv. 2, 3, 3, 7, 8; and xxx. 33, 38; and xxxi. 14; and xxxii. 1, 1, 3, 6, 17, (the people), 21, 22, 25, 28, 30, 31, 34, 35; and xxxvi. 5, 6.

Observe, now, these juxta-positions of the two words.

i. A. Ex. ix. 24, since Egypt became *a nation* (*goh'y*).
B. 27, (Pharaoh says) I and my *people* (*gahm*), are wicked.

ii. B. xix. 5, treasure unto me above all *peoples* (pl., *gammim*).

A. xix. 6, a kingdom of priests and an holy *nation* (*goh'y*),

iii. B. Israel, Moses's wicked *people* (*gahm*), xxxii. 7, 9, 9; and xxxiii. 1, 3, 4, 5, 8, 10, 10, 12; and xxxiv. 9.

A. I will make of thee a great *nation* (*goh'y*), xxxii. 10.

B. Nay, says Moses, they are thy *people* (*gahm*), xxxii. 11, 12; and xxxiii. 13, 16, 16.

A. B. Consider that this *nation* (*goh'y*), is thy *people* (*gahm*), xxxiii. 13.

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iv. B.A. xxxiv. 10, 10, 10. before all thy *people* (^g*ahm*, of Moses) . . . in all the earth, nor in all the *nations* (*goh-im*), all the *people* (^g*ahm*), among whom thou art, and 24, all the *nations* (*goh-im*).

v. These can hardly be said to be classified:—

B. xv. 14. The *peoples* (^g*ammim*, pl.) shall hear.

B. xxxiii. 16. all the *people* on the face of the earth (read the verse.)

B. xvii. 13. Amalek's *people*; xxxii. 7, 9, 9; Israel, as Moses's.

xxi. 8. Any strange *people*; and xxiii. 27.

LEVITICUS.

Goh'y.—As a matter of fact, this word occurs in Leviticus in the singular but once, and in the plural but six times.

A. Lev. xviii. 24. The *nations* (*goh-im*) are defiled which I cast out before you.

28. It spued out the *nations* before you.

xx. 23. Ye shall not walk in the manners of the *nation* (*goh'y*) which I cast out.

xxv. 44. The *heathen* that are round about you.

xxvi. 33. Scatter you among the *heathen*.

38. Perish among the *heathen*.

45. In the sight of the *heathen*.

B. ^g*ahm*.

1. Notice "*the people*" used as of a *class* or order, inside of Israel in contrast with priests, Levites, rulers.

Lev. iv. 3. If the priest sin according to the sin of the *people*;

27. If any one of the common *people* (i.e., *people* of the land) sin. Compare xx. 2, 4.

ix. 7. Make an atonement for thyself, and for the *people*, and offer the offering of the *people*, so 15, 15, 18, 22, 23, 23, 24; and x. 3; and xvi. 15, 24, 24, 33.

2. Of Israel.

Lev. xvii. 4. Cut off from among his *people*, so 10, and xviii. 29; and xix. 8; and xx. 3, 5, 6, 17, 18; and xxiii. 30.

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3. Of *people* other than Israel.

Lev. xx. 24. I the Lord . . . separated you from
(other) *peoples* (pl. *gammim*).

26. I . . . severed you from (other) *peoples*
(pl.) that ye should be mine.

4. Jehovah's.

Lev. xxvi. 12. I will be your God, and ye shall be
for a *people* to me.

5. *Peoples* (*gammim*, pl.) is used^e of the Israelites as
round about one of themselves who is under judgment.

Lev. vii. 20, 21, 25, 27. Cut off from his *peoples*; so
xvii. 9; and xix. 8; and xxi. 1, 4, 15; and xxiii. 29.
Compare as, in contrast.

{ A. xviii. 24, 28. the *nations*, *the nations*.

{ B. xviii. 29. their *people* (see above?)

{ A. xx. 23. the *nation* cast out before you.

{ B. xx. 24, 26 (see above, 3.)

{ A. xxvi. 33, 38, 45. *heathen*.

{ B. xxvi. 12. my *people* (see above, 4)

IN NUMBERS

The word *Goh'y* occurs but five times; viz.:—

Num. xiv. 12. will make of thee (Moses) a greater
nation.

15. the *nations* which have

xxiii. 9. (Israel) shall not be reckoned among
the *nations* (*goh-im*).

xxiv. 8. (it) shall eat up the *nations*.

20. Amalek (was) the first of the *nations*.

The following are the occurrences of *gahm*.

1. The people Israel.

Num. v. 21. A curse among thy *people* (the adulteress);
so 27, and ix. 13.

xi. 1. (when) the *people* complained, it dis-
pleased the Lord; so 2, 8, 10, 11, 12,
13, 14, 16, 17, 18, 21, 24, 24, 29, 32,

^e This involves a question of Hebrew grammar—as to the
forms of suffixes. I give my instances on the authority of Fürst
in his Thesaurus, and of B. Davidson. (My own mind dis-
sentient, as also as to Gen. xxv. 8, Num. xx. 24, etc.)

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33, 33, 34, 35 ; and xii. 15, 16 ; and xiii. 30 ; and xiv. 1, 11, 13, 14, 15, 16, 19, 19, 39 ; and xv. 26 (and the stranger among thee), so 30 ; and xvi. 47, 47, and xx. 1, 3 ; and xxi. 4, 5, 6, 6, 6, 7, 7, 16, 18 ; and xxii. 3, 5, 6, 11, 12, 17, 41 ; and xxiii. 9, 24 ; and xxiv. 14 ; and xxv. 1, 2, 2, 4 ; and xxxi. 3 ; and xxxii. 15 ; and xxxiii. 14.

2. "The people" as of Canaan, ere Israel came thither. Num. xiii. 18. (Moses sent spies to Canaan to see what were) *the people* of it ; (Anak), so 28, 31, 32 ; and xiv. 9 ; of Edom, xx. 20 ; of Arad, xxi. 2 ; of Sihon, xxi. 23 ; of Chemosh, xxi. 29 ; of Og, xxi. 33, 34, 35 ; of Balak, xxii. 5 ; xxiv. 14 ; of Balaam, xxiv. 14.

3. Jehovah's *people*.

Num. xvi. 41. Ye have killed Jehovah's *people*.

4. xx. 24. Aaron shall be gathered unto his *peoples* ; so Moses, xxvii. 13 ; and xxxi. 2.

5. xxxi. 32. The prey which the *men* of war had caught.

Observe the contrasts:—

B. Num. xiv. 11. How long will this *people* (ⁿ*gahm*) provoke me. I will smite them (Israel rebellious) and

A. xiv. 12. make of thee a greater and mightier *nation* (*goh'y*).

B. 13. Then the Egyptians shall hear, for thou broughtest this *people* (ⁿ*gahm*) from among them.

15. if thou kill this *people* (ⁿ*gahm*) as one man, then

A. 15. the *nations* (*goh-im*) will say, because he was not able to bring this *people* (ⁿ*gahm*) into the land, he slew them.

Again:—

A. xxiii. 9 ; and B. xxiii. 9, 24 ; and xxiv. 8.

The *people* (ⁿ*gahm*) shall dwell alone, and shall not be

reckoned among the *nations* (*goh-im*). 24, the *people* (*gahm*) shall rise up as a great lion.

Num. xxiv. 8. it shall eat up the *nations* (*goh-im*).

IN DEUTERONOMY

The word *Goh'y*, A., occurs forty-four times. We must look at these occurrences in the way we did as to those of Genesis.

1st, *gahm* is used of:—

B. the *people*, a, of Israel.

Deut. ii. 4. Command thou the people; so 16; and iii. 28; and iv. 10, 20; (a *people* of inheritance); and v. 28; and x. 11, 15; and xiii. 9; and xiv. 2, 21, a holy *people*, a peculiar *people* . . . above all the *nations* (pl. *gammim*) . . . on the earth, so xxviii. 9; and xvi. 18; and xvii. 13, 16; and xx. 2, 5, 8, 9, 9; and xxi. 8, 8; and xxvii. 1, 9 (of the Lord), 11, 12, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26; and xxviii. 9; and xxxi. 12, 16; and xxxii. 44.

b. Of Canaan, Anak.

Deut. i. 28, *people* greater and taller than we; and called *goh-im*, A., viii. 20.

c. Of the Emims, ii. 10.

d. Of the Zamzummim, ii. 21.

e. Of all *nations*, ii. 25.

iv. 19.

f. Of Sihon, ii. 32, 33.

g. Of Og, iii. 1, 2, 3.

h. Any *people*, iv. 33; and vi. 14; and vii. 16, 19; and xiii. 7.

i. Of a class in Israel, xvii. 7; and xviii. 3. the priest's due from the *people*.

k. Of the mass of any *people*, xx. 1, 11, 16.

l. Of all *peoples* (pl.) of the earth, xxviii. 10, 37.

m. Of any *people*, xxviii. 32, 33.

Contrasts of the two words.

i. B. Deut. iv. 6. In the sight of the *nations* (*gammim*).

A. iv. 6. this great *nation* (*goh'y*) is a wise and understanding, B. *people* (*gahm*)

A. 7, 8. For what *nation* (*goh'y*) is so great and wise; and 6 (*gahm*).

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- II. B. Deut. iv. 27. Scatter you among the *nations* (^{gammim}),
 A. and few in number among the
heathen (*goh-im*).
- III. B. Deut. iv. 33. Did (ever) *people* (^{gahm}) hear the
 voice of God.
 A. iv. 34. God . . . take a *nation* (*goh'y*)
 from the midst of another *nation*
 (*goh'y*).
 A. 38. To drive out *nations* (*goh-im*) before
 thee.
- IV. A. Deut. vii. 1. Hath cast out many *nations* (*goh-im*)
 . . . seven *nations* (*goh-im*) greater
 than thou.
 B. 6. Thou (art) an holy *people* (^{gahm}). . . a
 special *people* (^{gahm}) to himself,
 above all *peoples* (pl. ^{gammim}).
 7. The Lord did not set his love on
 you, nor choose you, because ye
 were more in number than any
peoples (pl. ^{gammim}) . . . for ye
 were the fewest, the fewest of
 all *peoples* (pl.)
 14. Thou shalt be blessed above all
peoples (pl.)
 A. 17. If thou shalt say . . . these *nations*
 (pl. *goh-im*) are mightier than I;
 how can I dispossess them.
 B. 19. So shall the Lord . . . do unto all
 the *peoples* (^{gammim}).
 A. 22. Thy God will put out those *nations*
 (pl. *goh-im*).
- V. A. Deut. ix. 1. Go in to possess *nations* (pl. *goh-im*).
 B. 2. a *people* great and tall, the children
 of the Anakims.
 A. 4, 5. for the wickedness of these *nations*
 (*goh-im*).
 B. 6. thou (art) a stiffnecked *people*.
 12. thy *people* which thou (Moses) hast
 brought.
 13. I have seen the *people* . . . it (is) a
 stiffnecked *people*.

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- A. Deut. ix. 14. I will make of thee *a nation* (*goh'y*)
mightier . . . than they.
- B. 26. destroy not thy *people*.
27. look not to the stubbornness of this
people.
29. they are thy *people*.
- VI. A. *Goh'y* is used of the *nations* (*goh-im*)—
a. of Canaan, xi. 23, 23; and xii. 2, 29, 30; and xv.
6, 6; and xvii. 14; and xviii. 9, 14; and xix. 1; and
xx. 15.
b. of the earth, xxviii. 1, 12, 65.
c. of one which is to be the scourge-*nation*, xxviii.
36, 49, 49, 50.
Compare the contrasts of A xx. 15; and xx. 16 B.
- VII. A. Deut. xxvi. 5. A Syrian ready to perish (was)
my father, and he went down into
Egypt . . . and became a great
nation (*goh'y*). (19) to make thee
high above all *nations*.
B. 15. bless thy *people* Israel. (18) his
peculiar *people*; (19) an holy
people.
- VIII. Compare B. xxviii. 64; and xxviii. 65 A.
B. Scatter you among all *peoples* (pl. *gammim*),
A. and among those *nations* (*goh-im*).
- IX. Compare B xxix. 13. *a people* to himself (*gahm*) . . .
God . . . of Abraham, Isaac and
Jacob.
A. 16, 18, 24. through the *nations* (*goh-im*);
the gods of the *nations*; all *nations*;
x. A. xxx. 1. to mind among all the *nations*
(*goh-im*).
B. 3. from all the *nations* (*gammim*).
XI. A. xxxi. 3. he will destroy these *nations* (of
Canaan).
B. 7. thou (Joshua) must go with this
people.
XII. B. xxxii. 6. O foolish *people* (*gahm*).
A. 8. When the Most High divided to
the *nations* their inheritance, when
he separated the sons of Adam,
B. he set the bounds of the *peoples*

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(pl. *ḡammim*) according to the number of the children of Israel. (9). For the Lord's portion (is) his *people* (*ḡahm*).

B. Deut. xxxii. 21. They have moved me to jealousy with (that which is) not God, I will move them to jealousy with (those which are) not a *people* (*ḡahm*),

A. with a foolish *nation* (*goh'y*).

A. 28. They (Israel) are a *nation* void of counsel,

B. 36. the Lord shall judge his *people*,

A. 43. Rejoice, O ye *nations* (*goh-im*),

B. with his *people* (*ḡahm*) merciful . . . to his *people*.

B. 50, 50. gathered to his *people*.

XIII. Throughout xxxiii. *ḡahm* alone is used; as ver. 3, he loved the *people*; (5) the heads of the *people*. (7). Judah, and bring him to his *people*.

17. He (Joseph) shall push the *people* (pl.) together to the ends of the earth . . . the ten thousands of Ephraim, and the thousands of Manasseh.

19. (Zebulun) they shall call the *peoples* (pl.) unto the mountain.

21. (Gad) he came with the heads of the *people*.

29. Israel . . . *people* saved of the Lord.

I remark here, First, That to suppose that the word *goh'y* is a word of *low* use, and applied only to what is mean, or that it is equivalent to heathen or to Gentile, is a mistake which has no warrant for it in Scripture. See in proof of this:—

Gen. xii. 2. I will make of thee (Abram) a great *nation*.

xviii. 18. become a great . . . *nation*, and all the *nations* of the earth shall be blessed in him.

See also, xx. 4 ; and xxi. 13, 18 ; and xxxv. 11 ; and xlv. 3. Exod. xix. 6 ; and xxxii. 10 ; and xxxiii. 13. Num. xiv. 12. Deut. iv. 6, 7, 8, 34.

A body, or a people under a government is, I conceive, the primary idea of it. That governments in the plural would stand in contrast with the one body of people whom He Jehovah par excellence governed, is clear, and so the word in the plural is used of all bodies of individuals under government of the nations, *in contrast with* Jehovah's nation, Israel.

When the word *goh'y* is applied to Israel, then,^f Israel is looked at merely as a whole body under government, instead of as a congregation in association *with* Himself their God and King. That this is a cold, chilly way of their God and King speaking of them, when in disobedience, may be true.

Secondly. That all the words kindred to and of the same family as *gahm* present the idea of *conjunction with, nearness to, association around*, etc. As, for instance,

1. The word *gommah*, as translated—*over against*, Ex. xxv. 27; and xxviii. 27; and xxxvii. 14, etc.; *answerable to*, Exod. xxxviii. 18 ; *hard by* the backbone, Lev. iii. 9 ; threw stones *at* him, 2 Sam. xvi. 13 ; ward *against* ward, 1 Ch. xxv. 8, etc.; *in all points* as he came, so shall he go, Eccles. v. 16 ; face strong *against* . . . face, . . . forehead . . . *against* . . . forehead, Eze. iii. 8 ; the wheels were *beside* them, x. 19, etc.

2. *gim*, *with, near, at, by*, etc.

Gen. xviii. 23. Destroy the righteous *with* the wicked?

xxiv. 12. show kindness *unto* my master Abraham.

xxv. 11. Isaac dwelt *by* the well Lahai-roi.

xxxi. 24. speak not *to* Jacob.

Deut. viii. 5. Consider *in* thine heart.

ix. 7. rebellious *against* the Lord.

^f Israel is the *goh'y* of *experience, promise, blessing* on the earth ; the centre of *all* God's *governmental ways* on earth ; but in saying that, I look at them from outside and as one whole. When they are owned as *gammi*, *my people*, their detailed state and associations *within* is the aspect in which they are considered. A Shepherd with His flock, and a shepherd with his sheep, awaken different thoughts in the mind, although the flock consists of sheep, and the sheep make up the flock.

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- Jos. vii. 2. *beside* Beth-aven,
 xxii. 7. *among* their brethren.
 Jud. xx. 38. the men of Israel *and* (m. *with*).
 1 Sam. ii. 21. Samuel grew *before* the Lord.
 xvi. 12. ruddy (and) *withal* of a beautiful.
 2 Sam. vi. 4. *accompanying*^g (m. *with*) the ark.
 xxi. 4. no silver nor gold *of* Saul.
 2 Ch. xxi. 19. fell out *by reason of* his sickness.
 Neh. v. 18. *yet for all* this required not I
 Job ix. 26. passed away *as* the swift ships ;
 Ps. lxxii. 5. *as long as* the sun and moon endure
 (lit. *with* the sun and before the moon).
 lxxiii. 5. *neither* are they plagued *like* (m. *with*)
 other men.
 Ecc. ii. 16. no remembrance of the wise *more than*
of the fool.

3. So again, עֵמִית ^g*gah-meeth*, m.^h is rendered ten times *neighbour*, twice *another*, and once (Zech. xiii. 7), "the man that is my *fellow*."

This last passage out of the thirteen occurrences of the word is greatly to be noted as expressive of *fellowship*.

If asked for definitions, I should say as to *goh'y* :—

1st. "A mass of persons, manifestly one under a government of its own ;" and 2, as to ^g*gahm*, "The people or persons who form such a manifest mass or body."

As to 1. Abraham, Isaac and Jacob, — the heads of the nation Israel, are looked at in Scripture very much in their individual characters (perhaps the place assigned

^g Let my reader compare Isaiah vii. 14, Immanuel "God-*with-us*," the name of a child, and the power of that name "God-*with-us*" in c. viii. 8, 10, and read c. ix. 6, 7, 8, etc., and he will see wherein lies the strength of the people whom God could count as those at any given time *associated with* Himself. The very name of their King, His Son, Immanuel, marking the extent and character of the association. From this people, when they would have none of Him, He withdrew Himself . . . but when, brought low, they say "Blessed is He that cometh in the name of the Lord," then will they see Him again, and He will be for them.

^h There are four other words which are translated *neighbour* in A. V. viz., קָרוֹב *kah-rohv*, one near ; רֵעַ *rehag*, a friend, companion ; רֵעוּת *r'gooth*, a friend, mate ; and שָׁכֵן *shah-chehn*, inhabitant.

to each of them as types led to this), yet each of them was in his day the head of a powerful clan; then the family for it was (so far as the channel of testimony was concerned) *one*, went down into Egypt and waxed great.

As to 2. A people, and the character of each in it, is formed by its religion as to the Supreme Being, and by its policy with regard to one another, and to those outside, hence in thought and habit, fears and hopes, *one*.

It is important to learn and to bear in mind the *ways* of God,—and His ways, not only in His dealings with ourselves as individuals, but His ways with the Church, with Israel, and with the Gentiles: with the Church, as in one aspect, divine and heavenly (that is in Christ), and, in another aspect, pervertedly human and worldly, spoiled by Satan in man's hand. But we may look at the subject a little more abstractedly in connection with what has been the channel of His testimony from the beginning. His actions bring before us:—The mass, selection, and rejection; election and selection; out of the mass a channel chosen afresh and so on.

Adam and Eve; Abel slain for his good works, by Cain, the murderer, head of the world which enjoys itself out of God's presence; Seth; Seth, a pedigree; Enoch walked with God, and was taken to God; Noah who found grace before the Lord,—Noah walked with God and was passed through the deluge from the earth that was to that which now is.

Adam and Eve had Seth for the channel of God's testimony. Abel had died a martyr,—Cain was the murderer, head of a wicked world deluding itself by self-enjoyment, out of God's presence;—and Adam "begat sons and daughters," Gen. v. 4.

Seth had Enos, and Enos had Cainan, etc., etc., down to Lamech. Each head in the pedigree (save one) had this testimony, "and he died:" "Enoch walked with God; and he was not, for God took him." Seth and all of them begat sons and daughters.

Noah was son of Lamech. Noah found grace in the eyes of the Lord; walked with God, and was passed with his wife, three sons, and their wives, through the deluge from the earth which was on to that which now is.

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Shem, Ham, and Japheth were Noah's three sons, whose families became the stock of the earth which was to witness and be a witness of God's patience in providence (in spite of man's sin, viii. 21, 22), Noah failed, ix., and Ham; but

Shem stood as the line chosen for the channel of testimony down to Abram; though the city and Tower of Babel marked the sin of all in his day, and the disbelief in God as revealed in viii. 21, 22.

Abram subject of a call from the Lord—possessor of earthly and heavenly promises—had three sons, Ishmael, Isaac, Midian, each of them, like Shem, Ham, and Japheth, heads of families, and other children too.

Lot was near kinsman of Abram and became the father of Moab and Ammon. But the channel of testimony and blessing ran through Isaac and his younger son by Rebecca, Jacob, (leaving his first-born, Esau, to become the head of Edom and, Gen. xxxvi. 12, 16, of Amalek).

The principles of Headship, lineal descent (sovereign wisdom and love making its choice of what to do therewith and therein), the channel still continued (though side channels might open out on either side from it half way between the masses (of which the destiny no one knew save God) and the channel of testimony;—these things ought to be marked if we would have the intelligence becoming those taught of God—and be prepared for the scenes of the latter day in which it all results.

APPENDIX I.

I may present, here, as gleaned in my own looking through the rest of the Old Testament (the Psalms excepted, which will be found elsewhere) the following.

JOSHUA.

I. Compare in iii. 16, B. and the *people* (*gahm*), passed over, and 17 A. until all *the people* (*goh'y*) were passed clean over.

That is, B. is the *people* (*gahm*) of the *national body* (*goh'y*);

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A. is the *national body* (*goh'y*) of the *people* (*gahm*). Just as we say,—the sheep of a flock pass over till the whole flock of sheep is passed clean over; the soldiers of a company cross over, till all the company of soldiers is safe over.

II. iv. 1. A. when all the *people* (*goh'y*) were clean passed over.

2. B. take you twelve *people* (*gahm*), out of every tribe a man.

III. v. 4. B. all the *people* (*gahm*) that came out of Egypt; (5) all the *people* . . . were circumcised: but all the *people* that were born.

In the above, the thought is distributive, and so *gahm* is used; in what follows, it is collective and so *goh'y* is found.

A. ver. 6. all the *people* (*goh'y*) that were men of war.

8. had done circumcising all the *people* (*goh'y*).

IV. x. 7. B. he and all the *people* (*gahm*) of war, (and see ver. 21 and 33).

13. A. until the *people* (*goh'y*) had avenged themselves upon their enemies.

V. xvii. 14. B. I (tribe of Joseph) am a great *people*, so 15, 17.

xxiii. 3, 4, 4, 7, 9, 12, 13, A. the *nations* expelled before Israel.

Note also, as to B. the difference between "*people*" (*gahm*) Israel, and "*peoples*" (*gammim*).

xxiv. 16. the *people* (*gahm*) (Israel) . . . said: (17) among all the *peoples* (*gammim*), through whom we passed . . . (18,) drove out from before us all the *peoples*.

FROM JUDGES.

ii. 12. B. [Israel] followed other gods, of the gods of the *peoples* . . . round about them.

20. A. this *people* (*goh'y*) has transgressed (the whole was inculcated).

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ii. 21. I will not henceforth drive out any more from before them of the *nations* which Joshua left (so ver. 23).

B. iii. 18. he sent away the *people* that bare the present.

v. 14. Benjamin among thy *people*, so ver. 18.

IN RUTH

Goh'y does not occur. But we read of the Lord's *people*, and of Naomi's, Orpah's, Ruth's and Boaz's, etc.

IN 2 SAMUEL

Notice vii. 23. What one *nation* (*goh'y*) in the earth is like thy *people* (*gahm*). . . whom God went to redeem for a *people* (*gahm*) to himself, and to make him a great name . . . before thy *people* (*gahm*), which thou redeemedst . . . from the *nations* (*goh-im*), and B. (24); for thou hast confirmed to thyself thy *people* Israel (to be) a *people* (*gahm*) to thee for ever.

xxii. 48. bringeth down the *peoples* (*gammim*, pl.) under me.

50. I will give thanks to thee among the *heathen* (*goh-im*).

IN 1 KINGS

Notice—

B. iii. 9. able to judge this thy so great a *people*?

A. iv. 31. his fame was in all *nations*.

B. v. 7. a wise son over this great *people*.

A. xi. 2. (Solomon loved many strange wives) of the *nations*.

xiv. 24. the abominations of the *nations*.

xviii. 10. no *nation* or kingdom; 10.

2 KINGS.

I. A. vi. 18. Smite this *people* (*goh'y*). . . with blindness (collective).

B. xvi. 15. the burnt offering of all the *people* of the land (distributive).

II. Note, here, as to *the goh-im*:—

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1. A. xvi. 3. the abominations of the *heathen* (*goh-im*), whom the Lord cast out from before the children of Israel (the seven nations, Deut. vii. 1.)
2. but A. xvii. 24, 26, 29, 33, 41. the *goh-im* were not only the *seven* nations (as referred to, xvi. 3), but *nations* moved by Shalmaneser to the land.
3. The name is not used in Daniel of any of the four empires, as such ;—yet compare Zech. i. 21. and see as to the use of the word in the prophets as to the separate heads of these four monarchies.

1 CHRONICLES.

- A. xvi. 24. his glory among the *heathen* (*goh-im*), his marvellous works among the *nations* (*ḡammim*, peoples).
- A. & B. xvii. 21. what one *nation*¹ (*goh'y*) in the earth (is) like thy *people* (*ḡahm*) Israel, whom God went to redeem (to be) his own *people* (*ḡahm*).
by driving out *nations* (*goh-im*) from before thy *people* (*ḡahm*).

2 CHRONICLES.

- B. vi. 33. that all the *people* (pl. peoples) of the earth may know thy name.
- B. 33. as doth thy *people* Israel.
- A. B. xxxii. 15. no god of any *nation* . . . was able to deliver his *people*.

EZRA.

- B. iii. 1. the *people* [Israel] . . . gathered together as one man.
- B. 3. because of the *people* (peoples) of those countries.

¹ The collective character of *goh'y*; the distributive character of *ḡahm*; Jehovah's *goh'y* Israel; the *goh-im* all other bodies under government besides Israel; the *ḡammim* the peoples; *ḡammi*, Jehovah's people;—are thoughts shown out everywhere.

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- B. ix. 1. The *people* of Israel, and the priests, and the Levites, have not separated themselves from the *people* (pl. peoples) of the lands.

NEHEMIAH.

- x. 28. the rest of the *people* [Israel] . . . from the *peoples* of the lands.

ESTHER.

- iii. 8. a certain *people* scattered abroad and dispersed among the *peoples*.

PROVERBS.

- B. xiv. 28. see under *Pohm*.
 A. xiv. 34. " "
 B. xxiv. 24. " "
 B. xxviii. 15. a roaring lion, and a ranging bear:—a wicked ruler over a poor *people*.
 B. xxx. 25. ants (are) a *people* not strong.
 26. conies (are but) a feeble *folk*.

ISAIAH.

- A. ii. 2. all *nations* shall flow unto it.
 B. 3. And many *peoples* shall go and say.
 A. 4. he shall judge among the *nations*, and shall rebuke many (B.) *peoples*.
 A. xviii. 2. Go . . . to a *nation* scattered and peeled,
 B. to a *people* terrible from their beginning.
 A. a *nation* meted out and trodden down; so ver. 7.
 A. xxvi. 2. the righteous *nation* which keepeth the truth.
 B. xlii. 6. I give thee for a covenant of the *people* (Israel), for a light of the *Gentiles*;
 A. Comp. xlix. 7 and 8, with 6.
 B. xliii. 21. this *people* have I formed for myself.
 B. lxii. 10. prepare ye the way of the *people* (Israel)

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. . . lift up a standard for the *peoples*;
 . . . (12) they shall call them (Israel),
 The Holy people, The redeemed of
 the Lord.

A. lxvi. 8. a *nation* (Israel) . . . born at once . . . (12)
 the glory of the *Gentiles* (ver. 18) all
nations . . . shall come and see my
 glory.

JEREMIAH.

- B. xiii. 11. as the girdle cleaveth to the loins of a man,
 so have I caused to cleave unto me the
 whole house of Israel, and the whole house
 of Judah, saith the Lord; that they might
 be unto me for *a people*, and for a name,
 and for a praise, and for a glory; but they
 would not hear.
- xxvii. 13. die, thou and thy *people* (B.) . . . as the
 Lord hath spoken against that *nation* (A.)
 that will not serve the king of Babylon.
- xxxi. 36. if those ordinances (sun, moon, stars, etc.)
 depart from before me, . . . then . . .
 Israel also shall cease from being *a nation*
 (A.) before me for ever.
- xxxiii. 24. Considerest thou not what this *people* (B.)
 have spoken, saying, The two families
 which the Lord hath chosen, he hath
 even cast them off? thus they have despised
 my *people* (B.), that they should be no
 more *a nation* (A.) before them.
 [Compare with Ezekiel xxxvii. 21.]

EZEKIEL.

- ii. 3. Son of man, I send thee to the children of Israel,
 to a rebellious *nation* (A.) that hath [lit.
 to rebellious *nations* (*gohim*) that have]
 rebelled against me.
- iii. 6. not to many *peoples* (B.) of a strange speech.
- xxxvii. 21, 22. I will take the children of Israel from
 among the *heathen* (*goh-im*), whither they

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be gone, and I will gather them on every side, and bring them into their own land; and I will make them one *nation* (lit. for one *goh'y*) in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two *nations* (lit. for two *goh-im*), neither shall they be divided into two kingdoms any more at all. [Note this passage well.]

23. so shall they be my *people* (*ammi*), and I will be their God.

Dan. xii. 1. at that time shall Michael stand . . . for thy *people* (B.) . . . since there was a *nation* (A.) . . . and at that time thy *people* (B.) shall be delivered.

Hos. i. 9, 10. and ii. 1, 23. *lo-ammi* and *ammi*.

Note that ׀ never occurs in the Chaldee parts of the Bible.

In conclusion, I believe that if our translators had always rendered,—1st, “Goh’y” by *nation*, and the plural of it by *nations*; and 2ndly, “Gahm” by *people*, and the plural of it by *peoples*, they would have made the translation of more value, and more easy to be understood.

These are the 2nd and the 4th of the four words about which our inquiry commenced. The 1st of the four, “Ummah,” might be, perhaps, fairly rendered by *folk*, and the plural by *folks*.

As to the 3rd, The great difficulty is to find any word in English which could be made to serve in English as its representative. The meaning is clear enough. What had been God’s channel of promise and testimony, actually, at certain points, split in twain—forked off into two lines. Each of these was a “*loh*,” a *branch*, in the forked family. One only of them, however, was acknowledged as *the line of promise*,—the other put forward pretensions and had a history in connection with the true thing, and has still a being, and will have a future,—but the *branched family* has but one of its branches owned as the real thing. Israel will be alone in its glory. Coalesce,

in wickedness, it and *all* the branches and the *goh-im* may as in Ps. ii. 1. See also Isaiah viii. and ix.

As it may be of interest to some minds to look at the outline of the occurrences in another form, I add this abstract.

The book of GENESIS gives us the origin of things down here on earth,—of (pretty nearly) all that we meet with.

It has 50 chapters, and is contained in 37 pages (Bagster's).

Ummah occurs 1, and *goh'y* 26, and *l'ohm* 4, and *gahm* 33 times.

In EXODUS we learn of the redemption of a people out of bondage, and the pitching of the tabernacle of worship and government.

It has 40 chapters, and is contained in 30 pages.

Ummah occurs 0, and *goh'y* 6, and *l'ohm* 0, and *gahm* 173 times.

LEVITICUS. The book of sacrificial service, of the Priesthood, Levites and People—in their worship.

It has 27 chapters and 23 pages.

Ummah occurs 0, and *goh'y* 7, and *l'ohm* 0, and *gahm* 41 times.

NUMBERS presents the camp in the wilderness.

It has 36 chapters, and occupies 32 pages.

Ummah, occurs 1, and *goh'y* 5, and *l'ohm* 0, and *gahm* 87 times.

DEUTERONOMY presents the grounds on which Israel, having lost all in self-righteousness, will, through the second giving of the law, gain all, viz., through the obedience of faith.

It contains 34 chapters in 27 pages.

Ummah occurs 0, and *goh'y* 44, and *l'ohm* 0, and *gahm* 107 times.

* * Any one who has read the foregoing article carefully will see that the translators of our authorised English version practically assumed that there was no difference between *goh'y* and *gahm*, a mistake which detracts from the value of their work.

APPENDIX II.

THE OCCURRENCES^j IN THE PSALMS.

- ii. 1. Why do the *goh-im* rage, and the *l'ummim* imagine a vain thing?
- 8. Ask of me, and I shall give thee the *goh-im* for thine inheritance, and the uttermost parts of the earth for thy possession.
- iii. 6. I will not be afraid of ten thousands of the *gahm*, that have set themselves against me round about.
- 8. Salvation belongeth unto the Lord: thy blessing is upon thy *gahm*.
- vii. 7. So shall the congregation of the *l'ummim* compass thee about: for their sakes, therefore, return thou on high.
- 8. The Lord shall judge the *gammim*: judge me, O Lord, according to my righteousness.
- ix. 5. Thou hast rebuked the *goh-im*, thou hast destroyed the wicked, thou hast put out their name for ever and ever.
- 8. And he shall judge the world in righteousness, he shall minister judgment to the *l'ummim* in uprightness.
- 11. Sing praises to the Lord, which dwelleth in Zion: declare among the *gammim* his doings.
- 15. The *goh-im* are sunk down in the pit that they made.
- 17. The wicked shall be turned into hell, and all the *goh-im* that forget God.
- 19. Arise, O Lord; let not man prevail: let the *goh-im* be judged in thy sight.
- 20. Put them in fear, O Lord: that the *goh-im* may know themselves to be but men.
- x. 16. The Lord is King for ever and ever: the *goh-im* are persihed out of his land.

^j This is taken, in substance, from Vol. iii., No. 1. It is reproduced according to desire.

- xiv. 4. Have all the workers of iniquity no knowledge? who eat up my *gahm* as they eat bread.
7. O that the salvation of Israel were come out of Zion! when the Lord bringeth back the captivity of his *gahm*.
- xviii. 27. For thou wilt save the afflicted *gahm*; but wilt bring down high looks.
43. Thou hast delivered me from the strivings of the *gahm*; and thou hast made me the head of the *goh-im*: a *gahm* whom I have not known shall serve me.
47. It is God that avengeth me, and subdueth the *gammim* under me.
49. Therefore will I give thanks unto thee, O Lord, among the *goh-im*, and sing praises unto thy name.
- xxii. 6. But I am a worm, and no man: a reproach of men, and despised of the *gahm*.
27. All the ends of the world shall . . . turn unto the Lord: and all the kindreds of the *goh-im* shall worship before thee.
28. For the kingdom is the Lord's: and he is governor among the *goh-im*.
31. They shall come, and shall declare his righteousness unto a *gahm* that shall be born, that he hath done this.
- xxviii. 9. Save thy *gahm*, and bless thine inheritance.
- xxix. 11. The Lord will give strength unto his *gahm*; the Lord will bless his *gahm* with peace.
- xxxiii. 10. The Lord bringeth the counsel of the *goh-im* to nought: he maketh the devices of the *gammim* of none effect.
12. Blessed is the *goh'y* whose God is the Lord; and the *gahm* whom he has chosen for his own inheritance.
- xxxv. 18. I will give thee thanks in the great congregation: I will praise thee among a great *gahm*.
- xliii. 1. Judge me, O God, and plead my cause

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against an ungodly *goh'y*: O deliver me from the deceitful and unjust man.

- xliv. 2. How thou didst drive out the *goh-im* with thine hand, and plantedst them; how thou didst afflict the *l'ummim*, and cast them out.
11. Thou hast given us like sheep appointed for meat; thou hast scattered us among the *goh-im*.
12. Thou sellest thy *gahm* for nought, and dost not increase thy wealth by their price.
14. Thou makest us a byword among the *goh-im*, a shaking of the head among the *l'ummim*.
- xliv. 5. Thine arrows are sharp in the heart of the king's enemies; whereby the *gammim* fall under thee.
10. Hearken, O daughter, and consider, and incline thine ear; forget also thine own *gahm*, and thy father's house.
12. And the daughter of Tyre shall be there with a gift; even the rich among the *gahm* shall entreat thy favour.
17. I will make thy name to be remembered in all generations: therefore shall the *gammim* praise thee for ever.
- xlvi. 6. The *goh-im* raged, the kingdoms were moved: he uttered his voice, the earth melted.
10. Be still, and know that I am God: I will be exalted among the *goh-im*, I will be exalted in the earth.
- xlvii. 1. O clap your hands, all ye *gammim*; shout unto God with the voice of triumph.
3. He shall subdue the *gammim* under us, and the *l'ummim* under our feet.
8. God reigneth over the *goh-im*: God sitteth upon the throne of his holiness.
9. The princes of the *gammim* are gathered together, even the *gahm* of the God of Abraham.

- xlix. 1. Hear this, all ye *gammim*; give ear, all ye inhabitants of the world.
1. 4. He shall call to the heavens from above, and to the earth, that he may judge his *gahm*.
7. Hear, O my *gahm*, and I will speak; O Israel, and I will testify against thee: I am God, even thy God.
- liii. 4. Have the workers of iniquity no knowledge? who eat up my *gahm* as they eat bread: they have not called upon God.
6. O that the salvation of Israel were come out of Zion! When God bringeth back the captivity of his *gahm*, Jacob shall rejoice, and Israel shall be glad.
- lvi. 7. Shall they escape by iniquity? in thine anger cast down the *gammim*, O God.
- lvii. 9. I will praise thee, O Lord, among the *gammim*: I will sing unto thee amongst the *l'ummim*.
- lix. 5. O Lord God of hosts, the God of Israel, awake to visit all the *goh-im*: be not merciful to any wicked transgressors.
8. But thou, O Lord, shalt laugh at them; thou shalt have all the *goh-im* in derision.
11. Slay them not, lest my *gahm* forget: scatter them by thy power; and bring them down, O Lord our shield.
- lx. 3. Thou hast showed thy *gahm* hard things, and thou hast made us to drink the wine of astonishment.
- lxii. 8. Trust in him at all times; O *gahm*, pour out your heart before him: God is a refuge for us.
- lxv. 7. Which stilleth the noise of the seas, the noise of their waves, and the tumult of the *l'ummim*.
- lxvi. 7. He ruleth by his power for ever; his eyes behold the *goh-im*: let not the rebellious exalt themselves.

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- lxvi. 8. O bless our God, ye *ḡammim*, and make the voice of his praise to be heard.
- lxvii. 2. That thy way may be known upon earth, thy saving health among all *goh-im*.
3. Let the *ḡammim* praise thee, O God; let all the *ḡammim* praise thee.
4. O let the *l'ummim* be glad, and sing for joy: for thou shalt judge the *ḡammim* righteously, and govern the *l'ummim* upon earth.
5. Let the *ḡammim* praise thee, O God; let all the *ḡammim* praise thee.
- lxviii. 7. O God, when thou wentest forth before thy *ḡahm*, when thou didst march through the wilderness.
22. The Lord said, I will bring again from Bashan; I will bring *my people*^k again from the depths of the sea.
30. Rebuke the company of spearmen, the multitude of the bulls, with the calves of the *ḡammim*, till every one submit himself with pieces of silver: scatter thou the *ḡammim* that delight in war.
35. The God of Israel is he that giveth strength and power unto his *ḡahm*.
- lxxii. 2. He shall judge thy *ḡahm* with righteousness, and thy poor with judgment.
3. The mountains shall bring peace to the *ḡahm*, and the little hills, by righteousness.
4. He shall judge the poor of the *ḡahm*, he shall save the children of the needy, and shall break in pieces the oppressor.
11. Yea, all kings shall fall down before him: all *goh-im* shall serve him.
17. And men shall be blessed in him: all *goh-im* shall call him blessed.

^k The words, *my people*, have no equivalent in the Hebrew.—
Ed.

- lxxiii. 10. Therefore his *gahm* return hither; and waters of a full cup are wrung out to them.
- lxxiv. 14. Thou brakest the heads of leviathan in pieces, and gavest him to be meat to the *gahm* inhabiting the wilderness.
18. Remember this, that the enemy hath reproached, O Lord, and that the foolish *gahm* have blasphemed thy name.
- lxxvii. 14. Thou hast declared thy strength among the *gammim*.
15. Thou hast with thine arm redeemed thy *gahm*, the sons of Jacob and Joseph.
20. Thou leddest thy *gahm* like a flock by the hand of Moses and Aaron.
- lxxviii. 1. Give ear, O my *gahm*, to my law: incline your ears to the words of my mouth.
20. Can he give bread also? can he provide flesh for his *gahm*?
52. But made his own *gahm* to go forth like sheep, and guided them in the wilderness like a flock.
55. He cast out the *goh-im* also before them, and divided them an inheritance by line, and made the tribes of Israel to dwell in their tents.
62. He gave his *gahm* over also unto the sword; and was wroth with his inheritance.
71. From following the ewes great with young, he brought him to feed Jacob his *gahm*, and Israel his inheritance.
- lxxix. 1. O God, the *goh-im* are come into thine inheritance; thy holy temple have they defiled; they have laid Jerusalem on heaps.
6. Pour out thy wrath upon the *goh-im* that have not known thee, and upon the kingdoms that have not called upon thy name.
10. Wherefore should the *goh-im* say, Where

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is their God? let him be known among the *goh-im* in our sight by the revenging of the blood of thy servants which is shed.

- lxxix. 13. So we thy *gahm* and sheep of thy pasture will give thee thanks for ever: we will show forth thy praise to all generations.
- lxxx. 4. O Lord God of hosts, how long wilt thou be angry with the prayer of thy *gahm*?
8. Thou hast brought a vine out of Egypt: thou hast cast out the *goh-im*, and planted it.
- lxxxi. 8. Hear, O my *gahm*, and I will testify unto thee: O Israel, if thou wilt hearken unto me.
11. But my *gahm* would not hearken to my voice; and Israel would none of me.
13. O that my *gahm* had hearkened unto me, and Israel had walked in my ways!
- lxxxii. 8. Arise, O God, judge the earth: for thou shalt inherit all *goh-im*.
- lxxxiii. 3. They have taken crafty counsel against thy *gahm*, and consulted against thy hidden ones.
4. They have said, Come, and let us cut them off from being a *goh'y*, that the name of Israel may be no more in remembrance.
- lxxxv. 2. Thou hast forgiven the iniquity of thy *gahm*, thou hast covered all their sin.
6. Wilt thou not revive us again: that thy *gahm* may rejoice in thee?
8. I will hear what God the Lord will speak: for he will speak peace unto his *gahm*, and to his saints.
- lxxxvi. 9. All *goh-im* whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name.
- lxxxvii. 6. The Lord shall count, when he writeth up the *gammim*, that this man was born there.

- lxxxix. 15. Blessed is the *gahm* that knoweth the joyful sound; they shall walk, O Lord, in the light of thy countenance.
19. I have laid help upon one that is mighty; I have exalted one chosen out of the *gahm*.
50. Remember, O Lord, the reproach of thy servants; how I do bear in my bosom the reproach of all the mighty *gammim*.
- xciv. 5. They break in pieces thy *gahm*, O Lord, and afflict thine heritage.
8. Understand, ye brutish among the *gahm*: and ye fools, when will ye be wise?
10. He that chastiseth the *goh-im*, shall not he correct.
14. For the Lord will not cast off his *gahm*, neither will he forsake his inheritance.
- xcv. 7. We are the *gahm* of his pasture, and the sheep of his hand.
10. It is a *gahm* that do err in their heart, and they have not known my ways.
- xcvi. 3. Declare his glory among the *goh-im*, his wonders among all the *gammim*.
5. For all the gods of the *gammim* are idols; but the Lord made the heavens.
7. Give unto the Lord, O ye kindreds of the *gammim*, give unto the Lord glory and strength.
10. Say among the *goh-im* the Lord reigneth; the world also shall be established that it shall not be moved; he shall judge the *gammim* righteously.
13. He cometh to judge the earth: he shall judge the world with righteousness, and the *gammim* with his truth.
- xcvii. 6. The heavens declare his righteousness, and all the *gammim* see his glory.
- xcviii. 2. His righteousness hath he openly showed in the sight of the *goh-im*.
9. With righteousness shall he judge the world, and the *gammim* with equity.

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- xcix. 1. Let the *gammim* tremble: he sitteth between the cherubims; let the earth be moved.
2. The Lord is great in Zion, and he is high above all the *gammim*.
- c. 3. Know ye that the Lord he is God; it is he that hath made us, and not we ourselves: we are his *gahm*, and the sheep of his pasture.
- cii. 15. So the *goh-im* shall fear the name of the Lord, and all the kings of the earth thy glory.
18. This shall be written for the generation to come: and the *gahm* which shall be created shall praise the Lord.
22. When the *gammim* are gathered together, and the kingdoms, to serve the Lord.
- cv. 1. O give thanks unto the Lord; call upon his name: make known his deeds among the *gammim*.
13. When they went from one *gohy* to another *goh'y*, from one kingdom to another *gahm*.
20. The king sent and loosed him; even the ruler of the *gammim*, and let him go free.
24. And he increased his *gahm* greatly; and made them stronger than their enemies.
25. He turned their heart to hate his *gahm*, to deal subtilly with his servants.
40. The *nation*¹ asked, and he brought quails, and satisfied them with the bread of heaven.
43. And he brought forth his *gahm* with joy, and his chosen with gladness:
44. And he gave them the lands of the *goh-im*; and they inherited the labour of the *l'ummim*.
- cvi. 4. Remember me, O Lord, with the favour that thou bearest unto thy *gahm*; O visit me with thy salvation;

¹ "The nation" here has no equivalent in the Hebrew.—ED.

- cvi. 5. That I may see the good of thy chosen, that I may rejoice in the gladness of thy *gahm*, that I may glory with thine inheritance.
27. To overthrow their seed also among the *goh-im*, and to scatter them in the lands.
34. They did not destroy the *gammim*, concerning whom the Lord commanded them;
35. But were mingled among the *goh-im*, and learned their works.
40. Therefore was the wrath of the Lord kindled against his *gahm*, insomuch that he abhorred his own inheritance.
41. And he gave them into the hand of the *goh-im*; and they that hated them ruled over them.
47. Save us, O Lord our God, and gather us from among the *goh-im*, to give thanks unto thy holy name, and to triumph in thy praise.
48. Blessed be the Lord God of Israel from everlasting to everlasting: and let all the *gahm* say Amen.
- cvii. 32. Let them exalt him also in the congregation of the *gahm*, and praise him in the assembly of the elders.
- cviii. 3. I will praise thee, O Lord, among the *gammim*, and I will sing praises to thee among the *gammim*.
- cx. 3. Thy *gahm* shall be willing in the day of thy power, in the beauties of holiness from the dew of the morning: thou hast the dew of thy youth.
6. He shall judge among the *goh-im*, he shall fill the places with dead bodies; he shall wound the heads over many countries.
- cxi. 6. He hath shewed his *gahm* the power of his works, that he may give them the heritage of the *goh-im*.
9. He hath sent redemption to his *gahm*: he hath commanded his covenant for ever.

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- cxiii. 4. The Lord is high above all *goh-im*, and his glory above the heavens.
 8. That he may set him with princes, even with princes of his *gahm*.
- cxiv. 1. When Israel went out of Egypt, the house of Jacob from a *gahm* of strange language.
- cxv. 2. Wherefore should the *goh-im* say, Where is now their God?
- cxvi. 14. I will pay my vows unto the Lord now in the presence of all his *gahm*.
- cxvii. 1. O praise the Lord, all ye *goh-im*: praise him all ye *ummim*.
- cxviii. 10. All *goh-im* compassed me about: but in the name of the Lord will I destroy them.
- cxxv. 2. As the mountains are round about Jerusalem, so the Lord is round about his *gahm* from henceforth even for ever.
- cxxvi. 2. Then said they among the *goh-im*, The Lord hath done great things for them.
- cxxxv. 10. Who smote great *goh-im* and slew mighty kings.
 12. And gave their land for an heritage, an heritage unto Israel his *gahm*.
 14. For the Lord will judge his *gahm*, and repent himself concerning his servants.
 15. The idols of the *goh-im* are silver and gold, the work of men's hands.
- cxxxvi. 16. To him that led his *gahm* through the wilderness: for his mercy endureth for ever.
- cxliv. 2. My shield, and he in whom I trust; who subdueth my *gahm* under me.
 15. Happy is that *gahm* that is in such a case: yea, happy is that *gahm* whose God is the Lord.
- cxlvii. 20. He hath not dealt so with any *goh'y*: and as for his judgments, they have not known them.
- cxlviii. 11. Kings of the earth, and all *l'ummim*; princes and all judges of the earth.

cxlviii. 14. He also exalteth the horn of his *gahm*, the praise of all his saints, even of the children of Israel, a *gahm* near unto him. Praise ye the Lord.

cxlix. 4. For the Lord taketh pleasure in his *gahm*: he will beautify the meek with salvation.

7. To execute vengeance upon the *goh-im*, and punishment upon the *lummim*.

* * I incline to translate *gahm*, in the singular, always as *people*; the same word in the plural, *gammim*, as *peoples*.

The word *goh'y*, singular, as *a nation*; and its plural, *goh-im*, as *nations*.

The word *loh*m in the singular does not occur in the Psalms, the plural *lummim* does and might for distinction's sake be read "*gentiles*."

Nº. XVII.

TOLERATION.

THERE is a great cry now-a-days against intolerance and bigotry, and a proportionate laudation of tolerance and liberality; and people are frightened by hard names and deceived by soft ones, and at last, from mere habit, believe what they assert or what others assert to them, and think that toleration must be the right thing. Progress in the search after what the world calls truth is said to be hindered by dogmatic opinions or teaching. In secular things, however, such as natural science, etc., dogmatism may be admitted. In spiritual things, and in those things which concern the truth of God and the salvation of men's souls, dogma is, they say, inadmissible. We are told that what men on these subjects think to be true to-day, may to-morrow be found susceptible of modification, or be proved altogether erroneous; that doctrines and practices, good and true in one age, are unfitted for a succeeding period of the world's history, and may be pronounced "obsolete." What would do very well in times past as the foundation of a man's hope for eternity, is quite unsuited to this more advanced age; the doctrine

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of which to-day will in turn pass away, and be succeeded by others more advanced, and so on. In the face of such a state of things, we are told that it is presumption for any man to express conviction in a settled opinion upon any religious question or doctrine. Many, indeed, are asking, "What is Truth?" and "Who will show us any good?" but very few wait for an answer.

Toleration, then, is the order of the present day; and men may hold what they please provided they will not interfere with their neighbours' opinions, and limit the suitability of their own opinions to themselves. But it was not always so, neither will it always continue, but it is the cry of the moment, and therefore is worthy of examination.

What, then, is toleration, and why and what are we to tolerate? The very word implies a state of imperfection. If all were of one mind, there would be no toleration needed; if good universally prevailed, there would be nothing to tolerate; if evil was universal it would certainly be intolerable, though for all that it must be endured (as it will be in the "place prepared for the devil and his angels"). Toleration, then, implies the co-existence of good and evil, in which evil is tolerated by (that which assumes to be) good, for toleration must necessarily be by the superior towards the inferior.

That in a sense and in degree toleration is right none of course would deny, for God himself tolerates, exhibits patience and long-suffering. His own Word and every man's experience teaches this. But with God, toleration has a limit; and it must be so, for though in grace for a time He may "endure with much long-suffering," He could not always do so without a denial of His character. A Being who eternally tolerated evil would not be good, holy, or righteous; and a state in which toleration was eternally called for would not be a perfect one. Toleration, even on God's part, must therefore be defined and limited, both in its extent and its duration.

But there is another side to the question. For though in patience and grace a being who is perfectly good may for a time, and for an object, tolerate evil, toleration, if exercised by beings in themselves not good, but evil,

assumes another and very different aspect. If a being who is perfectly good tolerates evil, it must be for a good end, or he would not be good; but if an imperfect being exercises toleration, we must suspect both the motive and the end. To speak of evil tolerating evil sounds paradoxical, yet as a matter of fact we meet it constantly in the world, and it is the spirit of that which people call "agreeing to differ."

Toleration, then, on the part of fallible or imperfect beings springs from two or three motives. Firstly, from such self-condemnation as to render the judgment of others in like doubtful circumstances impossible. Secondly, from inability to force their own views and opinions, owing to a balance of power in those opposed to them; or, thirdly, from lack of certainty, and conviction of the truth of what they do hold.

Now, whilst the first is true of man in his natural state (Rom. i. 31, ii. 1), and the second undoubtedly underlies all forms of doctrinal error, whether infidel or superstitious, the third, we are assured, is the motive of much that is called religious toleration now-a-days. Men are uncertain in their opinions, have no solid foundation for their belief, no sure prospect for their hopes. In things which concern the soul's salvation (that which the world itself admits to be the most important of all subjects) men hold opinions as wide as the poles asunder, and none dare say in their hearts, much less with their lips, "I have found the truth."

One system of religion alone in Christendom has emphatically claimed infallibility. Whilst that system had the power, it not only asserted infallibility, but, consistently therewith, it exercised intolerance. Its power, however, is gradually waning, and everywhere is being questioned. Its assumptions no longer raise fear in men's hearts, but rather a smile on their lips. Another spirit and a superior power has been slowly developing. Man's reason is asserting its claim, and the charity and toleration of our day is mainly^a the fruit of the

^a We say *mainly*, for we do not deny but that there is also a measure of true Christian forbearance also in exercise, and often in combination with less pure motives.

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co-existence and conflict of the spirits of superstition and infidelity. The world will yet experience again the intolerance of an over-bearing power of evil. As the influence of superstition still further wanes, and the present necessity of mutual toleration ceases (for toleration will always lessen as the balance of power tends more and more in one direction, and will cease when such power can assert itself), so will the tyranny and selfishness of man uncontrolled by religion, whether false or true, be developed in the Antichrist—the man of sin, the lawless, the wicked one, spoken of in the Scriptures (Daniel viii. 23, xi. 36; 2 Thess. ii.; Rev. xiii.)

Hitherto we have been speaking of the character and spirit of the toleration now abroad in the world, but we also desire, if the Lord will, to say a few words for the help of those who, desiring to know and do the will of God, are yet in difficulty as to what to allow and what to refuse.

On this subject, as on every other in which the professing people of God are concerned, we can go nowhere for instruction but to God and to His Word. His ways must be our example, His Word our precept. All will admit that if there be any revelation of God, there must also exist in connection with it a standard of right and of truth, if it be but apprehended. But while this is admitted in a general way, there is the greatest hesitation on the part of men either to grasp this standard for themselves or to admit that others may have attained to it. All Christendom acknowledges Christianity as God's revelation, yet for the most part argue as if the arrival at a Divine certainty of God's truth were impossible—as if, in fact, God, who gave revelation, had not intended, or was unable to bring it home to the hearts and understandings of those to whom it has been made. Hence dogmatism is deprecated, and strong convictions generally demurred to. Even the one system which in its own self-assertion dogmatizes unhesitatingly, ceases to be dogmatic, or even confident, directly it attempts to deal with the real and primary object of a Divine revelation—namely, the bringing together into acquaintance, confidence, and peace, the holy God and

His sinful creatures—and denies that this end can be attained in this life, asserting, in direct opposition to the whole teaching of the New Testament revelation of grace and love, that “no man knoweth whether he be worthy of love or of hate.” But for our own part we are confident that God has given an unerring and perfect revelation, wherein He himself may be infallibly known, and His truth infallibly grasped, all the diversity and uncertainty of men’s opinions notwithstanding.

Before, then, we can venture to be tolerant or intolerant, the first point to be settled is the confidence and ground of the individual soul. Unless we know and are persuaded that we have the truth, it is certainly impossible for us with any decency or power to exhibit intolerance of the opinions of others.^b

What, therefore, is needed is individual personal assurance, founded on Divine and therefore a perfect authority, and when this is possessed, what, and what not to tolerate may be soon arrived at. God’s truth is the standard of doctrine, His ways, of practice.

That Christian men may not, without terrible risk and responsibility, tolerate that which is contrary to God, His word distinctly teaches. Toleration of sin and of evil doctrine are denounced in many and many places, such as 1 Cor. v.; 1 Tim. v. 22; 3 John; Rev. ii. 14—16, iii. 15, 16. The warnings of Christ to the churches are solemn words in the present day, when men tolerate every form of evil under the common name of Christianity, and deprecate the judgment of opinions and

^b If, for instance, one knows not for himself salvation as a possession, one cannot honestly be intolerant of the views held by others on the subject. One may not approve them, but one must tolerate them. On the other hand, the soul that knows by Divine faith that it has salvation from God on the alone ground of the death and resurrection of Christ, has a positive confidence and a standard on this point, which renders him necessarily intolerant of every opinion which may be advanced against it. “I know whom I have believed,” is the language of such. There are certain things in which theory will not stand against possession, and this is one. Theories about salvation may be as clear as the day, but the one that has the thing itself alone can judge their value.

teaching the most dishonouring to Christ and His work. How do the words of Malachi ii. 17 apply to such—“Ye have wearied the Lord with your words; yet ye say Wherein have we wearied Him? When ye say that every one that doeth evil is good in the sight of the Lord, and He delighteth in them.” When professing Christians are asked to judge and separate from evil doctrine and practice, they reply, “How are we to judge that to be wrong which is conscientiously held;” or more often they retort, “Who are you, thus to judge others?” And why is this, but that men, calling themselves by the name of Christ, hold not in their own souls the power of Christianity as God’s own revelation of Himself; and on this everything turns. If I hold doctrines as mere matters of opinion, how can I contend against contrary views held by others on the same ground and by the same right.

But when the heart and mind are persuaded and pervaded by the truth of God, we do not speak of “my opinions” or “my ideas,” and we do not, and ought not to set up our opinions against those of others. It is not that “I think one thing and you another, and we shall never agree,” but it is that I believe *God*, that I have submitted to His Word, I have accepted and adopted His thoughts, He has answered every question of my heart, and He alone can answer truly any question of any heart. What may be advanced to the contrary is not against the believer’s opinions merely, but against the Word of God in whom he has believed; and thus false doctrine or opinions contrary to such an one’s faith cannot be tolerated, or admitted as having any weight or claim whatever. In dealing with them, grace and wisdom are, however, needed, and the believer has to judge, and has the ability also to judge (1 Cor. ii. 11—15) the spirit in which they may be advanced. He will make a difference between the teacher of evil doctrine and those taught and deceived thereby. Whilst after admonition he will reject the former, and tolerate neither the teacher nor the teaching, he will have compassion on the latter—the one who is ignorant and deceived; and while refusing and correcting the error, will in no wise reject the per-

son. The believer will "have compassion on the ignorant, and on them that are out of the way;" he will lift up the hands that hang down and the feeble knees, and make straight paths for the feet, lest that which is lame be turned out of the way, but let it rather be healed. In meekness also he will endeavour to instruct those that oppose themselves. Here, however, there is danger of failure. Often we lack patience with those whose hearts are truly upright, but who are unskilful in the word of righteousness, or have been deceived by false teaching. Or, again, in tolerating the person who is ignorant we go too far, and tolerate, or appear to tolerate, his opinions and ways, and thus are unfaithful to the person, and to God and His Word. "Let every one that nameth the name of Christ depart from iniquity;" and if the believer sees one in ignorance, even linked with that which in any degree is contrary to the mind and truth of Christ, he must not touch the evil which *he* knows to be evil out of any consideration of love for the other. For instance, one dear to us may be linked with a false system of religious doctrine, which we know to be contrary to God. Are we to say that he believes it, and therefore we must acknowledge his right to practise it, and aid him in doing so? Surely not! We must no more acknowledge for another the right to believe and practise error than for ourselves. We may not be able to persuade, or even to interfere on the subject, but we can no more aid and abet in it than we could in facilitating the suicide of a friend who assured us on his word that he was weary of life.

But we are well assured of this, that the more our own souls are imbued and satisfied with the truth of God as it is revealed in Christ, the less tolerant shall we be of all that is contrary to it, and yet the more able are we to exhibit the patience and grace of Christ himself towards the *persons* who may be involved in error. For while in a sense there is nothing so intolerant as truth, yet the one who has truth knows that both "*Grace* and *Truth* came by Jesus Christ," and he does not therefore separate what God has thus joined together in the revelation of

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Himself.^c To be persuaded in our own souls that so far as we have attained (for we only know in part—1 Cor. xiii. 9; Phil. iii. 12, 13), we hold the truth of God himself, gives us an immeasurable superiority in dealing with the souls of others, and enables us, while unsparing towards error, to manifest the toleration and long suffering of God towards those who are deceived thereby. Compassed ourselves with infirmity, having nothing but the grace of God to boast in, we have not to assert ourselves, but simply that which is due to Him who has left us here to be witnesses for His truth.

With regard to toleration of the religious opinions of others, which is so strongly advocated now-a-days, we would observe that nothing is more resented by the majority of professing Christians than to have their profession judged. They claim for themselves the liberty which they profess to accord to others. Their position is, however, untenable if judged by God's Word. However great the confusion may have become, there is in Scripture a distinct recognition of a "without" and a "within." In Christendom no doubt the line is all but obliterated; but, nevertheless, all who take Christ's name and call themselves Christians, unquestionably take the *inside* place, and are therefore liable to be judged by their fellows. "Do ye not also judge them that are within?"^d Every professing Christian is, therefore, open to judgment, and all that such can require is that they may be judged by the Word of God, and not by the measure of another's, or even of their own, conscience. If we can bear that test, we can say with the Apostle that with us it is a very

^c On the other hand, error knows not grace, and cannot show it. When unchecked by a conflicting power, error propagates itself by force, fraud, and cruelty. So was Romanism in the darker ages; so will be Infidelity in the latter days. (1 Tim. iv.; 2 Tim. iii.; Rev. xv. 14, 15.)

^d The Christian is not called on to judge the world. "Them that are without God judgeth;" but we are often in difficulties now-a-days from finding those who call themselves Christians, and claim to be "within," so linked with the outside world that it is impossible to know how to class them. All we can say is, that while they make very bad Christians, they are a very good imitation of what is commonly called the World.

small thing to be judged of man's judgment. We fear, however, that much of the tenderness we find abroad on this point arises from inability to bear the test.

Finally, we ask our readers to examine their own position and practice as to toleration, and to ascertain whether their own hearts are persuaded and satisfied with God's revelation (we do not say with man's interpretation of it, but with the revelation itself)—Christ, the Son of the living God—He who has the words of eternal life, God manifest in flesh, crucified in weakness, declared to be the Son of God with power by the resurrection of the dead, and now by the right hand of God exalted? Is He so the ground of their peace and confidence? Has the Word which reveals Him so laid hold of their souls that they can say, "Let God be true, though (if need be) every man a liar?" Do they believe God rather than man, and know and recognise the immeasurable claim which He has, not only on our love, but on our obedience and life? Lukewarmness is a hateful thing in the sight of One who has spared nothing for the benefit and blessing of those He loves. Where love in one is "stronger than death," how hateful to find Its objects careless and indifferent. To such Christ says, "Because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." But even this is not His last word to them; for He adds, "As many as I love, I rebuke and chasten; be zealous, therefore, and repent. Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and sup with him, and he will with me. . . . He that hath an ear, let him hear what the Spirit saith unto the Churches."

H. B.

Nº. XVIII.

GALATIANS.

It may interest your readers to have brought before them the great principles which constitute the bases of the doctrine of the Epistle to the Galatians. It is upon the face of it elementary, the Churches of Galatia being in imminent danger of adding Judaism to Christianity in such a way as to destroy the nature of Christianity itself. Nor was theirs the only age in which liability to do so had existed, and has had to be watched against.

The law is a testing of human nature, to see whether it can produce righteousness for God, and a perfect rule of righteousness for that nature in all it owes to God and to a man's neighbour. So that it claims subjection, and that man should fulfil its requirements, under penalty, moreover, of judgment. The authority of God, the subjection of man to His commandments, and a perfect rule of conduct for man in his present state as a child of Adam are all involved in this system. But man, conscious he ought to fulfil it, his own conscience telling him it is right, and not suspecting his own weakness and the depth of his ruin, and seeing that keeping it would be righteousness for him before God, readily takes it up as the way of having that righteousness, and enjoying divine favour, of being right when judgment comes. When unawakened, observance of its outward claims satisfies the natural conscience; if understood spiritually, it leads to the discovery of that law in our members which hinders all success in the attempt. But God having established the law, it was a very difficult and delicate thing to show that, as a system, it was passed away, not because it was not right in its place, and useful too for its own real purpose, but to make way for a system of grace purposed and promised long before the law was established; and that by the discovery that it was death