

# BIBLE STUDENT (3 VOLUMES) - VOLUME 1

by Various

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*Volume 1 of a three-volume Bible Student series providing systematic study materials for understanding Scripture. Designed for serious students of the Bible seeking deeper knowledge of God's Word.*

100 Chapters

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## Vol 01 - Bible Queries

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### Bible Queries

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

Q. 234. (1) Kindly explain the difference between Mat 27:3-10, and Acts 1:28. (2) Kindly explain Mark 9:29. W. H. A.

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

Q. 235. Will you kindly explain Eze 18:24, and John 15:2; John 5:24? S.

A. Ezek. speaks of human righteousness (which indeed was all that was then revealed) any failure in which it is evident forfeits all right to life. John 15:1-27 speaks of outward attachment to Christ as a branch, the proof of the hidden and real link in this case being fruit-bearing. John 5:1-47 speaks solely of this vital hidden link, which is always eternal, showing itself in both righteousness and fruit-bearing.

Q. 236. (1) Is there any difference between a priest and a worshipper? (2) When was Peter converted? In John 1:42, or Luk 5:8? C.

A. Worshipper in Acts 19:35, means temple keeper; in John 4:23, one who pays homage; in Heb 10:2, one who serves. A high priest is ordained to offer gifts and sacrifices, Heb 8:3, priests offer gifts according to the law, 8:4, and we as priests offer spiritual sacrifices, 1Pe 2:5, of three sorts, our praises, Heb 13:15 (herein being worshippers) our goods (ver. 16) and ourselves (Rom 12:1). (2). Peter was converted (or turned to) Christ, as Messiah in John 1:42, as Son of God, and the one object to follow in Luk 5:8, and again after failure, according to Luk 22:32. See CONVERSION (Biblical Words, Y. B.) also Story of a Second Conversion, (Y. B. Vol. 1:) Q. 237. What does salted with fire mean, Mark 9:49? S. B.

A. That every one, good and bad, should be tested by the perfect holiness of God. Where there was divine life, the fire would only consume the flesh; for when we are judged we are chastened of the Lord that we should not be condemned with the world; with the wicked it is final condemnation. The good will also be salted with salt, 1:e., the energy and preserving power of the holy grace of God, keeping us practically from the corrupting power of evil around.

Q. 238. Will you please explain 1Pe 4:17-18? E. P.

A. Holiness becomes God's house (now His professing people on earth) forever. See Psa 93:5, Eze 43:12. Judgment begins with those who are nearest to God. He does not spare those who name the name of Christ, and do not depart from iniquity. Here, however, the judgment is on the whole mass of profession. Individual salvation is nowhere in question here. Ver. 18 is quoted from

Pro 11:31, and goes on to show that if God begins with those who outwardly at least are near Him, what possible hope can those have who all their life have defied Him?

Q. 239. Kindly explain Acts 27:33. Was nothing eaten, or only no proper meal taken? R. S. H.

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

Q. 240. How were the words of the Lord in Mat 12:40 verified? M. S.

A. See answer to Q. 84, V. B., Vol. 2: The difficulty is solely occasioned by our not understanding the Jewish mode of reckoning the smallest portion of a day as a whole day, or day and night, according as 24 hours or 12 hours each are meant.

Q. 241. (1) Please explain why "the nail" in Isa 22:1-25; Isa 23:1-18, is Christ, and in verse 25, "Antichrist" as stated in answer to Q. 112. (2) Also please say what the first part of the parable in Luk 15:13-21, refers to. C. M. B.

A. (1) The Lord here takes Shebna (ver. 15) as a picture of Antichrist to be displaced by Eliakim (ver. 20) type of Christ (ver. 22, 23) who displaces in like manner the nail that was in a sure place, viz., Antichrist (ver. 25). (2) The departure of the human race in Adam from God and the practical love of "the far country," and one's own way in each human heart (Isa 53:6), and the work of the Spirit bringing home the miserable condition to the soul, and leading it to turn to God (conversion). The work of Christ is not brought out here, but in ver. 1-7.

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

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

Q. 243. Heb 10:29. Who are those who "have trodden under foot the Son of God," and how were they sanctified by the blood of the covenant, and who are the people in Heb 13:12, said to be sanctified by the blood of Jesus? E. M.

A. Refer to Y. B., vol. 1, p. 219, also Q. 146, Y. B., vol. 2: These apostate Jews in embracing Christianity, took the place of being separated to Jesus the Nazarene by His blood. Jesus suffered without the gate for this purpose, that a company might be separated to Himself. We must ever, however, distinguish between taking up a profession or position, and being really saved by living faith in Christ.

Q. 244. Kindly explain "prophesying" and "prophecy," in 1Co 14:22; 1Co 14:24, and if the first has reference to believers and the second to unbelievers. C. M. LE P.

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

Q. 245. Kindly say if Isa 58:13-14, refers to the Lord's day? J. M. M.

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

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

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

Q. 247. What does Luk 14:26 mean? W.

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

Q. 248. Will you kindly explain John 16:8.

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

Q. 249. Please explain 1Co 9:4-5. D. E.

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

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

A. We do not know anything more than that he will have a perpetuity of existence in unutterable misery, and that the body will be immortal. Eternal life properly speaking, belongs to the Christian alone, and means much more than existing forever, which is equally true of the unbeliever, only those who are in Christ have eternal life, the others, although existing forever, shall not see life. (John 3:36.) Q. 251. Will you kindly explain the passage "In his humiliation his judgment was taken away." S. B.

A. The quotation is by the Evangelist from the Septuagint or common Greek version of the Old Testament. The marginal reading in our Bible (Isa 53:8) makes all clear.

Q. 252. Do the servants in Mat 25:1-46 include mere professors? M.

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

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

A. The Evangelist; who disappears at Caesarea in 8:40, not to be seen again till many years after (21:8) when we find him spoken of with four daughters that prophesied.

Q. 254. In Gen 15:1-21 we read, " Lord God, (Adonai Jehovah), and in verse 4, "the word of the Lord," (Jehovah). In what sense then is Exo 6:3 true? J. B. S.

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

Q. 255. Please explain what T Tim. 6:13 refers to. M. W.

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

Q. 256. Why was sailing dangerous when the fast was past (Acts 27:9). A. A. R.

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

Q. 257. (1.) Does the "redemption of the purchased possession" (Eph 1:14) mean the gathering in of sinners, or refer to our heavenly possession of which the Spirit is the pledge? (2.) Does "making peace" (Eph 2:15) mean between God and man, or Jew and Gentile? (3.) What does "in the Lord" mean? (Eph 6:1), also "as is fitting in the Lord?" (Col 3:18.)

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

Q. 258. If one is born again is he not indwelt by the Spirit according to Rom 8:9? C. K.

A. Rom 8:9 refers to the new life in us by the Spirit. We get the Spirit dwelling in us as a person, lower down in verse 16. The indwelling of the Spirit as a person is an additional privilege to the new life. The disciples had the former before the Lord died, but not the latter till after He was risen. The Spirit dwells in all those who, according to Eph 1:13, have believed the gospel of their salvation, 1:e., have peace with God.

## Vol 01 - Bible Queries

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### Bible Queries

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

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

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

Further, if you attentively read the statements of the Evangelists, you will see that, whilst John and Luke give professedly a full inscription, the former calling it the title, and the other the inscription, Matthew only professes to give the accusation, and Mark tells us he records the inscription of the accusation. (John 19:19-20; Luk 23:38; Mat 27:37; Mark 15:26.) From this I conclude Matthew only professes to give a statement of the charge against Him as put over His head. He said He was the King of the Jews, and for that, ostensibly Pilate condemned Him. But John and Luke give the full text of the inscription, the former the Hebrew, and the latter, I believe, the Greek one. John mentions the Hebrew one first, and Luke, if the common reading can be relied on, mentions the Greek first.

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

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

Q. 259. (1) Are Gen 31:11; Gen 31:13 the same vision, or does 5: 13 refer to 5: 3? (2) How is Gen 2:5, "before it grew" to be understood? (3) What is the meaning of the first clause of Gen 3:1? Zurich.

A. (1) They are the same; the "angel" here is the Lord (see 48:16). (2) The force of the passage is, that the Lord God made every plant and herb, they did not grow up as it were spontaneously. (3) Possibly naturally of a subtle nature, and therefore a fit instrument for Satan to use. Animals have distinct natural qualities, and subtlety has been the character of the serpent from all time. In one way it may be used for good, " Be ye wise as serpents." Mat 10:16.

Q. 260. (1) What is meant by the "commandments, statutes and laws," Gen 26:5? (2) What is the "desirable raiment," 27:15? (3) Might "and God saw it was good" be omitted in Gen 1:31, because of Eph 2:3? Zurich.

A. (1) God's word at different times to Abraham. The Hebrew often thus repeats the same thought in different words (each with a slight change of meaning) as seen abundantly in Psa 119:1-176 (2) The hunting dress that Esau was accustomed to wear. (3) Certainly not; " by nature children of wrath " in Ephesians does not refer to God's creation but to man's fall.

Q. 261. What is the typical meaning of "pure myrrh," Exo 30:23? (2) How far are Exo 18:13-27; Num 11:16-29; Deu 1:9-18 connected? (3) Why has the high priest's sin no promise of expiation or forgiveness? Lev 4:7; Lev 4:26; Lev 4:31; Lev 4:35? Zurich.

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

(2) Exo 18:13-27 and Deu 1:9-15 refer to the same occurrence, Num 11:16-29 to quite a different one. The former is the appointment of captains or rulers, of whom there must have been many hundreds, the latter that of elders, of whom there were only seventy. Exodus may be said to give us the external historical fact of Jethro's suggestion which perhaps may have been known to all, Deuteronomy the internal motives which led Moses to acquiesce in the suggestion. Note the character of the captains ch. 18:21, "able men, such as fear God, men of truth, hating covetousness." (3) The high priest being a type of Christ is not represented here as needing atonement.

Q. 262. (1) How is Aaron's reply to Moses (Lev 10:19) to be understood? (2) What "holy water" was the priest to take? (Num 5:17) does it mean the Word? (3) Why is only Caleb named? (Num 14:24). Zurich.

A. (1) Aaron excused himself on account of his grief (Hos 9:4) and Moses accepted the excuse. (2) Probably water from the laver; it may typify the Word of God. (3) It was evidently a special honor put upon him and his seed; possibly he was the more active spirit of the two. In 5: 30 we get the two named together.

Q. 263. Kindly explain 1Co 7:33-34. A. M. C.

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

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

A. Yes. Miriam-Mara (Naomi in Ruth)-Mary, mother of the Lord--Mary Magdalene-Mary, mother of James and Joses-Mary, sister of Martha-Mary, mother of Mark-(Mary the wife of Cleopas is the same as the mother of James. John 19:25).

Q. 265. (1.) Is "cast thy burden on the Lord" a correct translation? (Psa 55:22). (2) Please say if "It is more blessed to give than to receive " are the words of our Lord? (Acts 20:35). E. B.

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

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

A. It has been suggested that Moses being probably one of the two witnesses of Rev 11:1-19, the devil tried to get him out of the way to prevent his testimony as to Christ's rejection and death being brought home; two witnesses being required by Jewish law in all important cases. It is worthy of notice that it is Moses and Elias that appear on the Mount of Transfiguration to speak of His decease, and these are the two who reappear to testify in Jerusalem in Rev 11:1-19 It is also worthy of note that these are the two men of whom, in their death, God took such especial care-one being buried by God, the other translated to heaven.

Q. 267. Will you kindly explain Isa 65:20? H. N.

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

Q. 268. (1) Please explain John 4:1-54 I; do "Lord" and "Jesus" refer to the same person? (2) Also, Rev 1:8; does "the Almighty" refer to Christ? G. F. T.

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

Q. 269. Who are "devout men." Acts 8:2-40; Acts 9:1-43; Acts 10:1-2), 7; and also "devout women." Also 17:4, 17-22:12. A. D. J.

A. It means God-fearing persons either among Gentiles (10:2) or Jews (8:2). They might be still ignorant of Christianity and yet be quickened souls and born again. For the glorious light had only begun to shine down from heaven into the hearts of men, (2Co 4:1-18) So that there were many "Old Testament Saints" even in the Acts.

Q. 270. What does Zec 13:5-6 mean? T. V.

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

Q. 271. Please explain (s) Mat 27:52 in the New Version; also (2) say Acts 16:34 is right. S. C.

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

Q. 272. Please say if it is Scriptural to say when speaking of " Election" that the believer's is individual and the Jew's national; also (2) who are the mixed multitude in Num 11:1-35.

A. (1) Refer to p. 120, vol. 1, "Y. B." We do find in Scripture that the Jews were chosen as a nation for God's earthly people, hence the entrance to this company was by natural birth, and the sign circumcision. Beside this however God had His electing grace of individuals Rom 9:7; Rom 9:13; the one by no means excludes the other. Now God's election is solely individual, no nation being chosen as such, although believers looked at collectively do form a holy nation." (2) The mixed multitudes were probably largely of mixed Egyptian and Jewish parentage, with possibly some of the lower Egyptians. A similar company are seen when the Jews returned from Babylon.

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

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

Q. 274. (1) Will you please explain what is meant by the "horn" in Psa 92:10, and many other places? (2) Will you please explain 1Th 1:5, also 2Pe 1:10?

A. (1) We can only say it is a common symbolic Scripture of strength and power, and that the most frequent allusion is to the unicorn as here. A collection of such passages where "the horn" is used might be of use if sent to the "B. S." (2) They did not receive the letter "which killeth," but the Word itself in the power of the Spirit, and thus were born again "of water and of the Spirit." 2Pe 1:10 means that if we follow on after God, adding to our faith as in verse 5-7, we shall make our election of God certain to all (who have to judge us by our fruits) and as to ourselves shall avoid stumbling and straying.

Q. 275. Dan 7:13 brings two persons together in a way which proves that they cannot be one and the same. If the "Ancient of Days" is the Lord Jesus, who is the one like unto the "Son of Man?" E. H.

A. The "Son of Man" is evidently the Lord Jesus Christ, and the "Ancient of Days" is God the Father, though not here referred to as such. The title "Ancient of Days" would however equally apply to the Lord according to Psa 102:24 quoted in Heb 1:1-14.

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

A. We are sorry if any answer has made you doubt the reality or meaning of the blessed Scripture you quote. We have referred to it but can see nothing to cause you to doubt 2Co 5:6. The closing words of the article in "Biblical Words" on Hades to which you refer (" Y. B." Dec. 1880) are, "The blest who are in Hades, are said even now to be present with the Lord." (2Co 5:1-21)

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

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

Q. 278. In 2Ch 11:22 it says that Abijah was the son of Maachah the daughter of Absalom; in 2Ch 13:2, that his mother's name was Michaiah the daughter of Uriel of Gibeah, and in Chapter 15:16 that Maachah was the mother of Asa, Abijah's son. Will you please explain it? H. L. N.

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

Q. 279. Who is the woman mentioned in Gen 3:13, and what is the enmity between her and the serpent? T. G.

A. Eve. Literally, the peculiar hatred of mankind against the serpent, but figuratively, it speaks of the true "seed of the woman" the Lord Jesus Christ who bruised the head of the old serpent at the cross, although Satan then bruised His heel. (See Mat 27:42-43, and Heb 2:14-15.)

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

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

Q. 281. Is the Mount of Olives in Mark 14:26 and Luk 22:39 the same as Mount Olivet in Acts 1:12? W. H. W.

A. Yes.

Q. 282. Does the "Spirit of the Lord" (Jdg 3:1-31 to,) mean the Holy Ghost? J. T. T.

A. Yes.

Q. 283. (1) Kindly explain 1Jn 3:6, also (2) 1Pe 3:19, which is quoted to prove Purgatory. Please show there is no such place. (3) What is meant by "instant in season out of season." 2Ti 4:2. J. B. S.

A. (1) You will find this explained in Y. B. vol. 1.; p. 179. (2) And this in Y. B. vol. 2: p. 140. Purgatory, as a place where sin is gradually "purged" away by the prayers or money of those on earth, is entirely confuted by Luk 16:1-31, where we see that, when the portals of the grave are passed, the doom is final and fixed. (3) Ready at all times-never relaxing in earnestness and zeal.

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

A. No sins of believers are judged at the judgment-seat of Christ. They are all judged at the cross. All secret things, however, will there be manifested. We have the Scripture, that in confession sin is forgiven (1Jn 1:1-10) and if forgiven, we know it is forever, no more to come up between us and God.

Q. 285. What is meant by "covering a multitude of sins?" 1Pe 4:8; Jas 5:20. E. M.

A. These are very precious passages: somewhat, though not altogether, similar to the truth in John 13:1-38. They are quotations from Pro 10:12. As to their meaning we cannot do better than condense the valuable remarks on the subject made by another, " Love in the Church suppresses the sins which would otherwise destroy union. They are put away by the love which they could not vanquish. This is not as to ultimate pardon, but the present notice God takes in government. If there is variance, if there is little love, if the intercourse is bad, the existing evil and the mutual wrongs, subsist before God: but if there is love which neither commits nor resents these things, but pardons them, it is then the love that God sees and not the evil." In the case of positive evil, it is love that leads us to wash another's feet, and so the evil is removed and the sin covered.

Q. 286. (1) What does " strong " refer to in Isa 53:12? (2) Did Moses write the commandments on the second tables? (See Exo 34:1; Exo 34:27-28; Deu 10:2; Deu 10:4.) W. H. M.

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

Q. 287. Please explain Eph 4:26. C. M. B.

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

Q. 288. Please say who is the reaper in John 4:36. H. M.

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

Q. 289. (1) What language are the four words in Dan 5:25? (2) Could the astrologers understand any of them? (3) Why is Upharsin changed to Peres in the interpretation? J. H.

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

## Vol 01 - Bible Queries

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### Bible Queries

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

Q. 290. Please explain 1Ti 5:24-25. H. L. L.

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

Q. 291. What is the meaning of "Thou hast kept the good wine until now." John 2:10? J. S. R.

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

Q. 292. (1) Please explain Mat 10:23. (2) Is there any connection between the shoes that Moses (Exo 3:5) and Joshua (Jos 5:15) were told to put off, and the shoes of Eph 6:15? If so, when are the latter to be put off? E. S. M.

A. (1) This passage clearly does not refer directly to Christians, (who have no special mission to the cities of Israel) but to the Jewish remnant, who will proclaim the gospel during Daniel's last week, after all Christians have been taken to heaven. These form the "brethren of Christ," (Mat 25:40) and they will not have completed their mission before the public return of the Son of Man to Olivet. (2) No. The shoes loosed from Joshua's feet as well as Moses' feet shows that the warfare of the Lord is as holy as His redemption; but the shoes of neither were put off when resisting the enemy, which is the aspect of Eph 6:1-24 Here however, shoes are merely used as expressive of the gospel of peace, and we cannot say that we are to take them off when in God's presence.

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

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

A. F. E.

A. We do not always undertake to justify the expressions of hymns, but in this case the first line is clearly anticipative of Rev 20:14 (a result of Christ's work). The second line reminds us of 2Co 5:21; Heb 2:14; and Rom 6:1-23 The other lines recall 2Ti 1:10, " Who hath abolished death," and 1Co 15:51; 1Co 15:55.

Q. 294. Is the comma placed rightly in Neb. 10: 72 after "forever?" Does forever mean eternal? (2) What is meant by being baptized "unto remission of sins" in Acts 2:38, (Rev. ver.) also "all who were baptized into Jesus Christ, were baptized into His death," (Rom 6:3) and "as many of you as were baptized into Christ did put on Christ?" (Gal 3:27.) Is it possible to be baptized "into" Jesus Christ apart from 1Co 12:12-13? Peter baptizes "unto remission of sins," others, "into Christ;" why the distinction? Ought not the word "all" (Rom 6:3; Rev. ver.) to be "as many" as in Gal 3:27. A. W. G. W.

A. The margin of the Revised Version is best-"for sins, forever sat down," or "sat down in perpetuity." The expression means sitting in contrast to working, and the work being forever finished and nothing now left to be done, the sitting is also forever (looked at in connection with-the work). (2) There is no doubt that all these passages whether "for" or "unto remission," or "into" or better "unto Christ," refer to water baptism, and are connected negatively with the pardon of sins (Mark 16:16), and positively with a profession of the name of Christ; the one baptized becoming thus, outwardly at any rate, a partaker of Christ (Heb 3:14). 1Co 12:1-31 on the contrary is the baptism of the Spirit into the body of Christ, and is always real and eternal in its character. "All who" (Rom 6:3 R. V.) is practically the same as "as many as."

Q. 295. Please say why believers are called children in John 1:12, and Rom 8:16-17; Rom 8:21 (Rev. ver.), and sons in Rom 8:14; Rom 8:19, and Gal 3:26; Gal 4:5. A. W. G. W.

A. "Children" is a broader word than "sons" and signifies relationship by birth, and as such is true of Old Testament saints as well as Christians. "Sons" is an individual title of privilege, "by adoption" and has reference to inheritance as well as to present nearness (shown by the cry of Abba Father), and is peculiar to Christians. Hence "sons" in Rom 8:14, is connected with the cry 5: 15, and in 5: 19 with the manifestation in glory, whereas in the other verses the kindred truth of childhood is taught. Galatians teaches most distinctly the value of the difference between childhood and sonship. An article "From Infancy to Manhood" in the "Young Believer," vol. 1, would help on this subject.

Q. 296. Whom do the four beasts in Rev 4:6 typify? E. S. M.

A. For a full answer to this refer to Biblical Words and Phrases in Y. B. vol. 2: p. 68, "The four beasts," and p. 159, "Cherubim," also Q. 109, Y. B. vol. 2: p. 193.

Q. 297. Is Num 8:25-26, typical of our future? R. L.

A. It cannot be said to be directly typical, though no doubt there is an analogy, especially as in Rom 15:16, Paul refers to 5: 21 of this Chapter.

Q. 298. (1) Were there literally nine temptations before Num 14:22? (2) Of what might Og, king of Bashan and Sihon, king of the Amorites stand as types? (3) To what do "statutes and judgments" refer Deu 4:5-6? Zurich.

A. (1) Certainly, it says so; but it does not necessarily follow that all are recorded; only such as are for our instruction are preserved. (1Co 10:11). (2) Only generally, as typical of the power of the enemy. They were Amorites, and as such were to be destroyed. (Gen 15:21). (3) The whole law of the Lord. (See Exodus, Leviticus and Numbers). This book (Deut.) is a recapitulation of these to the new generation (born in the wilderness) that had risen up in their father's stead, ere they

entered the land.

Q. 299. (1) Please say how is it that the mountain from which Moses saw the land is called Abarim in Num 27:12, and Pisgah in Deu 3:27. (2) Does Deu 26:5 refer to Jacob? Zurich.

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

Q. 300. (1) Has the expression "unto this day" (Jos 4:9; Jdg 6:24; 1Ki 8:8) any reference to the last days? (2) What is meant by the company of two armies or Mahanaim? (S. of Song of Solomon 6:13; Gen 32:2). (3) Is Satan, or more directly the Assyrian, meant by the mighty and terrible one, Isa 49:25? Zurich.

A. These expressions refer to the time the book was written. (2) Mahanaim means "two hosts," (Gen 32:2; Gen 32:7) and was a famous city in Israel, being at one time David's only refuge. (2Sa 17:24; 1Ki 2:8). The obscure passage in Cant. is literally, "We see as it were the (religious) dance of the two hosts of Mahanaim," referring probably to some well known religious rites there. (3) More probably the oppressors of Jerusalem, and notably the Roman Empire.

Q. 301. (1) Please explain the meaning of Isa 39:8, "For there shall be." The Elberfeld German version has "if." Does it not seem selfish? (2) Does Isa 52:14 refer to the Lord's appearance on earth? (3) Please explain "So shall he sprinkle many nations." (5: 15.) Is the Spirit or the judgment referred to? Zurich.

A. (1) 2Ki 20:19 favors the German, and it certainly does seem a selfish speech. (2) No doubt, and is therefore a far more correct portrait than those circulated by men in pictures, &c. (3) We should be glad to know the exact force of "sprinkle" in this passage from any of our readers.

Q. 302. What is meant by "we hid as it were our faces from Him?" (Isa 53:3.) Zurich.

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

Q. 303. In Exo 16:31 the manna is said to have tasted like wafers made with honey; in Num 11:8, like fresh oil. Please explain the apparent discrepancy. A. D. J.

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

Q. 304. Why are we told that Moses, Aaron, Nadab and Abihu saw God? (Exo 24:9-10). L. B. W.

A. Because they saw the LORD, Jehovah; the One whom we know as Christ, who is ever the Revealer of the Godhead; then showing forth God, now revealing the Father. God the Father is never seen at any time, all manifestations being in His Son. (John 1:18).

Q. 305. Is it true in reference to Jos 14:15, that there should have been no rest till all the land was conquered? Does it not say in Jos 22:4, "God gave them rest?" C. E. S

A. Jos 14:15 merely states an historical fact which 18: 3 shows was not justified. Chapter 22:4 does not occur till after 21:43, 44, so that the second was right, the first wrong.

Q. 306. Please explain 1Jn 5:7. C. E. S.

A. Refer to " Y. B." vol. 2: p. 27, Q. 46; also to " Y. B." Jan., 1881, p. 28, Q. 170. If you require more, write again.

Q. 307. What is the meaning of Php 3:1-21 r 1: "If by any means I might attain unto the resurrection of the dead"? S. R. W.

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

Q. 308. (1) Please say why the number Joab gave David differs in 2Sa 24:9 and 1Ch 21:5. Was it confused because God had said should be without number? (2) Why was the second day's work in Creation not pronounced by God "good " as all the others. (Gen 1:6-8?) J. W.

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

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

A. Read from " Infancy to Manhood," " Y. B.," vol. 1: The terms represent three stages of Christian growth. The children being characterized by knowing the Father; the young men, by their strength; and the fathers, by knowing Christ. (2) Because it was now absolutely fulfilled never to be repeated. It is remarkable that of these great Jewish feasts, two, passover and tabernacles will be revived in the Millennium. (Eze 45:21; Eze 45:5.) Pentecost never will.

Q. 310. (1) Into what is it we are said to be grafted in Rom 11:17-20? (2) Does the word "angels" in Rev 1:20 represent the ministers of each Church? A. H.

A. (1) Into the olive tree of the people of God on earth, whose are the promises of God. Of this Israel was the root, and the Gentiles come in now, on the rejection of Israel nationally. Abraham was really the root, but the bad branches (the literal seed) had been broken off in order that good branches, the spiritual seed, might be grafted in. (Rom 4:1-25) The whole is connected with outward position and profession on the earth. (2) Possibly the leading person. (See " Y. B.," vol. 2:, p. 192, Q. 105).

Q. 311. (1) Please explain fully Heb 13:10. (2) If sins confessed will not be brought up between us and God at the judgment seat of Christ, how are we to understand 2Co 5:10? C. M. B.

A. Does this not clearly refer to Num 18:8, with which compare 1Co 9:13; 1Co 10:18 The sacrifices belonged to Aaron and his sons, (Christ and the Church) not to the Levites who served the tabernacle (the Jews). (2) 2Co 5:10 is a general passage and does not touch the question, but is explained by Rev 22:12; 1Co 3:1-23, &c. Everything doubtless will be brought up that will asst in determining our places in the glory, but the Lord will never deal twice with the soul about the same thing.

Q. 312. (1) Will there be instrumental music in the Millennium? is Rev 14:2 figurative or literal? (2) 2Co 5:10 speaks of the believers' manifestation before the judgment seat of Christ " that they may receive the things done in the body, &c.;" is every sin committed before conversion brought up there? C.

A. (1) Doubtless there will on earth, but in the Revelation we get heavenly things described. On consideration it will be apparent that no words exist in our language to describe what is there, hence in describing them the Spirit is forced to use earthly symbols that will most clearly represent to us what He wishes to convey. These are figures, therefore, for the simple reason that there are no words to convey what is in heaven. (2) If one object of this judgment seat be to assign the believer his true place in the glory, (see Luk 19:15, &c.) as we believe, then it is evident that all that will have a bearing on this will be brought up. A believer's history however begins with his birth. We cannot say however that no antecedents will be brought up, for we have no Scripture to support us; but all will be in perfect love.

Q. 313. (1) Please explain why it is said in 1Co 15:5 that Christ was seen of the twelve when there were only eleven at that time. (2) Does 1Co 11:3-10 apply to a Bible reading in a private house? If not, what is the breadth of its application, and does the word " head " in 5: 5 refer to the man, or what the woman is to cover? J. R.

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

Q. 314. Please explain John 15:6. Does it refer to a true believer or to a mere professor? S. E.

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

Q. 315. Please explain Mat 21:44. W. F.

A. It was bad enough to refuse Christ in the days of His rejection, even when here in grace; but all who meet Him hereafter in judgment, (when the little stone cut out without hands falls upon the feet of the image, Dan 2:34) will be ground to powder.

Q. 316. Please explain Mat 24:22; Mat 24:29-35. Do the latter verses mean the end of the world? if so, what is the meaning of 5: 34? A. E. S.

A. Refer to "Y. B." vol. 2: p. 74. Ver. 22 is understood to refer to the last half of the last or seventieth week of Daniel's prophecy (Dan 9:27) which is divided in two by the setting up of the image of the beast. (Rev 13:1-18) Each half consists of 31 years, or, as is said of the first half, (Rev 11:3) 1260 days, these are not shortened. The second half is called 42 months, but never specified like the first by days; hence in accordance with Jewish time reckoning (a part being equal

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

Q. 317. Do you suppose James the less, or greater, or John the Evangelist were the Lord's cousins? (See John 19:25; Mat 13:55.) A. H. B.

A. See "Y. B.," vol. 1:, p. 272. John the Evangelist and James the greater were, we know, the sons of Zebedee. James the less was probably the Lord's cousin, son of Alphaeus or Clopas, and Mary the aunt of the Lord. He is also called the Lord's brother. (Gal 1:19.) He was probably the author of the Epistle that bears his name.

Q. 318. (1) Will the Antichrist of Rev 13:1-8 be instrumental in, or present at, the taking of Jerusalem mentioned in Zec 14:2; Luk 21:24 and Jer 19:7-9? (2) Will that sacking of Jerusalem take place in the middle of the last week, soon after the setting up of the abomination of desolation? (Mat 24:15-22). (3) Is the desolation there spoken of synchronal with the period referred to in Rev 12:14? (4) Will the king of the north of Dan 11:1-45 have any hand in the sacking of Jerusalem in Zec 14:2? J. C.

A. Antichrist or "the King" is certainly reigning over Jerusalem and the land when the first attack is made on Jerusalem, mentioned, not in Luk 21:24 or Jer 19:7-9, but in Zec 14:2. (2) That partial capture takes place within the next half week of Dan 9:1-27 after the abomination of desolation spoken of also in Mat 24:1-51 (3) Rev 12:14 synchronizes with the half week as a whole. (4) "The king of the north" (Dan 11:1-45) is "the Assyrian" of Minh 5:, &c., who leads the nations against the Jews, and after the partially successful siege of Jerusalem already noticed. (Isa 28:1-29) He comes up a second time to complete his work and falls by Divine judgment as in Zec 14:3-4; Isa 29:1-24; Isa 30:1-33, &c.

## Vol 01 - Bible Queries

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

Q. 319. Please explain (1) Eccl. 9:5--3. (2) 2Pe 1:19. J. B. S.

A. (1) Judged solely by results in this world, the godly and ungodly are very much alike, and one event happens to all. Christianity, however, reveals what is "above the sun," not "under the sun," (Ecc 1:3; Ecc 1:9; Ecc 1:13, &c.) which is the subject of Ecclesiastes (2) Rev. Ver. reads "we have the word of prophecy made more sure," &c., which is better that is to say, the transfiguration confirmed the prophecies that spoke of the glory of the kingdom. Those that watch in the night see by faith in their hearts another light, that of the dawning day and Christ as the morning star. (Rev 22:1-21)

Q. 320. (1) Is not oil a type of the Holy Spirit? (2) Please explain Hos 12:1-14; Hos 13:1-16; Hos 14:1-9 (3) What is the difference between supplications, prayers, and intercessions (1Ti 2:1)? J. B. S.

A. (1) Yes. Psa 45:7; Psa 89:20, &c. (2) Hos 12:1-14; Hos 13:1-16 present the mingled pleadings, warnings, and judgments of Jehovah on Ephraim (Israel) and Chapter 14 presents the final recovery and repentance of the nation in the last days. (3) See Y. B. vol. 2: p. 252, Qy. 138.

Q. 321. Please explain about David's mighty men in Sam. 23. 1Ch 11:1-47 says that Abishai, brother of Joab, was chief of the three mighty men, but in 5: 19, it says, "he attained not unto the first three. E. B.

A. David's mighty men were divided into two threes and thirty. The first three were Adino. Eleazar, and Shammah; the second three were Abishai, Benaiah, and another. 1Ch 11:21 exactly explains Abishai's position.

Q. 322. Is "by the laying on of my hands" in 2Ti 1:6. a correct translation? What does it mean? E. B.

A. Yes. It refers to a special spiritual gift which Paul as an apostle: had power to confer on Timothy. It is unnecessary, however, to add that apostolic power belonged only to the apostles, who, from their very nature as founders, (Eph 2:1-22 &c.) had no successors.

Q. 323. Please explain Eph 2:10. E. B.

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

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

A. The genealogy of Matthew appears to be given to show that Joseph was legal successor to the throne of David, consistently with the subject of the gospel, sheaving Jesus to be the King of the Jews. The gospel of Luke, which presents Him as man, gives the strictly natural genealogy, from father to son. To prove this, we find that Jechonias is given by Matthew as the father of Salathiel, which from Jer 22:30, we know to be impossible naturally. Christ could not therefore be naturally descended from Jechonias, but legally He was, for Jechonias having no son, Salathiel (from Nathan) was the next heir, and hence took the son's place. Luke, proceeding naturally, gives Neri (the natural parent) as the father of Salathiel, and proceeds to follow up the natural genealogy to Nathan. Other minor difficulties exist, if therefore more is required, write again.

Q. 325. In 1Ch 21:12, David chose three years of famine, but in 2Sa 24:13 there is seven years of famine. Kindly explain. H. R. S.

A. The Septuagint reads in 2Sa 24:13, Three years famine. No doubt the H. V. will remove these and other apparent discrepancies.

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

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

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

A. We suppose that the expression refers to such a Scripture as 1Co 12:12, where the union of believers with Christ is so perfect that both together regarded as one person, are called "the Christ." (lit.) Q. 328. Are the horns of the altar mentioned in Amo 3:14, symbolic of Christ? If not, what do they point to? G. S. M.

A. Horns in scripture are symbolic of strength. (Psa 18:2; Luk 1:69, kc.) They were used on the altar for binding the sacrifice co. (Psa 118:27.) Cutting off the horns means destruction of the power (Psa 75:10; Jer 48:25; Lam 2:3). Here it would be equivalent to throwing down the altar.

Q. 329. Please explain the difference between Mat 23:9, and Eph 6:2. G. C. D.

A. Mat 23:9 means those that are not naturally your father, as "Father So-and-so." All these warnings are in a spiritual sense. In no way does this interfere with Eph 6:2, any more than Mat 23:8 clashes with Eph 6:5. To confuse spiritual and natural relationships is very dangerous.

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

A. The spear thrust into the side (the heart) of Christ showed to all that His death was real, and moreover drew out those tokens of atonement and purification (blood and water) on which we rest,

and by which we are cleansed. The death of Christ was a full atonement for sin, but blood out of the body, apart from it, is a proof of death: (in the body it is the life of it) and hence the blood is everywhere used for the atoning value of the death of Christ; not that blood is different from death, but because it is the proof of it. The blood "making atonement" is a more beautiful thought than the death, because it means the perfect life given up in death. The blood which was the life, now poured forth in death, is that which is so precious in God's sight. You will observe that when the death is spoken of, it is more in connection with resurrection, presenting the truth of deliverance from sin (Rom 6:1-23) rather than atonement for sins. (Rom 3:1-31)

Q. 331. What is the meaning of through Jesus (1Th 4:14, margin, Rev. Ver.) instead of in Jesus? (2) What is the exact meaning of the word "last" (1Co 4:9)?

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

Q. 332. Please explain (1) Song of Solomon 1:8, and its connection with the previous verse. (2) Also the word "for," in Luk 7:47. Does not forgiveness produce the love? C. H. 5: P.

A. (1) V. 8 is the direct reply to 5: 7. The connection appears to be quite clear. Please say what is the difficulty. (2) Forgiveness does produce love when the work precedes the knowledge of the person. Here the order is reversed: the grace of Christ has wrought in the heart of the woman and taken away the natural mistrust of God, and produced full love and trust in the person of the Savior though she was ignorant of His power to forgive sins. To such an one Jesus announces full forgiveness, because of the work of grace in her heart, not that her love was meritorious, but it spewed that she had a changed heart.

Q. 333. Why does it say in 2Sa 24:1, the Lord moved David to number Israel, and in 1Ch 21:1, it was Satan. T. V.

A. Chronicles shows plainly that the "he" in Samuel refers to Satan, not God. See also in connection, Jas 1:13-14.

Q. 334. Why did the old prophet of Bethel desire to be buried with the man of God whom he had deceived, 1Ki 13:31? T. V.

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

Q. 335. We are distinctly told no man can pluck us out of the hand of the Good Shepherd, but is it not possible for the sheep to pluck himself out? Does not the passage in John 15:1-27 refer to this? C. B.

A. The word used is absolute, and means "no one whatever." John 10:28, says "shall snatch" and 2), "is able to snatch" (R. V.) the one showing the love, the other the power of God, both for us. God would be worse than an earthly father were He to leave go of our hand because we left go of His. He only holds us the tighter then. John 15:1-27 does not refer to eternal life at all, hut to outward profession, the proof of the reality of which is shown by fruit-bearing. There is no fruit-bearing in John 10:1-42. It is all God's sovereign grace.

Q. 336. Who is spoken of under the name of Sodom in Eze 16:1-63? Are we to infer that the cities of the plain will be restored, or is the language figurative? E. H.

A. The city of that name. From ver. 55, we plainly see that Samaria and Sodom will both again be prosperous cities, restored of course in grace at the Millennium Q. 337. Was Moses right in breaking the tables of stone? (Exo 32:19.) Can he be justified for so doing from the Word? T. V.

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

Q. 338. Why do we not get a veil in Ezekiel's temple 41:23)? Why are there doors instead? T. V.

A. The veil was rent at the crucifixion, never to be replaced. The doors were similar to those in Solomon's temple (1Ki 6:31-32) to which the Jews were quite accustomed. It is remarkable that the doors only are described in Kings and in Chronicles, the veil only, which probably hung over them.

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

A. (1) Not going beyond the letter of the word, referring here especially to not judging motives. (2) The apostle himself, who probably founded this church (see Acts 21:6) and visited it afterward (Acts 18:1-28; Acts 23:1-35) before writing this epistle. (3) The R. V. makes this clear. "Mightest prevail when thou comest into judgment."

Q. 340. (1) What is meant by the "unity of the faith" (Eph 4:13), and when do we come to it? (2) Does "the Savior of the body," Eph 5:23, refer to Php 3:20-21?

Zurich.

A. (1) The R. V. reads "unto the unity of the faith," and the expression probably means the one object of faith, Christ. This takes place when we see Him. (2) We think that "the body" here means our literal body, and may thus be connected with Php 3:1-21

Q. 341. (1) What trump goes before the last (1Co 15:52)? (2) In Gen 37:28, Joseph was sold for twenty pieces of silver, in Mat 26:15, our Lord was sold for thirty; please say if there is any significance in the amounts.

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

Q. 342. (1) Please explain the expression "in the person of Christ" (2Co 2:1-17 so). (2) Does "he is Christ's" (2Co 10:7) mean that he belongs to Christ as truly saved? (3) What is the meaning of "the power of our Lord Jesus Christ" (1Co 5:4)? Zurich.

A. B. V. reads "in the presence of Christ," meaning as before Chi from our version we would understand as "in the name of Christ." (2) Yes. (2) In John 20:23, there is a power or authority given to those gathered around the person of Christ (as an assembly) to retain sins. This power was exercised in this case in putting out this wicked man.

Q. 343. What does the word "temple of God" mean in 2Th 2:4, and "holy place" Mat 24:15? Will the worship of the last Chapter of Zechariah be acceptable to God, and when will it take place? R. S.

A. It means the literal temple in Jerusalem, and refers to the time when Antichrist will set up the image of the beast in the holy place, that is, within the temple (Mat 24:1-51) in the beginning of the last half of Daniel's last week (Dan 9:1-27) (2) Certainly. It will take place during the Millennium.

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

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

Q. 345. Please explain the words "forever," "everlasting," in such passages as Isa 34:10, where they seem to have a limited meaning. I have read that these words are often used in this way in the Old Testament, but would not such an interpretation take away from the value of the word elsewhere; because, if limited in one place, why not in another? C. H. 5: P.

A. If the word is to be restricted, it must be by Scripture. In the cases you quote and refer to, the passage is clearly limited by the duration of that of which it speaks, and it is plain if Scripture elsewhere shows that the very earth itself will pass away, that which is on it must pass away too. But unless Scripture thus necessarily limits the word, its force continues. Hence the word "forever" is not limited in itself; but may be applied to that which Scripture elsewhere shows to be limited in duration. Such, however, is not the case with God or Satan, or heaven or hell, or the blessed or the lost, or aught connected with things spiritual or eternal, and hence such an argument falls to the ground, if sought to be used in favor of the non-eternity of punishment.

Q. 346. (1) Please explain Mat 25:8. To whom do the foolish virgins refer? and (2) what is meant by their going to buy? J. W. L.

A. (1) Mere professors. (2) Their seeking to get the real thing (life in their souls by the Spirit) when it was too late. See Y. B. vol. 1: p. 131.

Q. 347. What is meant by the righteous judgment of God, 2Th 1:5? M. A. K.

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

judgments are being earned by others.

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

A. (1) A woman ought to be covered in public assemblies, of which the Chapter speaks. (2) Not in this passage at all, which speaks of the custom in the assemblies of God (ver. 16). (3) Speaking to the conscience (see 1Co 14:24-25). (4) A brother (or neighbor under the law) had a place of value in the eyes of God and of His law, and he who despised this, despised God's law, for his rights and his position were clearly defined by it.

Q. 349. Please explain Zec 1:8.

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

Q. 350. (1) Who can "the porter" mean in John 10:3? (2) Can one know the meaning of "the upper and the nether springs" in Jdg 1:1-36 r 5? A. G. H.

A. (1) The Holy Ghost. (2) Special spiritual blessings in the heaven-lies in Christ, not earthly blessings.

Q. 351. Please explain the difference in the apostles' names in Luk 6:16, from Mat 10:1-42 or Mark 3:1-35. W. J.

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

Q. 352. (1) What is the difference between Psalms, Hymns, and Spiritual Songs in Eph 5:19, and Col 3:16. (2) What is meant by "having put on the new man"? G. B.

A. (1) "Psalms" mean undoubtedly the psalms of David; "hymns" are what we understand by the word, metrical compositions (generally rhyming as well) suitable for Christian worship; while "songs" or odes (used here and in Rev. only) are more joyful and freer in style, probably metrical, but not necessarily rhyming. We think the words used convey the correct meaning in a general way. (2) Col 3:10 is positional, in Christ, and on this are based the practical exhortations of ver. 12.

## Vol 01 - Bible Queries

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### Bible Queries

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

Q. 353. Why were the Israelites not to eat fat (Lev 3:17) while in Neh 8:10, we read "Eat the fat"?  
E. S. M.

A. The Israelites were not to eat fat, "the inward excellence or perfection" of the animal, nor the blood "the life," because both belonged to God. The passage in Nehemiah is probably figurative, as "the fat of the land" means the best part, just as "the sweet" would not mean what had a sweet taste, but what was pleasant.

Q. 354. In Num 11:8, ought not the people to have been satisfied with the Manna without baking, and is not fresh oil nauseous, and does it not mean, not being satisfied with Christ alone? M. S.

A. We can hardly accept this interpretation, seeing that the children of Israel baked it when it was first given (Exo 16:23.) in accordance with the Lord's word. Fresh oil would by no means be considered nauseous in the East, where it is an accompaniment of most dishes. It would rather signify a rich taste. See Q. 303, B. S. p. 66.

Q. 355. Does Mat 25:1-46 refer to the present time, or to the Jews, and to take place after the Church is taken away? M. S.

A. The parable of the Ten Virgins refers to Christ's coming, for which we wait, and the companion parable of the Talents, chews our work during His absence, the two thus giving both sides of the Christian's position down here. The latter part of the chapter is the judgment by Christ of the living nations on earth just before the Millennium and at his public appearing. The Jews come in as "my brethren" (5: 40.) See "Notes for Young Bible Students." Y. B. vol 2, p. 74.

Q. 356. (1) In what sense is God the Savior of those who do not believe? 1Ti 4:10. (2) What would be the "Evil spirit from God" which came upon Saul? Would it be a form of suffering or illness? (3) How can one man deliver another over to Satan? what does this mean? 1Ti 1:20. S. B.

A. (1) In the sense of being their preserver, referring to temporal mercies. (2) Probably some form of possession. (3) Compare 1Co 5:5, where it is connected with putting away from the communion of saints. Probably from the addition "and my spirit" this "delivering" goes beyond mere discipline and refers to a special apostolic power. Compare the history of Peter and Simon (Acts 8:1-40). The object was the destruction of the flesh, not of the spirit.

Q. 357. Did the Israelites after leaving Egypt still adhere to the instructions given them to select the lamb for the Passover four days before it was to be killed? F. P.

A. We have no reason to doubt it, for unfortunately they were far more punctilious about the ceremonial than the moral law.

Q. 358. (1) Mat 10:10, says the disciples were not to provide scrip, or staves, but Mark 6:8 on the same occasion commands them to take " a staff only." Please explain. (2) Also, where was Jesus from the time He sent the disciples out till they returned ( ver. 30.)

A. (1) The explanation of the difference generally given is that in Matthew, weapons of offense are meant, in Mark, a stick for walking, but we fear that this is not quite satisfactory. We shall be glad to get a better explanation. (2) Do we not get the answer to this in Mat 11:1 " And it came to pass when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and preach in their cities."

Q. 359. Ought the word "Lord" to be Jehovah in Mat 1:20; Mat 1:22; Mat 1:24; Mat 2:13; Mat 2:15; Mat 2:19; Mat 3:3; Mat 4:7; Mat 4:10; Mat 5:33. E. B.

A. All these passages mean Jehovah, being either quotations from the old Testament or else distinguished by having no article "the" prefixed, being literally "the angel of Jehovah" etc.

Q. 360. Please explain clearly about the punishment of the heathen (Hindoos, Brahmins, etc.) who have never heard the gospel? C. S. B.

A. We quote as follows from a well-known work. " The Gentiles will be judged according to the light of nature and of conscience neglected and resisted. St Paul's sermon in Athens is no less clear as regards the condition of the heathen. As he said at Lystra ( Acts 14:8-18.) they were not left without a witness, in that God did good and gave rain and fruitful seasons, filling their hearts with food and gladness. By such things, he declares again in another place, (Rom 1:20) God's eternal power and Godhead are clearly seen, so that they are without excuse, and so here (Acts 17:22-31.) God left the heathen to themselves, not that they should forget Him, but that they should seek Him, even though it were in utter darkness, so that they should need to grope for Him "to feel after Him and find Him " and though there was ignorance of God, He could wink at the ignorance and give blessing notwithstanding, for " He is a rewarder of diligent seekers. If it be asked, whether any have, in fact, been saved thus, I turn from the question, though I have no doubt as to the answer, (See Acts 10:34-35) In addition we may add that in Hell there are differences of punishment of which we have no conception. These are indicated by the fact that it is the one who knew his Lord's will and did it not, for whom the outer darkness is reserved.

Q. 361. Kindly say "who are the sheep who did not go astray, (Mat 18:13.) C. M. B.

A. The Pharisees who "need no repentance," who said " we see," and therefore their sin remained, (John 9:41). Observe these are never brought "home rejoicing," but are left in their fold in the wilderness.

Q. 362. What is the state after death of the heathen, of all who have had no opportunity to hear the gospel. Is there any Scripture to show that an offer of salvation can be made in another life? S. B.

A. See answer to query above. Their present abode is in Hades, where they await the last judgment which will not be merely a casting of the wicked into hell, but a deliberate judgment of

each unregenerate man according to his work and light. Then will be shown that "the judge of all the earth" knows how to "do right." 1Pe 3:1-22 is the only Scripture that is supposed to give color to the views you allude to. In refutation of this see Q. 93, Y. B. vol. 2:, p. 140, and Q. 117, same vol, p. 196.

Q. 363. What is meant by the expression "He feedeth among the lilies?" Song of Solomon 2:16. S. B.

A. In Song of Solomon 2:2, we find His Bride compared by Christ to a lily, and while the expression you refer to may be taken generally, as expressive of satisfaction and rest, the word "lilies" may convey the deeper meaning of the pleasure Christ takes in being among His people. Compare, walking in the midst of the golden candlesticks, Rev 1:1-20.

Q. 364. Please explain Hag 1:4. E. M. T.

A. Does not verse 2 explain it? "Ceiled" means "roofed." Please say what is the difficulty.

Q. 365. Please explain the first part of Hab 3:3. H. L. N.

A. Paran is Sinai, and refers to God's glorious appearance to his people there. Teman is the name given to the region extending from the South of Palestine. The Prophet here refers to God's manifestations of His glory at various times after Sinai.

Q. 366. Please explain the Lord's words "Touch me not" in John 20:17, when they "held Him by the feet and worshipped Him," in Mat 28:9.

A. Both are in beautiful harmony with the character of the Gospel. In John the " Son of God " says " Touch me not " to Mary, who was to know Him henceforth by faith, (John 14:1.) not by sight or sense. Mary is here a type of Christ's heavenly brethren. His earthly brethren (represented by these women,) will surround the "King of Israel" at His return, and to them He will be known by sight and sense, not, as now to us, by faith. (See John 20:29.)

Q. 367. (1) Please explain why leaven was to be excluded from all offerings but that of Lev 7:13. (2) Please explain Mat 26:29. K.

A. (1) Leaven throughout Scripture is a type of what is evil, never of what is good,-of hidden " malice and wickedness." Leaven was not to be burned before the Lord; the offering of Lev 7:13, was not burned by fire (See Lev 2:11.) and the offering of it there shows that though we are not in the flesh, it is still in us. (2) Christ here is the true Nazarite, and is separate from all earthly joys (of which wine is here the type) until the kingdom. Observe this occurs characteristically in Matthew, where He is the " King of Israel."

Q. 368. (1) Please say how the 14 generations in Mat 1:1-25 are calculated, the same plan does not seem to have been followed in each of the three cases. (2) Please explain the difference between Spirit and Soul in 1Th 5:23. A. A. R.

A. (1) In verse 8 the three Kings " Ahaziah, Joash, and Amaziah" are left out (1Ch 3:11.) being Athaliah's children to the third generation. About seven generations have been omitted in the last fourteen. It was a common practice in Jewish genealogies to arrange these in periods with the same number in each, thus in the writings of Philo the genealogy from Adam to Moses is arranged

in two tens and a seven by the repetition of Abram, while in a Samaritan poem the same period is arranged into two tens only by leaving out the six least important names. (2) The spirit (what we call "soul ") is the highest part of man, wherein he differs from a beast and the "soul" is the animal life wherein he resembles one. See Y. B. vol 3:, p. 140, Q. 211.

Q. 369. (1) Is there any difference in words, sayings, and word (John 14:23-24,) also in "word" Rev 3:8. "sayings" 22:7. Are all the same, and do they mean the written word? (2) Does Rev 22:7, "this book" strictly apply to Rev. only and is Rev 3:8 more general? J. H.

A. The word in verse 23 is singular, and in verse 24 first plural then singular, but the word is the same. The plural means the positive commands of Christ, the singular rather the whole tenor of His thoughts and wishes, apart from express command as revealed to us in the Scripture by the Spirit. (2) Yes, it refers to prophecy only; in 3:8, it is Christ's word in general as explained above.

Q. 370. Kindly explain 2Co 2:14-16. S. R. W.

A. The sweet savor was that of Christ's name which is spread abroad by preaching, whether the result of that preaching to man be life by receiving it, or death by rejecting it. In either case Christ is proclaimed.

Q. 371 (1) Please explain Eph 4:26 " Be ye angry and sin not ". (2) Has the "good wine" of John 2:10 any typical meaning?

A. There is such a thing as righteous indignation, but it is not to be treasured up against a person. (2) Earthly joy at its best must fail, and the best joy in the millennium (of which this may be a figure) must all come from Christ, "good wine" thus means real joy. See Q. 367.

Q. 372. What land is often spoken of in Isa 18:1? A. S. M.

A. Some unknown country beyond the limits of the Nile and Euphrates, that will come with light vessels to the assistance of Israel, " Shadowing" or " whirring with wings " would signify protection, of which wings are the symbol.

Q. 373. Please explain further the meaning of 1Jn 5:7-8. C. E. S.

A. You will see the R. V. rightly reads " For there are three who bear witness, the Spirit, and the water, and the blood, and these three are one. " There are three witnesses to the gift of eternal life through Christ; the spirit of God bringing home to our hearts the testimony of the value and meaning of the death of Christ (Heb 10:15), the water that flowed from His side the word of God cleansing and regenerating, the blood of Christ atoning and expiating; by the first two we are born again (John 3:5, comp. 1Pe 1:1-25) by the latter cleansed from our sins. (Rev 1:5.)

Q. 374. (1) Why is David called a man after God's own heart? (2) Does the whole of John 14:12 apply to every believer, or only the latter part? C. E. S.

A. (1) Probably in contrast to Saul who was a man after the people's heart, being tall and commanding in every way, but God looketh not on the outward appearance (1Sa 16:7) (2) No doubt this applies specially to those to whom He spoke, and who afterward wrought the miracles in the Acts; the latter part especially applies to those who labor in the energy of Holy Ghost, which Christ sent down at Pentecost, this is why He says, "because I go to my Father."

Q. 375. (1) Please explain 1Pe 3:19? (2) On what Scripture is this based, "He wears our nature on the throne?" C. E. S.

A. (1) We must refer you for an answer to Y. B. vol. 2: p. 140, Q. 93, also same vol. p. 196, Q. 117. (2) We presume on the fact that our Lord has still a body though a glorified one. Like many hymns it goes a little beyond Scripture, the nearest is perhaps in the end of Heb.

Q. 376. Does Song of Solomon 2:1 refer to Christ or "my love" verse 2? A. W. G. W

A. "The rose of Sharon" refers to Christ, and it is He who speaks the latter half of the verse, supposed by some to read, "and as the lily of the valley" referring to and connected with verse 2, and thus meaning the church. Perhaps the new translation will clear it up.

Q. 377. (1) Please explain Mark 9:37. How is the "little child " to be received? (2) also 1Co 7:14. A. W. G. W.

A. (1) This does not speak of children, the word "if such" refers to verse 34, and means one who is humble, and has the spirit of Christ, of which the child was the figure. Compare Mat 18:5-6, &c. where "such little child" all through means a believing disciple. (2) This refers to the law under which a child even of the Israelites is unclean unless circumcised, but under grace, if even one parent be a believer the child is holy by birth, that is in virtue of having one Christian parent, according to God's blessed order of "thou and thy house." The child being thus holy by birth it is to be brought up in the nurture and admonition of the Lord.

Q. 378. (1) Does the word "cleanseth" (1Jn 1:7) refer to time? (2) Are the white robed multitude of Rev 7:9-17, to live on the earth with the 144,000 sealed servants? A. W. G. W.

A. (1) It is abstract-past, present, future, or rather in the eternal present. (2) Yes, they are before the throne, not around it, and are the Gentile inhabitants of the millennial earth, the 144,000 being the Jewish ones.

Q. 379. (1) Does the quotation in Heb 2:6; Heb 2:8, refer to Christ or to man before his fall? (2) Where is verse 13 quoted from. Does the "I" refer to Christ and the "him" to the church? Enquirer.

A. (1) It refers to man as set over all by God; so far as he was a type of Christ. In this place however Adam failed, so that all is taken up and made good by the Last Adam as man. (2) Psa 18:2, the "Him " is God, not the churches.

Q. 380. (1) What is the difference between Christ as Head of the Church and as Head of all principality and power? (2) What is Christ's yoke? (Mat 11:1-30) Do we get it from Christ or go under it with Him? C. E. S.

A. (1) One gives His position as Christ in relation to His heavenly people the other as Son of man over the whole universe (See Psa 2:1-12) (2) The yoke is entire submission to God's will, which Christ had manifested so perfectly in this very Chapter. Christ asks us to take it; so that it is His as given to us, but also His as having borne it. When we bear it we have the consciousness that we are walking with Him in His path.

Q. 381. (1) "A righteousness of God" (Rom 1:17, R. V.) Is this more correct than "the righteousness"? (2) What does "endure hardness" mean 2Ti 2:3.

A. (1) It would be better simply " righteousness of God " there being no article in Greek and it refers to the new righteousness which is in contrast to righteousness of law. By the righteousness of God we refer rather to the whole doctrine connected with the subject. (2) R.V. says "suffer hardship." Another rendering is " Take thy share therefore in suffering; " the expression also occurs 1:8.

Q. 382. (1) When was Peter converted? (2) Was it a sacrifice for Paul to count all things but loss in Php 3:1-21.? (3) Please explain John 5:39, is it a command? C. E. S.

A. (1) It depends on what you mean by conversion. Peter was born again in John 1:1-51 He became wholly a follower of Christ in Luk 5:1-39 and was restored or converted after the resurrection. (2) Naturally of course it was, or the act would have had no value, but it was not felt by him to be such when he thought of Christ. (3) See Y. B. vol. 2 p. 51, Q. 58. It is a command or exhortation.

Q. 383. Please explain the "book of life" in Exo 32:32, Php 4:3, Rev 3:5, Rev 20:12; Rev 20:15. "Book of the living" Psa 69:28, " The book," Dan 12:1, " book of life of the Lamb," Rev 13:8, " Lamb's book of life," Rev 21:27. A. W. G. W.

A. These expressions refer generally to the register kept in heaven of all God's people. Many may make a loud profession here which will pass away and be blotted out, while none but those whose names are inscribed above will enter heaven or escape hell (Rev 20:1-15) Observe that the names (Rev 13:8) are written in this book of life from the foundation of the world and that it is the book " of the Lamb slain." The expression " slain from the foundation of the world " is erroneous and misleading. This Scripture shows that it is a book of electing grace, and that the names there are the names of those who have a part in the slain Lamb.

Q. 384. Will you explain why the blood of the red heifer was burned (Num 19:5.) whereas in Lev. it was poured out at the bottom of the altar. G. K. B.

A. In Lev 4:1-35 the fat was burned upon the altar and all the blood poured out at the base in the sin offering, to show the acceptance of the offering by God for the sinner, but in Numbers what is applied to the sinner is not the sacrifice but the water in which the ashes had been sprinkled, and the red heifer alone of all the offerings is burned wholly without the camp; the object being rather to bring before our souls what Christ has suffered for our sakes, than the fact of the (maple-thee of his offering by God, these ashes typically not being used for conversion, but for the restoration of one who is already a child of GA, but has become deified.

Q. 385. (1) Please explain the meaning of " helps, governments, tongues," 1Co 12:28. (2) What is the difference between 1Co 12:8, and Eph 4:11. F. E. C. P.

A. (1) The first seems general usefulness, the second the gift of rule, the third and last, that which the Corinthians unwisely set first (see ch. 14.) is speaking in different languages by miraculous power. (2) Those in Corinthians included miraculous signs to those outside, as well as for edification, hence the former have now ceased, those in Ephesians are all connected with the building up of the Church, and in a general way continue "till we all come," &c. Observe the apostles are not specially the twelve, being expressly given from Christ in glory after His resurrection, and though no apostles exist now, the gift of going about founding and establishing

fresh assemblies of Christians still remains.

Q. 386. Would you kindly explain 1Co 7:6, " But I speak this by permission, not of commandment." Does it mean that the whole of the Bible is not inspired. F. I. F.

A. This very exception proves that Paul regarded his writings as a rule as of Divine authority according to 1Co 14:37. These express exceptions however were not divine commands, but the result of his own Christian experience, they are written however and recorded for our instruction by the guidance of the Holy Ghost.

Q. 387. How is it Christ says in John 20:22, " Receive ye the Holy Ghost," and yet in Acts 1:8 speaks of the coming of the Spirit as future? F. I. F.

A. In the former case it is Gen 2:7 over again, only it is the full impartation of resurrection life in the new creation, instead of natural life in the old. Observe the article is wanting here. It is " Receive Holy Spirit " that is the spirit as life. In Acts 2:1-47 we get the fulfillment of Acts 1:8 which is the Spirit as a person coming down from heaven to dwell in Christians and to be with them till the Church is taken up. You will find the Spirit as life in Rom 8:9-10, which is the same as John 20:1-31 and as a distinct person bearing witness with our spirits in 5: 16, same aspect as in Acts 2:1-47

Q. 389. (1) In what way will the Lord bear Israel's iniquities, Isa 53:11? (2) Who is the angel, Ecc 5:6? (3) Does "veiled in those that are lost" refer to unbelievers? Zurich.

A. He has borne their iniquities, only according to Lev 16:1-34 they do not know it till the Priest (Christ) comes out (ver. 17, 18) from God's presence where he has sprinkled the blood. This will be when Christ comes forth before the millennium to Israel and then they will know for the first time the value of Christ's work on Calvary. We know it by faith now, for Christ has sent the Spirit down into our hearts for this purpose (Heb 10:1-39) but a veil is still on their hearts as a nation. (2) We have no clear light as to this verse. Perhaps some correspondent will help. It probably alludes to God's all-seeing presence. (3) Certainly.

Q. 390. (1) Who does Joshua (Zec 3:1-10) typify? (2) What is the practical meaning of Jas 5:9? Zurich.

A. (1) Typically the Jewish nation, but he may be taken as a beautiful type of the sinner. (2) Do not complain one against another to others, for such tale bearing only brings down judgment from God, who is "before the door"; a simile which presents vividly His nearness to each one of us. It would be well if tale-bearers and scandal-mongers were to lay this verse to heart.

Q. 391. (1) What is to be understood by the "fear of Christ" Eph 5:21? (2) Why is John 9:20, recorded nowhere else? (3) Is Col 1:12, connected with Eph 1:3; Eph 1:5. Zurich.

A. Christ is brought in here instead of God, the thought of the church and the wife (verse 21, 24,) running all through, with whom " Christ " rather than " God " is in immediate connection. (2) We do not know, this passage is not singular in this respect. (3) Yes, the passages are very similar, only the bulk of the magnificent parenthesis in Eph 1:3-14 is wanting in Colossians.

Q. 392. Please explain Hos 5:11. J. B. S.

A. The difficulty connected with the last clause of this verse has always been felt. The expression "after the Commandment " has been variously translated; in the Sept., "after vanities" the Vulgate, "after uncleanness." by Luther, " after a commandment (of men) " It is literally " a precept or commandment " and it manifestly cannot be a commandment of God. See 1Ki 12:32-33, and also compare Isa 29:13, with Mat 15:9.

## Vol 01 - Bible Queries

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Bible Queries Q. 393. Please explain 1Ki 22:19-22? E. H.

A. Ahab's doom had been pronounced in Chapter 19:16, unknown to him, on account of his exceeding wickedness. Micaiah relates his dream after the manner of men, the purport of which is to teach us that God overrules all, and it is only by His permission that lying spirits are allowed to deceive. This we find in 2Th 2:1-17 also, and else where. But we are not to conclude that God is the author of a lie, or of sin, or that He needs to consult with any in carrying out His plans. In Job's case, God allowed Satan to tempt His own servant; here to deceive and lead to his already determined end, a notoriously wicked king.

Q. 394. Would you kindly give the meaning of the word "spiritual"? E. H.

A. We get the expression in 1Co 2:15; 1Co 3:1; 1Co 14:37; Gal 6:1. A natural man is an unconverted man; a "carnal" man may be saved, but is not walking after the Spirit; a "spiritual" man is one who walks according to the power of the Spirit of God, exhibiting therefore the fruits of the Spirit, love, joy, peace, longsuffering, kindness, goodness, meekness, &c. The word does not seem to be used in Scripture of those who had the deepest insight into difficult points of doctrine or discipline, but rather of those who most clearly showed that they were walking in the Spirit near to Christ in all humility. We should greatly doubt the real claims of any to this title, where it was self-asserted.

Q. 395. Would you kindly explain the difference in the words "Peace," "Rest," and "Joy," especially in the following passages, Peace, John 14:27; Col 3:15; Php 4:7; Rom 5:1. Rest, Mat 11:28-29. Heb 4:5; Joy, John 15:11; John 17:13. J. H.

A. Peace in these passages is the unruffled serenity given by the ever present consciousness of being completely in the hands of an ever-loving and all powerful Father while passing through a peaceless world. "Rest" in Matt. is present, and is rest from the restlessness of a restless will, found only in bearing Christ's yoke of perfect submission to our Father's will; in Heb. it is future rest from all the toils of our pilgrimage life, though enjoyed in spirit now. "Peace" is more connected with the heart, "rest" with the mind and energies. "Joy" here is the delight of doing the will of one we love, it is the active result of a walk with God. "Joy" is the condition of our spirits towards God; "Rest" the attitude of our spirits towards our own restless natural minds, and "Peace" the condition of our hearts towards the peaceless world without. Observe they are all Christ's. "My peace," "My rest" (connected with "My yoke") and "My joy" and are all ours if we are content to walk in His will-less footsteps.

Q. 396. Why is it the judgment seat of God (R. V.) in Rom 14:10, and the judgment seat of Christ, 2Co 5:1-21 so? G. B.

A. Because in Romans it is connected with an Old Testament Scripture of which it will be the partial fulfillment, and this speaks of God. In 2 Cor. it is Christ, as the whole passage speaks of

Him. The difference affords another proof (if such were needed) that Christ is God.

Q. 397. Are the following gifts still in the church? Prophets, Teachers, Deacons, Bishops, Pastors, Elders, Evangelists? G. B.

A. We must distinguish between gifts and offices. Bishops, Elders, Deacons, belong to the latter class, the rest to the former Gifts still continue according to Eph 4:13, but Scripture appears to place official ordination in the hands of the Apostles only, or their direct delegates. Still in spite of the present divided state of the church, there are found everywhere those who discharge the duties of the oversight of the flock of God (bishops), those who set an example and watch over the younger (elders), and those who attend to the distribution of money and other matters (deacons).

Q. 398. Is the book of Rev 5:1-14 the same as Php 4:3, Rev 3:5; Rev 13:8; Rev 20:12; Rev 21:27? G. B.

A. The book of Rev 5:1-14 is that of the judgment of God. The others refer to the Lamb's book of life. They are not therefore the same. See Q. 383, p. 116.

Q. 399. (1) Please distinguish between "prayers, supplications, and intercessions" (1Ti 2:1). (2) Does 5: 2, mean that " Kings and all that are in authority " are to be prayed for individually as well as generally? C. H. P.

A. See Q. 138. " Y. B.," vol. 2: p. 252. (2) It would appear from the whole passage (verse 8, 9,) that prayer in public is more especially meant. No doubt the Sovereign under whom we live should be the object of our special prayers. Are we not often remiss in carrying out ver. 2, in our prayer meetings?

Q. 400. Does John 20:23, apply to the priesthood now?

A. Refer to Q. 14. " Y. B.," vol. 1: p. 180.

Q. 401. In what sense is eating "spiritual meat" and drinking " spiritual drink," to be understood? (1Co 10:3-4.) It appears as if they were all converted, and yet their lives did not show this. The difficulty is that the drink, meat, and rock, are all called spiritual. J. M.

A. It would appear that they are called " spiritual " looked at from the stand-point of being such to the Corinthians when Paul wrote, rather than viewed as such in fact to the Israelites when they journeyed to Canaan. To us the food &c. is all spiritual, to them doubtless it was a literal fact. We can hardly suppose that they themselves understood the types which their daily wanderings were to furnish to generations yet unborn.

Q. 402. Is it likely that the two disciples in Luk 24:13 knew Him (5: 31) by His pierced hands? K.

A. As no such hint is given in the passage, we dare not say it was so. Inasmuch however as the Lord on other occasions, did give this sign by which to recognize Himself, we should consider it by no means improbable.

Q. 403. Is it right to say that to Paul alone was committed the revelation of the mystery (Eph 3:3,) or that all knew it, while Paul alone had to make it known? W. H. M.

A. While the verse referred to states plainly that the revelation of the mystery was made to Paul, yet verse 5 shows that it was not made to him alone. We find from Col 1:24-25, and other passages that he had a special commission to make this revelation known, and so much is this the case that we search the Epistles of John, of James, of Judas and of Peter in vain, for teaching about the church as the body of Christ.

Q. 404. What does "linen" represent in Eze 44:18? Is it Christ our righteousness, or the righteousness of the saints? W. H. M.

A. We doubt not that here as elsewhere it is a type of the practical righteousness, which should ever clothe the priesthood. The ground of their approval (Christ their righteousness) lay in their sacrifice, not in their dress.

Q. 405. How are we to classify the allusions in Hos 5:12; Hos 5:14; Hos 6:3; Hos 13:7-8; etc.?

A. These are all highly figurative expressions, but present to us a very vivid idea of God's judgments on His rebellious people. We do not quite understand the bearing of your question.

Q. 406. (1) How could Israelites who lived at a distance from the temple, and who had "sinned through ignorance" or contracted defilement, obtain forgiveness and be cleansed? (2) Did the priests reside in every city in the land, so as to help and instruct the people? (3) Did the sprinkling of the ashes of the heifer require the action of a priest? C. N.

A. (1) It is probable that these sacrifices were neglected, as the Jews for the most part only went to the temple once a year, though some went thrice. (2) The priests resided in the thirteen cities allotted to them (Jos 21:13-19.) The Levitical cities were scattered all over the country, but all the priestly cities were within the tribes of Judah, Simeon, and Benjamin. (3) No, only a clean person (Num 19:18), this action not being priestly, but only the application of what priestly care had already provided.

Q. 407. (1) Why did Adam take the fruit? The apostle says "he was not deceived." (2) Why did our Lord tell the leper in Mark 1:1-45 to say nothing to any man? and how should the disregard of this injunction be viewed? S. B.

A. For Adam there was not even the poor excuse of being deceived; at most we can say he followed a bad example, but then this example was not set by his leader or superior, but by his dependent fellow creature. Man is thus utterly without excuse. In a figure it has been said that what Adam did here in rebellion in taking his place as a sinner with his guilty bride, Christ did in grace, in drinking the cup of wrath for us. (2) Because, here in Mark, He is Jehovah's servant, whose voice was not heard in the streets, but "he could not be hid" and the newfound joy of the leper would not allow the Lord to occupy the place of retirement and obscurity He here sought. The man did not obey Christ doubtless, and the result so far was to prevent Christ working on in the city. The man meant well, but after all Christ's way is best.

Q. 408. (1) Please explain Job 5:1; Job 5:23, which seems to allow the worship of saints, also (2) Job 7:9, which seems to deny the resurrection, and (3) Job 9:16; Job 9:22-23; Job 10:8, which seem to favor annihilation. J. B. S.

A. We cannot see the worship of dead (or even living) saints alluded to here. The saints spoken to were holy men who were living, even as Aaron was called " the saint of the Lord." (2) He shall " come up no more," plainly means from the next verse, shall no more return to the scenes he has quitted. So far from denying the resurrection or favoring annihilation Job is the man who of all others most convincingly chews life after death, in the sublime passage in 19:25, so widely known. (3) " destroy " (9:22,) is plainly to punish of the face of the earth (see next verse,) and in 10: 8, the word is applied to Job's then miserable condition, even while he was yet alive, and was certainly by no means annihilated.

Q. 409. (1) Please explain also Job 10:13, also (2) Job 12:5, and (3) the last part of Job 13:15, also (4) Isa 63:17. J. B. S.

A. (1) Job 10:13, seems to be connected rather with what follows than with what precedes. (2) 12:5, Job here refers to himself and the cool way in which his misfortunes were criticized by his friends who were at ease, neglecting his case like a despised light, or unheeded beacon. (3) 13:15, Job would not give up his trust in God, but neither alas!' would he yet give up vindicating himself. (9) We do not think that the speakers meant to tax God with being the author of these troubles, though He permitted them and in judgment pronounced the sentence of 6:9, 10. But they came lamenting their sore chastisement and pleading for a return of divine favor.

Q. 410. Was Balaam a heathen? (2) Can Jas 5:14-15, be applied now? E. S. M.

A. He was a Midianite originally from "Aram out of the mountains of the East," he was the son of Beor. He had the gift of prophecy, and a certain knowledge of the one true God. By birth he was undoubtedly a heathen. Such cases we find occasionally throughout Scripture. But because of his gifts and his reference to God it is by no means to be inferred that he was one of the children of faith. (2) Faith can still act on it, though the fact that the church is divided and that there are no longer elders recognized by the church generally, makes the literal application difficult. See " Y. B. "vol. 3: Q. 167, p. 27.

Q. 411. What does "lead us not into temptation" mean? Does God ever lead us into temptation? W. H. W.

A. God does not tempt any with evil. Satan tempted Christ, though He was led of the Spirit into the wilderness to be tempted. The meaning of the prayer is to be kept from all temptation of the Evil One, not to be sifted as were Job and Peter by God's permission, as very rightly we ever mistrust our own power. If however we should be brought into it we can overcome by closely adhering to the Word after the pattern of our Master.

Q. 412. After the earth has been burnt, and the judgment taken place, will God's elect people live on this earth again and it be heaven? W. H. W.

A. The beginning of Rev 21:1-27 is the Scripture that most speaks of that time. Here we find that God will tabernacle with men, but even here the church is presented (ver. 2) in its distinctive place of blessing as the transmitter of heavenly light to the redeemed earth. No doubt the connection between the heavens and the earth will be very close and intimate, but the two will never be the same.

Q. 413. Does the communion of saints mean the intercourse between saints on earth and those in heaven, or is it with others on earth only? See the apostles' creed. W. H. W.

A. We cannot say what the communion of saints means in the creed. In Scripture the expression (or rather thought) is in 1Jn 1:7, and certainly has no reference to saints in heaven. Perhaps our correspondent will tell us further what is on his mind.

Q. 414. Please explain about the righteousness we get from Christ- Do we ever find that Christ's righteousness is put upon us, is it not the righteousness of God? (Php 3:9.) Is His righteous life down here in any way imputed to us?

A. The righteousness of Christ is an expression not found in scripture. He Himself is our righteousness and is made this to us by God (hence God's righteousness) who made Him to be sin for us who knew no sin that we might be made the righteousness of God in Him. Christ's righteous life was not only the only one possible to 'lie holy nature, but it fitted Him to lay down His life (not forfeited on account of sin as all others were) for us. Righteousness is a complex word, and may describe a moral quality or a judicial state. We have not either naturally, but the latter quality we get by Christ's' death, the former through the outflowing of the new life from us, the one is Rom 3:1-31 the other in Rom 6:1-23.

Righteousness does not come to us by the law (Gal 2:21) or Christ would have died in vain; and if we are justified, it is not because we have kept the law either personally or vicariously, but because having broken it, and the law having exacted its last penalty on our substitute, who took our guilt, not merely the punishment of it, on Him, we are justified by Divine righteousness. It comes to us on the grounds of the blood and death, not the holy life of Christ. This was of infinite value in other ways, as chewing the perfection of the sacrifice. If not clear, please write again.

Q. 415. Please explain the meaning of Mat 11:29, "My yoke"?

A. See Q. 380, p. lid.

Q. 416. Please who were the following, Cephas (1Co 9:5) Apollos (16:12,) Stephanas, Fortunatus and Achaicus (16:17,) Aquila and Priscilla (16:19)? W. H. W.

A. Cephas was Peter (John 1:42,) Stephanas was a Christian convert of Antioch: Fortunatus a convert who was at Ephesus when 1 Cor. was written; Achaicus was another; Aquila and Priscilla were a Jewish couple, tentmakers by trade at which they worked with Paul. Paul met with them at Corinth, they having fled from Rome. Afterward we find them at Rome again (Rom 16:3) where they risked their lives for the apostle.

Q. 417. (1) Please explain the following "Let him be Anathema Maranatha" (1Co 16:22.) (2) "The firstfruits of Achaia." (1Co 16:15.)

A. (1) Literally "Let him be accursed. The Lord cometh," The first is inserted on account of the probable admixture of mere professors in the Corinthian assembly, to whom therefore it would be a solemn warning; the latter is no doubt connected with the judgment seat of Christ so as to reach the consciences of those who were true Christians, but allowing evil. (2) Probably first converted. The same expression in Rom 16:5 should be of "Asia," not of "Achaia."

Q. 418. Please explain Gen 1:13, where we are told that Jacob was buried in the cave of Machpelah which Abraham bought of Ephron the Hittite, while in Acts 7:16, we read that he was buried in the sepulcher which Abraham bought of the sons of Emmor of Sychem. H. M. M.

A. The difficulty is an old and acknowledged one. It may be that the word Abraham is interpolated in Acts, which will take away the difficulty. Some MSS favor this, or-as is more probable " the sons of Emmor the father of Sychem " is an interpolation. The Syriac version reads, " Jacob died, as also our fathers, and was carried over to Sychem, and laid in the tomb which Abraham bought" &c. Some one seeing Sychem probably added " Emmor the father of Sychem."

Q. 419. Kindly explain why it says in Gen 46:27, &c. that three-score and ten persons went down into Egypt, and in Acts 7:14, three-score and fifteen. H. M. M.

A. Stephen quotes from the Septuagint, which gives three score and fifteen. The reason of the difference we cannot at present divine. It will be an interesting question for some of our more learned contributors to solve. The general impression is that the Septuagint reckons sons of Manasseh and Ephraim born in Egypt. Compare 1Ch 7:14; 1Ch 7:20.

Q. 420. How are we to understand " I will raise him up at the last day," (John 6:39-40; John 6:44,)? why is the resurrection of the saints said to be at the " last day" when Rev 20:1-15 teaches that it must be at least soon years before the wicked can be raised? J. M.

A. The last day here would appear to be the last day of the dispensation or age in which they were, and is previous to the Millennium. From John 12:48, however, we think it is clear that the expression generally does not refer to a particular day, but that it has a moral force and is descriptive of the closing scenes of this world's history, when God will act in power, whether in blessing or judgment, man's day being over. It would thus extend from a little before the Millennium to a little after it.

Q. 421. Can it be truthfully said that the man and woman mentioned in Gen 1:27-28, are not the same persons as Adam and Eve in ch. ii? That is to say, is the pre-adamite theory a correct one? H. N.

A. No. Gen 1:1-31 gives the creation of all things by God. Gen 2:1-25 recapitulates with additions, chewing Jehovah (not merely God) in relationship with man. Hence the double account.

Q. 422. (1)Who is meant by "him that teacheth in all good things," Gal 6:6? (2) What is meant by "their angels," in Mat 18:10? W. J. H.

A. (1) It refers to those who received spiritual things communicating their temporal things to those who taught them. See 1Co 9:11. (2) See Heb 1:14, It is a special favor in the East granted to but few, to see the king's face, but those who, as little children believed on Christ were always represented before God, ever in remembrance in His presence. We shall be glad of further remarks on this passage, which is confessedly difficult, knowing as we do, so little of the ministry of angels.

Q. 423. Please explain the meaning of " I am that I am," Exo 3:14. A. M. C. P.

A. The words "I am" can strictly only be used by God, and of Himself, describing as they do His absolute self existence utterly independently of all things in the eternal present. " We exist " as dependent creatures, so does the highest angel, and have our past, present, and future; God alone can say "I am." The name is sublime in its simple grandeur, "I am that I am," is all the information God gave at that time, of Himself; to us He reveals Himself more fully as Father.

Q. 424. (1) What causes may be assigned for the divisions that arose in the church at Corinth, 1Co 1:5? (2) Please explain the word "Testament" in Heb 9:15-17. In 5: 15, God would appear to be the testator, but this is impossible from 5: 17. Should it not be translated "covenant.?" F. E. G. P.

A. (1) Possibly fleshly preferences for particular teachers, who would be regarded by the Corinthians as heads of schools, may have caused the divisions. Paul taught church truth, Apollos (at one time at any rate) knew only John's baptism, (Acts 18:25; Acts 19:3.) Cephas was more or less Jewish in his teaching. Baptism appears to have been connected with these early divisions directly or indirectly from ver. 13, 14, 15, 16, 17. Of course we cannot speak positively in the absence of direct Scripture. (2) The death is that of Christ. See R. V. and read ver. 16, and 17 as a parenthesis, introducing a will merely as a figure to illustrate the new covenant.

Q. 425. Please fully explain John 20:23. Does it in any way refer to the disciples' responsibility in preaching the gospel? E. R.

A. See " Y. B." vol. 1: p. 180. It probably refers to the public recognition of professors in the Christian assembly, also to the exercise of discipline. See 1Co 5:1-13, etc.

Q. 426. (1) Please explain Luk 18:8. "Nevertheless when the Son of Man cometh shall He find faith on the earth." (2) Also Luk 16:16, " Every man presseth into it." T. V.

A. (1) The passage refers to the persecutions of the Jewish remnant whose sole resource will be to look to God in faith for deliverance in the days of their sore persecutions, and the question is whether any will be found still looking to God for this, or whether they will have given up all hope. (2) R. V. gives "entereth violently," referring to Mat 11:12, the meaning being that it was only by great determination and the overcoming of many adverse circumstances that the kingdom was to be entered, not that people were crowding into it.

Q. 427. Please explain Acts 22:16, where the result of baptism appears to be the washing away of sins, and 1Pe 3:21, which appears to be just the opposite. T. V.

A. Baptism was but the outward sign. Still according to Mark 16:16, the sins could not be publicly recognized as washed away where baptism was refused. Peter seems rather to contrast the washing of baptism with the Jewish washings, which were merely for cleansing, this for the satisfaction-in resting on that to which the figure pointed-of a good conscience before God.

Q. 428. Please explain John 3:13, " No man hath ascended up to heaven, but he that came down from heaven," with reference to the case of Enoch " and he was not, for God took him," Gen 5:24, and Elijah who " went up by a whirlwind into heaven," 2Ki 2:11. W. F.

A. John continually speaks of future events in an abstract way as already accomplished. (See also 13:1, 2.) Elijah and Enoch were taken up, Christ alone ascended. We are inclined to believe, however, that here the meaning does not turn on this distinction, but that " ascending up " includes

fully reaching and entering into all that heaven contains, which the Son alone knew. Further light on this will be welcome.

Q. 429. What Scripture proof have we that man has an immortal soul? E. T. P.

A. Gen 2:7; Mat 25:46; Luk 16:20-31; Luk 20:38; Rev 20:12; Rev 21:8; Rev 20:5; &c. &c. By the soul is meant the seat of individuality; by the spirit that capacity of man wherein he differs from a beast.

Q. 430. (1) What is the meaning of "Every branch in me that beareth not fruit he taketh away" John 15:2? (2) What is meant by "the feet of the ox and the ass" Isa 32:20? M. G.

A. See B.S. Q. 314, p. 68. Those professors that bore no fruit (as Judas &c.) would be taken away in judgment, true souls would be purged. (2) It may refer to grace using what was unclean (the ass), or have some connection with Deu 22:10. Some think the ox and ass are sent there to feed on the abundant fruit. The more obvious meaning however is that they are to plow or to tread in the seed. We shall be glad of further light on this obscure passage.

Q. 431. (1) Please say if the "Shibboleth" test, Jdg 12:5-6, can be applied in type to the word in 1Co 12:3, "No man can say that Jesus is the Lord but by the Holy Ghost" (2) Is there any special thought in connection with the angel of the Lord who had appeared to Manoah and his wife (Jdg 13:20), ascending in the "flame of the altar?" E. R.

A. (1) The passage in Corinthians is something more than a shibboleth. This Scripture speaks of the distinguishing of true spiritual gifts from counterfeits in a day when men were often the mouthpiece of evil spirits, and the distinguishing mark is that no wicked spirit would say that Jesus was Lord. The subject is not here conversion (See Y.B. vol. 2: p. 54. Q. 60.) (2) The flame of the altar simply means the acceptance of the sacrifice. We cannot say why the angel ascended in it. Will some correspondent help?

Q. 432. (1) Has Ezekiel's vision of the "waters" (ch. 47.) and of the trees on the bank of the river (5: 12) any reference to Rev 22:1-2? (2) Please explain "When he will return from the wedding." Luk 12:36. E. R.

A. (1) Ezekiel speaks of the earthly Zion, Rev. of the heavenly city. Many things are found in both, the one being literal the other figurative; still though there is a general likeness there is always some important difference, as here where the trees in Ezekiel are not called "trees or tree of life." (2) Generally it merely refers to servants waiting for a bridegroom returning from the marriage ceremony as is customary in the east, but taken as referring to the Jewish remnant it is very significant, for they will wait for the Lord who will descend to Mount Olivet after the marriage scene in heaven. See Rev 19:1-21.

Q. 433. What is the distinction between sanctified and holy? 1Co 7:12-14; 1Ti 4:5; Heb 10:29; Heb 3:1. T. S.

A. Study carefully the article on "Holy, holiness" in B. S., also "Practical sanctification," Y.B. vol. iii p. 117. 1Co 7:1-40 is holy by birth; 1Ti 5:1-25 set apart for the Christian's use, "clean" and "unclean" no longer existing, -see Acts 10:1-48; Heb 10:29, outward practical separation by a Jew professing Christianity; Heb 3:1-19, the same only not limited to what is outward. We invite further

remarks on these texts.

Q. 434. (1) Kindly explain Mat 8:22, "let the dead bury their dead." (2) also Mat 11:11, "He that is least in the kingdom of heaven is greater than he." W. F.

A. The man had here volunteered to follow Christ and then wanted to put the claims of natural relationship before Him. This the Lord could not allow; He can never occupy the second place in the hearts of his followers. It must in no way be understood that Christ here undervalues the ties of nature and filial duty, but He must be first. Some think the man meant, "suffer me to bury my father" 1:e., to stay at home with him until he dies. (2) The kingdom of heaven is the new dispensation that commenced with the ministry of Christ and which that of John ushered in. But though himself a great prophet, the feeblest believers now have far greater privileges and a higher place than even John, and this not in virtue of their having greater gifts or piety but because they are directly connected with the finished work of Christ, to which the saints of old only looked forward. No saint of old could repeat as his own utterance such verses as Eph 1:5-23.

## Vol 01 - Fragmentary Bible Notes

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Fragmentary Bible Notes The Tent And The Altar.

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

ABRAHAM, ISAAC, JACOB, JOSEPH. Abraham-election and grace-" Chosen in Christ."

Isaac-sonship and heirship-" If children then heirs." Jacob-discipline-" What son is he whom the Father chasteneth not?"

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

BEER-LAHAI-ROI

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

## Vol 01 - Fragmentary Bible Notes

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Fragmentary Bible Notes SEVEN HOURS OF SUFFERING.

One hour in Gethsemane, (Mat 26:40) six hours on the cross (from the third to the ninth hour.)  
SEVENFOLD WAY IN WHICH CHRIST MAKES GOOD THE FAILURE AND SIN OF MAN.

Man

Christ

Adam in Eden.

The Second Man.

Israel under law.

The true Israelite.

Earthly priesthood.

The great High Priest.

Solomon.

The true son of David.

Nebuchadnezzar, the head of empires.

The Prince of the Kings of the earth.

False prophets.

The true prophet.

Antichrist false Head of the Church.

True Head of the Church.

## Vol 01 - Holy - Holiness

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Holy - Holiness What is it to be holy?

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

Let us look into the Word of God, to see in what manner the word is there used. We first find the expression in Gen 2:3. We there read that God hallowed a certain day. In other words, He set it apart for Himself. In Exo 3:5, we next find it, "Holy ground,"-holy, because of the Lord's manifested presence. The same in Jos 5:15. If you look carefully into the Hebrew Concordance, you will meet the word again, in speaking of the following days, persons, or things; 1st & 7th Days of Unleavened Bread. The Firstborn of Israel The habitation of Jehovah. The nation of Israel. The Holy Place and the Most Holy Place in the Tabernacle.

Garments for Aaron (especially the Crown).

Gifts of the children of Israel to the Lord.

Aaron and his Son. His son's garments. The Wave Breast. The Heave Shoulder. The Brazen Altar.

Whatever touched it. The Tabernacle. The Incense Altar. The Anointing Oil. The Ark. The Table and his Vessels. The Candlestick and his Vessels. The Laver and his foot. The Perfume.

All the vessels of the Tabernacle. The Meat Offering. The Sin Offering. The Trespass Offering. The Peace Offering.

Every one that touched offerings of the Lord made by fire, or that touched the flesh of the Sin Offering. The Linen Coat. The Fruit of the 4th year. The Priests. The Holy Convocations, viz.- The Sabbath. The Passover. Unleavened Bread, 1st & 7th days. Day of Firstfruits. Feast of Trumpets. Day of Atonement. Feast of Tabernacles (1st & 8th days). The Shewbread. The Year of Jubilee.

Any beast, clean or unclean, presented to the Lord. The exchange of any such beast. A House, or Field dedicated to the Lord. The estimation of such a field till the year of Jubilee.

Every devoted thing.

Tithes of seed or fruit, herd or flock.

Exchange of the two latter.

Water mentioned in Num 5:17. The Nazarite. The Man whom the Lord chooses to come near to Him. The Censers in Num 16:1-50, because "they offered them before the Lord." The firstling of a Cow, Sheep, or Goat. The Camp. The 3 Cities of Refuge west of the Jordan.

Things set apart for the Temple service by David and others. The places whereunto the Ark of the Lord had come. The Temple itself.

Heaven. The Levites. The Sheep-gate.

Zion. The Lord's Throne. The Spirit.

Sinai. The Arm of the Lord. The Promise of the Lord. The Remnant of Israel. The Covenant. In the future, it is applied to restored Israel-The Cities of the Lord-The oblation of the Land-The whole limit around the house of the Lord-Every pot in Jerusalem and Judah.

Above all, we find the word applied to the Lord Himself, and to His Name. Of these things, we find seven called Most Holy, or Holy of Holies,-and seven more which become Most Holy by anointing. The former are: 1. The Holy of Holies.-2. The Perfume.-3. The Meat Offering.-4. The Sin Offering.-5. The Trespass Offering. -6. The Shewbread.-7. Every devoted thing. The latter are: - 1. The Tabernacle.-2. The Ark.-3. The Table and all his Vessels.-4. The Altar of Incense.-5. The Altar of Burnt Offering, and all his vessels.-6. The Laver and his foot.

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

( To be continued.)

## Vol 01 - Holy - Holiness (Concluded)

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

Thus an Israelite was to sanctify, or keep holy, the seventh day, not to make it holy, but because God had made it so. In Lev 27:1-34 we find however that "to sanctify" on the part of man, had another meaning when applied to things which God had not sanctified. In this Chapter, and in some other passages relating to free-will offerings, it means simply to dedicate, or consecrate anything to God. In the 26th verse we find that a man could not in this sense, sanctify anything which the Lord had already sanctified. That is to say, he could not dedicate to God that which was God's already. A child could not dedicate to his father the house or property which was his father's and not his own.

It is well to observe this principle, because of late years we have often heard believing people talk of "consecrating" themselves to God, whereas, if they are really believers, they are those who have been already sanctified, or set apart, by God Himself for Himself, and can only sanctify, or consecrate themselves (it is the same word) by counting themselves as holy. In following out the passages given in the previous lists, much light will be gained on this practical and interesting part of the subject. How does the believer come to be holy? What is meant by his being holy? What is the measure of his holiness? (for we read of holy things, and of most holy things -the same word as Holy of Holies.) In what way is he to sanctify himself? How is he to walk consistently with the fact that he is sanctified, or holy? The following passages may be of use in helping us to an answer to these, and similar questions. Though with the exception of Free-will offerings, all sanctified things are sanctified by the will of God, some are distinguished from others by the means of their sanctification. We find for example things sanctified by the following means in the Old Testament.

1. By the presence of God. Exo 3:5; Jos 5:15.
2. By the glory of God. Exo 29:43.
3. By the presence of the Ark. 2Ch 8:1-18
4. By blood. Heb 9:13, from which verse we learn that the things purified by blood were thereby sanctified. The things to which the blood was applied in type, are as follows: The book of the land. Heb 9:19. The people. Exo 24:8. The tabernacle and all the vessels of the ministry. Heb 9:21.

Aaron, his garments, his sons, and his sons' garments. Exo 29:21. The leper and the leprous house. Lev 14:1-57. In Eze 45:1-25, the posts of the house, and the posts of the gate of the inner court. The former temples were but continuations of the tabernacle, upon which the blood had been put.

5. By anointing with the holy oil. The things thus sanctified were: Aaron, his garments, his sons, and his sons' garments. Exo 29:1-46. The Tabernacle. The Ark. The Table of shewbread and all his vessels. The Altar of incense. The Altar of burnt offering and all his vessels. The Laver and his foot.

(These seven latter things became, by anointing, Most Holy.) The Leper (Lev 14:1-57) was anointed with ordinary olive oil; in his case the expression "made holy" is not used.

6. By the ashes of the heifer, used in the sprinkling of one who had touched the dead. (Num 19:1-22) The word "sanctified" is applied to this case in Heb 9:1-28  
7. By water. The people who were to be sanctified Exo 19:1-25 were to wash their clothes.

Aaron and his sons to be washed. (Exo 29:1-46) The Levites who are called holy (2Ch 35:3) were to be thus washed. (Num 8:1-26) In other examples of washings, the terms sanctified, or holy, are not used.

8. By having been offered before the Lord, for example-The censers of Korah's company. Num 16:1-50

9. By touching that which is most holy, as in Exo 30:29, where of the seven things made most holy by anointing, it is said, "whatsoever toucheth them shall be holy." See also Mat 23:17--19. Also in the case of the three offerings called most holy, namely, the Meat offering, the Sin offering, the Trespass offering, it is said, (Lev 6:18) "every one that toucheth them shall be holy." See also verse 27 of the same Chapter.

10. By voluntary dedication to God, as in the free-will offerings, and in Lev 27:1-34 In the New Testament we also find various means of sanctification, answering in some cases to the typical means in the Old Testament.

1. By the Father. Jude 1:1; John 17:17.

2. By the Son. Heb 2:11; 1Co 1:30.

3. By the Spirit. Rom 15:16; 1Co 6:11; 2Th 2:13; 1Pe 1:2.

4. By the word of God ("the truth.") John 17:17; Eph 5:26; 1Ti 4:5.

5. By prayer. 1Ti 4:5.

6. By relationship. 1Co 7:14.

7. By the Blood of Jesus. Heb 10:29; Heb 13:12.

8. By the Will of God. Heb 10:10. In these examples we find, that the Spirit, in the New Testament, answers to the oil in the Old-that the Word of God, in the New Testament, answers to the water in the Old-that the blood of Jesus, in the New Testament, answers to the blood of the offerings, and to the ashes of the heifer, in the Old. In the Old we have the shadow, in the New, the reality. But by comparing the reality with the shadow, we are helped in tracing out the full meaning of the reality. Can we not thus find our place as holy persons, marked out for us, and that most distinctly? Have we come to Jesus as the Sin-offering? Have we by faith touched Him, so as to be made whole? The touch has made us holy. Have we received "the unction from the Holy One?" the holy

anointing oil?" By that touch we are most holy. And why? Because that gift of the Holy Ghost has made us one with Him who is the Most Holy-has made us kings and priests, to reign and to praise with Him who is the King and the Priest forever. Have we received the "washing of water by the word?" It is that we may be holy and without blemish. Do we realize this? Do we feel that no "consecration" of ourselves by our own will, or by the hands of man, no monastic vows, no "ordination," could set us apart for God, as we are now, if believers, set apart by the precious Blood, by the anointing of the Holy Ghost, by the Word which is truth? To our natural hearts it is easier to realize the idea of a holy building, of holy places, of holy bread or wine, than of holy persons, made so not by the act of man, but by the act of God. Yet it is the reality, and the only reality of the matter, that if we are saved, if we have received the Spirit of the Holy One, we are holy as no angel can be holy; we are set apart for God, now, and forever-His Temple, His people, the Bride of His Son, to whom it is given to "be arrayed in fine linen, clean and white, and to whom it is said in the words of tenderest love and grace, Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

"Be ye clean, that bear the vessels of the Lord." What can we say more, but that being thus made one with Christ in glory, and "having these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Not merely refrain in our own persons from unholy acts and ways, but also "purge ourselves from the vessels to dishonor -"that we may be vessels unto honor, sanctified, and meet for the Master's use, and prepared unto every good work."

## Vol 01 - Holy - Holiness (Continued)

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### Holy - Holiness (Continued)

We will now refer to those passages which specially belong to the New Dispensation. Old Testament persons and things which are spoken of as holy in the Old Dispensation, and thus mentioned in the New, are not included in the following list, nor are Angels, Prophets, and the Scriptures, because though the word Holy is not applied to them in the Old Testament, they were already holy in Old Testament times. Nor is John the Baptist, (called holy, Mark 6:20) included in the list specially belonging to the New dispensation.

One example only is given of each.

Luk 1:35 -" That holy thing."

John 10:36 -Jesus.

" 17:19-Christ and His people.

Acts 9:13 -The name of saints, (holy people) given to believers. (They are called by this name 48 times, not including passages where believers in other dispensations are also called Saints.) Rom 12:1 -The bodies of believers.

" 16:16-" An holy kiss."

1Co 3:17 -" The temple of God is holy, which ye (believers) are."

" 7:14-The children of believers called holy, the unbelieving husband or wife said to be sanctified.

Eph 3:5 -Apostles and Prophets of New Testament.

" 5:26-The Church.

1Th 5:27 -Brethren 1Ti 4:5 -Every creature of God sanctified by the word of God and prayer.

2Ti 1:9 -Calling.

" 2:21-The man purged from the vessels to dishonor is sanctified.

Heb 2:11 -Christ and His brethren.

1Pe 2:5; 1Pe 2:9 -Priesthood and nation, as applied to Christians.

2Pe 1:18 -" The holy mount."

" 3:11-" Holy conversation."

Rev 20:6 -He that hath part in the first resurrection.

" 21: 2-City (from Heaven) called (5: so) Jerusalem (from Heaven.) (To be continued.)

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

## Vol 01 - Mat\_1:1-25

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### Mat 1:1-25

Chapter 1.-In the first seventeen verses of this chapter we need observe only, that the Revisors have given us, as far as possible, the Hebrew forms of proper names instead of the Greek forms, which we find in the Authorized Version. This is an unquestionable improvement, for the imperfections of the Greek Alphabet often render Hebrew names unrecognizable, and many persons would no doubt fail to identify "Abia" and "Ozias " with the Abijah and Uzziah of the Old Testament.

1:21.-" It is he that shall save his people from their sins." This alteration makes the passage far clearer and more forcible. It is evident these words of the angel were equivalent to saying that Jesus was to be the Savior of Israel, so often promised in the Prophets and in the Psalms.

1:22.-" Through the Prophet." This translation is here substituted for " by the prophet." It shows more distinctly that the Prophets were merely instruments employed by God to utter His words. (2Pe 1:21.)

1:23.-" The virgin;" as the definite article is present both in the Greek Text, and in the Hebrew, (Isa 7:14), it is somewhat strange that it should be omitted in the Authorized Version.

1:25.-In this verse the Revisers substitute "a son" for "her first-born son," following the Vatican manuscript, and the Codex Dublinensis.\* Both the Codex Ephraemi\* and Beza\* have "her first-born son."

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

## Vol 01 - Mat\_2:1-23

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### Mat 2:1-23

2:4.-" The Christ." It is to be regretted that in the Authorized Version the definite article should be so seldom before the word "Christ," when it is present in the Greek. The expression "the Christ" calls our attention to the fact that "Christ" is, properly speaking, not a personal name, but a title or official designation, meaning, " the Anointed One."

2:6.-" Which shall be shepherd of my people Israel." This is the literal translation of the passage as it stands in Greek. In Mic 5:2, from which the words are quoted, the image of a shepherd is not introduced.

2:16.-" Male children;" the fact that only male children were slain does not appear in the Authorized Version. In this connection the word " borders" is more intelligible than " coasts," and we accordingly find that it has been generally adopted in the Revised Version. " Coast " in modern English always means the shore of the sea, and would never be used in speaking of an inland place, such as Bethlehem.

2:18.-" Weeping and great mourning." This is the reading of the Vatican manuscript. Beza and the Codex Ephraemi agree with the authorized Version. In Jer 31:15, we read "lamentation and bitter weeping," (literally, weeping of bitterness.)

2:22.-" And being warned of God." The Authorized Version has " notwithstanding," which mars the effect of the passage; as it was not into Galilee, but into Judea, that Joseph feared to go.

23.-" That it might be fulfilled which was spoken by the prophets, that he should be called a Nazarene." This translation is somewhat more satisfactory than that of the Authorized Version, which says simply, " that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene." It is well known that these words are nowhere to be found in the Old Testament. We may also remark that, in the New Testament, quotations are not generally introduced, as in this case, by the word "that." If we read the verse as the Revisers render it, we may explain the difficulty as to the quotation, by supposing that the words are not a direct citation from any preceding writing, but that " the prophets " (in this verse the plural is used) taken as a whole, show the Messiah to be " despised and rejected of men," or, as another passage says, one "whom the nation abhorreth." (Isa 49:7.) (To be continued.) Note,-Owing to the great press of matter, we have been compelled to make the first number 24 pages.

## Vol 01 - Names and Titles of Christ in the New Testament

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### Names and Titles of Christ in the New Testament

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

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

It is remarkable to notice into what prominence the word "Lord" comes after the resurrection, when God "made that same Jesus...both Lord and Christ." In the Acts the title occurs 38 times in the narrative, being more than the whole number of names (Jesus excepted) used by all the Evangelists put together. In connection with this it is interesting to note that the only place where "the Lord Jesus" occurs in the Gospel, is in Luk 24:3. This compared with 23:52, is very striking. Before the resurrection, it is "the body of Jesus," after, it is "the body of the Lord Jesus." The title used by the Lord in speaking of Himself is with very few exceptions, "the Son of Man." The only other title used to any extent is "the Son," which is used characteristically 12 times in John, and only 6 times in the other three Gospels. The common titles used by others are "Lord," or "Master." The former being conspicuously absent however from Mark; for, though occurring over 20 times each in Matthew, Luke, John, and Acts, it is found but three times in Mark. "Son of Man," although used in the Gospels over 80 times by Christ of Himself, is but twice used by others. The list of the names the Lord said others gave Him, directly or indirectly, affords sad food for reflection. In the Epistles, the common name is "Christ;" "the Lord" coming next. It will be noticed by many with surprise however, that whereas "the Lord Jesus" occurs only 18 times in all, "Jesus" is found 30 times. The use of "the Son," or "the Son of God" is remarkable in 1 John (20 times). Of the names peculiar to one Gospel or Epistle, those in John used by the Lord of Himself are most characteristic and remarkable, and will well repay a close study, as indeed will also each of the Gospels. In the Epistles it is interesting to note how the names peculiar to each indicate the line of truth taught. Taking one or two, we notice that in Galatians alone is Christ called "the seed of Abraham." In Ephesians, all his relations to the Church are brought out; in Philippians, "Jesus Christ my Lord." In Colossians we get the peculiar titles which show His Lordship and supremacy. Titus peculiarly presents Christ as God the Savior, while Hebrews, as we all know, is the epistle that exclusively speaks of His priesthood. In 1 Peter, He is "the Lamb," "the Stone," and "the Shepherd." Then John and Revelation are also most characteristic. We are sure from the very rapid survey we have made, that ample food for most profitable study will be found in this comprehensive list-study too that will give us to understand in fuller measure the varied glories of

our Lord and Savior Jesus Christ.

## Vol 01 - Notes and Fragments

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### Notes and Fragments

We wrote to a Bible Student asking if the beautiful change in the revised version from the "eyes of your understanding" to the "eyes of your heart," in Eph 1:18, (the Chapter to be read for June 18) had been noticed, but received word back that it had not, that day being one of those on which the reading of the word had been neglected!

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

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

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

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

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

## Vol 01 - Notes and Fragments

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### Notes and Fragments

We have received the following interesting communication from a correspondent: Question 289.-The inscription is literally. MENE, MENE-numbered, numbered. TEKEL-weighed. U-and PARSIN-they are dividing. MENE MENE TEKEL UPARSIN literally translated is " Numbered, numbered; weighed; and they are dividing." UPARSIN is changed into PERES, because the U (and) is left out, and PARSIN (they are dividing), the active participle plural, is changed into the past participle singular, PERES (divided.)

## Vol 01 - Notes and Fragments

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### Notes and Fragments

We would earnestly recommend (in response to a suggestion from one of our subscribers) all who study the Word, and especially those who use Bagster's Bibles or other facsimile Editions to get "Hints on Bible marking" 6d. which can be had from our publisher, or from Messrs. Bagster and Sons, Paternoster Row. They will find many most useful hints in it that will greatly increase the interest of their private Bible Studies. By far-simile edition is meant a Bible that corresponds page for page with others either of larger or smaller type. The advantage is, that a text is always on the same side and at the same part of a page and thus the mind acquires a local memory for passages which is of great value. The constant habit of always seeing the same text in the same position is a great help in rapidly turning to it. Those who once use these Bibles never leave them, for, if in time a larger print or a small pocket edition is required they still find all the passages unchanged in position, and then when the old Bible is worn out they are equally at home with a new one. Such Bibles are now not only published by Bagster, but by the Oxford Bible Society, and other leading publishers. Bagster however has extended this capital system to other languages, so that the student can have the Bible in German, French, Greek, and other languages, and still find all the texts in their old places. A good Bible with a clear type, well chosen references, indexes, and concordance, and a good wide margin or blank pages for notes, bound in a manner that will allow it to lie open and flat, is certainly a great help to Biblical study. In reference to Bible Query 261, we have received the following interesting note. " Gold, frankincense, and myrrh seem to express the divine intrinsic excellence; frankincense the divine excellence in activity (fragrant in itself and still more so if burnt, forming " a cloud " Lev 16:2; Lev 16:13.) and myrrh appears an intimation of suffering in a purgative way. Thus Est 2:12 shows the two halves of grace, the first six months being in figure destructive of evil, and the second constructive of good. Myrrh does not enter into incense, the highest figure of the person of Christ but it does into an oil, where His work by the Spirit is partly seen.

## Vol 01 - Notes and Fragments

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### Notes and Fragments

We have now arrived at the close of the first six months of the Bible Student, and can unitedly praise God for the blessing He has given us thus far. The Bible Class, which forms the nucleus of our subscribers, has grown to a large number of regular contributors, and we are very thankful for the numerous testimonies as to help received from the monthly Bible researches. We sincerely trust that our friends will continue to work steadily on, and if any month the subject does not appear of particular interest to them, still diligently to work it out, at any rate for the good of others. One danger in Bible search is alone to be guarded against, and that is, of mere familiarity with the letter, without acquiring acquaintance with Him of whom it all speaks. "Christ and the Scriptures" must ever go together; the written word cannot be rightly held or understood apart from the living Word. And now a word about next year, should the Lord still tarry. We have felt so greatly cramped in space, notwithstanding close printing, that we have resolved to make the magazine 40 pages of the present large size, the price being raised to twopence. We trust none of our readers will grudge the extra penny, which the publishers are obliged to charge, owing not only to the size, but the number of tables and amount of small printing, which renders it so very much more costly than the "Young Believer." Our desire is to make the magazine more comprehensive, so as better to meet the wants of Bible students generally. The contents will be arranged under leading heads, and the new matter will include a variety of papers on Biblical History, antiquities, &c., a series of papers distinguishing the meaning of most important Greek New Testament words when rendered by the same word in English, analyzes of various books in the Old Testament (like Y. B. vol. 1), papers unfolding the spiritual meaning of the various names of Christ, and others on various subjects. Two or three pages will be devoted each month to short notes and jottings, which we invite our correspondents to send us from their Bible margins; with each note will be given the sender's initials for future reference. The Bible Queries too, will be thrown more open for discussion, the answers given being by no means considered final, further solutions and suggestions being invited, thus ensuring, we trust, a fuller light on the questions raised. Owing to the larger amount of work that this will involve, and the fact that we shall have to go to press earlier, we shall be compelled to make the 3rd instead of the 10th the last date for questions to be answered the following month. We trust confidently to the efforts of our present subscribers to make the enlarged magazine widely known, and the publishers will be glad to send specimens of the first number for free distribution to any applicant. We earnestly ask, too, for real prayer to God that, in this responsible and arduous work, no error may be allowed to creep into the pages of this magazine, but that He will deign to make it an increased channel of blessing to others for His glory.

## Vol 01 - Notes on Last Month's Subject: Allusions to Genesis Throughout the Bible

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Notes on Last Month's Subject: Allusions to Genesis Throughout the Bible The object of this paper was to show how the subject matter of Genesis is interwoven with the whole thread of Scripture, and underlies the entire structure of the word of God. Of no other book can this be said in the same way; as another has so well remarked, " this book presents to us all the great elementary principles which find their development in the history of God with man, which are recorded in the following books. The germ of each of these principles will be found here, unless we except the law. There was, however, a law given to Adam in innocence, and Hagar, we know, prefigures at least Sinai. (Gal 4:1-31) There is scarcely anything afterward accomplished of which the expression is not found in this book in one form or another. There is found also in it, though the sad history of man's fall be there, a freshness in the relationship of men with God, which is scarcely met with afterward in men accustomed to abuse it. But whether it be the creation, man and his fall, sin, the power of Satan, the promises, the call of God, His judgment of the world, redemption, the covenants, the separation of the people of God, their condition as strangers on the earth, the resurrection, the establishment of Israel in the land of Canaan, the blessing of the nations, the seed of promise, the exaltation of a rejected Lord to the throne of the world, all are found here in fact or in figure-and also, in figure, now that we have the key, even the church itself."

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

It is worthy of note in these days of evolution, when even the necessity of a first cause is hardly acknowledged, still less a living God, to observe how full is the testimony that the creation is the direct work of God, and also how clearly the Genesis origin of man is supported by other Scriptures. We earnestly commend the typical study of this wonderful book to all our readers, as it sheds a great light -on the truths of the New Testament in the way of illustration, while on the other hand, many parts of the New Testament in return, notably Heb 11:1-40, Acts 7:1-60, etc. throw a fresh light on many of the transactions recorded here; thus affording one more proof of the wonderful unity of the whole word of God. The Books Of The Bible.-NO. 5. The Books And Canon Of The New Testament.

It was during the reign of Nero, the ravening "lion" (2Ti 4:17) that the Apostles Paul and Peter were martyred; the former by beheading, the latter by crucifixion, and at his own request, with his head down, as unworthy to die like his Master. We see no reason to doubt the tradition concerning these beloved Apostles; certain it is that both had special revelations of their near end, although not of the manner of their death. It may be well to remark in passing, that both Apostles firmly insisted on the saints rendering obedience and honor to Nero the King or Emperor-one of the

worst and most cruel of men who ever sat upon the throne of the Caesar; not the character of the ruler, but the office he fills, is that which demands the respect and reverence of the saints of God. (Rom 13:1-7; 1Pe 2:17).

We dare not defile the minds of our readers, nor blot our pages with a recital of the cruelties practiced by Nero during a reign of 13 years. Suffice it to say that their record is written on high by a pen that faithfully chronicles the deeds and thoughts of men. After the ignominious death of the tyrant, three Emperors in succession assumed the purple and swayed the earthly destinies of mankind, considerably within a period of two years, followed by the prosperous reigns of Vespasian and his son Titus-termed by the Romans the "delight of mankind." It was during the reign of these Emperors that the Judean war commenced and the siege of Jerusalem took place-a siege unexampled in the annals of history. The Gentiles destroyed Jerusalem so completely, that the Roman plow passed over the city (Mic 3:12) and death and slavery were the appointed portion of her people. (Deut. 27:49-57.) But again the Star of Jacob will rise and the sons of her destroyers build up her walls, and pour their treasures and wealth into the city of the Savior's love and choice. (Isa 60:1-22)

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

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

We are not aware that John left any authoritative declaration of what books were canonical. If each of the 66 books of the Bible do not carry with them their own evidence to the soul and conscience of man, then no external evidence will convince. It is an important circumstance that John survived

the completed revelation of God by several years. He was there to distinguish, on his Apostolic authority immediately derived from the Lord Jesus Christ, the inspired from the uninspired books then in circulation amongst the Churches. He could be appealed to if necessary on any point involving the Divine authority of any book of Holy Scripture.

John's personal knowledge of the Lord, and his familiar acquaintance with the writings of his fellow Apostles and others, and we might add, his jealous regard for the glory of his Master, His person and work, fitted the Apostle above all others for the task of handing over to the Church a full Bible. We have positive evidence that no writings subsequent to those of John have ever been admitted into the canon of the New Testament. It is true that numerous Christian books were in circulation, even in the days of Luke, the writer of the third Gospel, and of "The Acts," (Luk 1:1) some of them attributed to the Apostles and their companions, but they were not regarded as inspired, however highly esteemed otherwise. We frankly admit too that certain Epistles, as Hebrews, 2 Peter, Jude and Revelation were not at first universally received as canonical, owing to the difficulty of communication existing in these early times. It was no easy matter then for Churches or individuals to hold mutual intercourse, and it must be borne in mind that Epistles were addressed to persons in some instances 1000 miles apart; besides which, reliable copies of the originals required time and care. These facts remembered, we are thankful for the extreme caution with which the canon of the New Testament was finally accepted. When the 27 books of the New Testament were first collected, or the principle on which they were arranged, is of little consequence. It is just as evident on moral grounds that "The Revelation" forms a fitting conclusion to the New Testament, as that "Malachi" closes the canon of the Old; and this form of evidence is of far more value than any other, inasmuch as it reaches the conscience and carries inward conviction to the soul. If, therefore, the last of the Hebrew prophets leaves Israel under the last pleadings of Jehovah's love till the advent of the Messiah in grace, so the last of the Apostles leaves the Church under the warning voice of the Spirit of God till the advent of Christ in glory. "The Scripture cannot be broken," so Malachi and Matthew bridge the four centuries and a half between them, the Spirit uniting them in one common testimony, "for the-Scripture cannot be broken." (Mal 3:1; Mal 4:5 with Mat 17:11-13). Again, Moses the lawgiver and John the apostle stretch hands over the gulf of 16 centuries for again "the Scripture cannot be broken" (Gen 1:1-31, Rev 21:1-27) The Holy Bible is a noble bridge of 66 arches, only undermine one and the whole system of Revelation goes. Reader, hold fast the inspired Scriptures of our God.

(To be continued.)

## Vol 01 - Notes on Last Month's Subject: Pride and Humility

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### Notes on Last Month's Subject: Pride and Humility

We earnestly trust that our readers will study most carefully the working out of this subject from Scripture. It is perhaps the most practical subject that has been given as yet, and is full of instruction. We can only just notice one or two points in these few lines. Under the head of "pride" observe the connection of 'Satan and Antichrist (line 7), the one, seen in Genesis sowing pride in man's heart, after falling through it himself, the other, in Revelation, stamped with the same sin after 6,000 years, at the close. Notice who are specially in danger of it-" the young, the rich, the learned." How true this is! Observe closely its six leading varieties and its twelve Scriptural characteristics, the six things it leads to, and the twelve examples of its end. Under the head of "examples" we find the first instance of religious pride is Cain, the last Laodicea! The next group is the pride of rising, and the next of having risen, or of position. Under "pride of person," it is very remarkable to see the " Daughters of Zion" and " Satan " close together even as from the first in the garden of Eden, as to this particular variety of this many headed sin. Turning to "Humility" we feel at once that we are in a different scene. Hitherto we have had God's face turned away, and have seen His anger, and His judgment. Now on the contrary all is in the sunshine of His approving smile, for He has respect unto the lowly. Mark too what different company we get into in these examples of humility. Here we find Abraham, Moses, David, and many others, the last, however, figuring in both lists.

Having considered this cloud of witnesses to the grace of humility, we look away from them all to consider a little perfect picture of the grace and humbleness of the man Christ Jesus, and we sit down to gaze at the exquisite panorama of His grace and lowliness presented to us in the selections of the next three pages. Truly we may say that we rise from a study of these pages with a heart freshly bowed in praise of the unique beauty of His spotless life. Think of the eternal God being subject to weariness, asking favors from others, being subject to hunger, working as a carpenter, and subject to the laws of earthly government, and then consider what it must have been to His perfect spirit to be rejected at His birth-place, at His village home, at His " own" city (Capernaum) at the metropolis, Jerusalem, by His own people, and by His own brethren. Oh I think of the Christ of God called by the creatures He had made "a glutton, a sorcerer, a demoniac, a blasphemer, a liar, a lunatic, and a sinner!" and bearing it all in perfect grace; and then consider how much of all this you could bear. Oh! how quick we are to resent injuries done to ourselves, how slow to feel insults offered to Him! Think of Him the song of the drunkards, hated, derided, scorned, ill-treated, misunderstood, reviled, tortured, crucified. And all out of love to you and to me. Oh! what love, what grace, there is no love like His! And then to sum up all, when at last He leaves this sinful world to return to His home of glory, He is still the humble Jesus, though Lord of lords, and will yet gird Himself and make His own sit down to meat while He serves still. Blessed Master, would that our hearts might learn more of the beauty of lowliness-of the honor of humility from Thy bright example!

## Vol 01 - Notes on Last Month's Subject: Types of Christ

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Notes on Last Month's Subject: Types of Christ This is a most interesting but very difficult subject, but we think that the result, although not perhaps absolutely complete, is pretty correct. Probably many of our readers may be able to suggest additions that they would like to see in, but we have no doubt these have been considered, and for some reason excluded. Still, we find it difficult to understand why such an one as Jacob is not included, at any rate in Division III. We will, however, leave the task of suggesting improvements to others, and just consider what is before us. In the first division we find that the direct types of Scripture present Christ to us as -The second Man (Adam), as God's servant (Eliakim, the Hebrew servant), as God's Son (Isaac), as a royal and a holy priest (Melchizedek and Aaron), as the Mediator (Moses), as our Captain (Joshua), as the Rejected on earth (David), as the King of glory (Solomon), as our food (manna), as the source of blessing (the Rock), as come in the Ash (veil), as devoted to God in life (meat offering), also hi. His death, as God's Lamb (the Passover), doing His will in death (burnt offering), our peace [(peace offerings), delivered for our offenses (sin offerings, &c.), dying and rising the third day (Jonah), and the only ground of God's mercy (mercy seat).

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

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

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

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

## Vol 01 - Notes on Last Month's Subjects

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

Beginning at Genesis, we find Christ spoken of in connection with man generally, as the "woman's seed"; next, in connection with the narrower circle of Israel, as the "seed of Abraham," to which the remaining titles are all related: LORD coming first, in the interview with Abraham, and here especially referred to Christ in accordance with John 8:56. The "Shepherd" telling us of watchfulness and care, and the "Stone" of firmness and stability, are titles full of instruction.

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

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

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

We now meet with very few titles as far as the Psalms, though Job obscurely refers to the Lord as the Redeemer. In the Psalms, Christ passes before us as in a panorama, in His sufferings and in His glories, in every variety of title, ranging from "a worm and no man," to the "King of Glory," the "Lord's Anointed." We also find Him spoken of as a man, a servant, a priest, a stranger, a stone, &c. The group of names in the Canticles is a most lovely cluster of jewels, each precious to the believer's heart. Undoubtedly however, the fullest and grandest collection of titles in the Old Testament occurs in Isaiah. Here too, we find great heights and profound depths ranging from the "Everlasting Father" to the "Man of Sorrows." In this book, however, "the glories" predominate, just as in the Psalms "the sufferings" are more prominent. We cannot, however, dwell on these, but we can imagine no more fruitful field of study than the titles in Isaiah, so full, so rich, so various.

Among the Minor Prophets, Hosea, Micah, Haggai, Zechariah, and Malachi, all speak directly of Christ in varied ways of great interest. The Second list, though by no means exhaustive like the first, contains the chief titles of Jehovah which are proper to the LORD as such, rather than to God generally, and will be found even more varied than the first, well repaying thoughtful study. Indeed the subjects recorded in the last two months afford a field for the understanding and affections of the new man of the greatest richness; for what subject is so great, so blessed, and so practical as our Lord Himself, of whose glories, as these papers have shown, all the Scriptures are full. May our souls be led from these studies into a greater and fuller appreciation of His loveliness, and learn in deeper measure the meaning of the poet's words:- "Fairer than all the earth-born race, Perfect in comeliness thou art;

Replenished are thy lips with grace, And full of love thy tender heart.

God ever blest! we bow the knee, And own all fullness dwells in Thee." The Holy Bible: The Books Of The Bible-No. 3-Old Testament.

Name and meaning.

By Whom Probably Written, Or Compiled.

Where And When Probably Written.

Character Of The Bows.

GENESIS, origin, chap. 1:1.

Moses, see John 5:46; John 7:1-53.

On the Plains of Moab, about 1452 B.C.

Seed-plot of all Biblical subjects, principles, and relationships.

EXODUS, departure....

Moses, see Luk 20:37; Rom 9:15-17...

On the Plains of Moab, about 1452.B.C.

Redemption; and the revelation of grace in the construction of the Tabernacle and its holy vessels.

LEVITICUS, from the priestly tribe Levi.

Moses, see Rom 10:5 : Mat 8:4...

On the Plains of Moab, about 1452

God in the midst of the redeemed, and instructing in the truths of sacrifice and worship.

NUMBERS, from the numbering of Israel

Moses, see John 3:14; Luke ii 22-24..

On the Plains of Moab, about 1452 B.C.

God numbering His redeemed, and their service and testings in the wilderness.

DEUTERONOMY, the law repeated

Moses, see chap. 31; Acts 3:22

On the Plains of Moab, about 1452 B.C.

God gathering the people, without the intervention of priest and Levite, around Himself. Their blessing in the land on the ground of obedience.

JOSHUA, salvation of the Lord

Joshua, chap. 24:26; Acts 7:45

Canaan, about 1427 B.C.

The accomplishment of Divine counsel (Exo 3:8; Exo 6:6; Exo 6:8). Canaan the scene of blessing thereby the place of conflict.

JUDGES, Israel's deliverers and judges

Samuel, Heb 11:32

I Canaan, about 1100 B.C.

The covenant people forgetful of Jehovah; their sins and His signal deliverances.

RUTH, beauty

Samuel

Canaan, about 1100 B.C.

A typical outline of Gods purposes respecting Israel.

1 SAMUEL, asked of the Lord, chap. 1:20

Samuel, chap. 10:25; Acts 13:22

Canaan, about 1100 B.C.

Israel's rejection of Jehovah as king; man's choice of a king, and its sorrowful consequences.

2 SAMUEL, do. do.

Gad and Nathan, 1Ch 29:29

Canaan, about 1100 B.C.

The kingdom established in David according to Divine purpose.

1 KINGS, from Israel's Kingdom history...

Ezra, Rom 11:2-4

Babylon, about 457 B.C. Materials from whence these inspired books are compiled commenced with the death of David and closed with the destruction of Jerusalem, 558 B.C.

The public history of the kingdom, especially of the kings of Israel, of whom there were 19. Typical also of the earthly part of Christ's millennial kingdom.

2 KINGS, do. do.

Ezra

The public history of the kingdom, especially of the kings of Judah, of whom there were 20. Typical also of the earthly part of Christ's millennial kingdom.

1 CHRONICLES, chronological accounts...

Ezra

Palestine, after the restoration, about 457 B.C. See 1Ch 6:15; also 2Ch 26:21-23.

The public history of the kingdom, noting especially the sovereigns of Judah, of whom there were 20. Typical also of

2 CHRONICLES, do.

Ezra

the earthly part of Christ's millennial kingdom.

EZRA, help

Ezra

Palestine, after the restoration. about 457 B.C.

Ecclesiastical history of the Judah-remnant returned from the Babylon captivity to Jerusalem.

NEHEMIAH, whom Jehovah comforts

Nehemiah, chap. 1:1

Palestine, after the restoration, about 434 B.C.

Civil history of the Jews on their return from Babylon.

ESTHER, Star.

Mordecai, chap. 9:20-32

Persia, about 509 B.C.

God's care, providentially exercised, toward His people, who elected to remain in Persia instead of returning under the edict of Cyrus.

JOB, persecuted.

Moses, Jas 5:11; Eze 14:14; Eze 14:20

Land of Midian, (Exo 2:15) about 1552 B. 100:

A book upon the moral government of God. Job pious, and the sum nearly, of human righteousness, tested in the Divine presence, and found wanting.

BOOK OF Psa 1:1-6 :e. of Sacred Songs...-.

Many writers, David chiefly; Ezra, the compiler

Palestine chiefly. The first, chronologically, is the 90th, the last the 137th (?). The composition of the whole extended through a period of 1,000 years. Ezra the compiler, on his return from the Babylon captivity about 457 B.C.

The prophetic future of Israel, and their latter-day circumstances morally considered. The Messiah's identification with the remnant (Jewish).

The Pro 1:1-33 :e. wise maxims, 1Ki 4:32

Spoken by Solomon except ch. 30, 31; compiler, (?)

Palestine, probably collected and compiled in the days of Hezekiah (chap. 25:1) about 726 B.C.

The path of Divine wisdom for earthly relationships and circumstances.

Ecclesiastes, the preacher, chap. 1:1, 2

Solomon, chap. 1:1

Palestine, about 975 B.C.

The world, its wealth, wisdom, pleasures and its boundless resources, are all pronounced vanity.  
'The object neither large nor precious enough for the heart.

SONG OF SOLOMON, see chap. 1:1 with 1Ki 4:32...

Solomon, chap. 1:1.

Palestine, about 1014 B.C.

The moral subjects treated of are love and communion. The Beloved, 1:e., Christ God's object for the heart whether of Jew or Gentile.

ISAIAH, salvation of the Lord

Isaiah, chap. 1:1; John 12:38-41

Palestine, about 698 B.C.

The grandest of the Hebrew prophets, and containing a full prophetic outline of Israel's future.

JEREMIAH, established of the Lord

Jeremiah, chap. 1:1-4; Mat 2:17-18

Palestine or Egypt, about 587 B.C.

Moral appeals addressed to the conscience of Judah, with history and prophetic future of the nation.

LAMENTATIONS, strains of anguish

Jeremiah

Palestine, about 588 B.C.

Zion's desolation by the Chaldeans is pressed in touching strains of anguish.

EZEKIEL, God my strength

Ezekiel, chap. 1:1-3; Rom 2:24

Banks of the Chebar, Mesopotamia about 574 B.C.

Chaldean destruction of Jerusalem prophetically and symbolically announced and Israel's prophetic future in her land

DANIEL, God my judge

Daniel, chap. 14; Mat 24:15 :

Babylon, (at the court) about 534 B.C.

The rise, course, and doom of the four universal empires, and especially of the third and fourth in connection with the latter day circumstances of Israel.

HOSEA, deliverance

Hosea, chap. 1:1, 2; Rom 9:25

Palestine, about 725 Ex.

In these appeals, warnings, and prophetic utterances, Israel only is addressed.

JOEL, whose God is Jehovah

Joe 1:1; Acts 2:16

Palestine, about 800 B.C.

The day of the Lord in Judgment upon Judah and the Gentiles, and subsequent blessing of "all flesh."

Amos, a bearer

Amos, chap. 1:1; Acts 15:16-17

Palestine about 787 B.C.

Judgment announced upon those nations in external relationship to Israel, also the judgment of Israel and its future blessing.

OBADIAH, servant of the Lord

Obadiah 1:5.

Palestine, probably, about 587 (?)

The burden of Edom, whose rage and pride against Israel knew no bounds: see Psa 137:7.

JONAH, a dove

Jonah, chap. 1:1; Mat 12:39-41

Palestine or nigh Nineveh, about 826 B.C.

The instructive history of this Jewish prophet and God's governmental dealings with nations are finely blended in this book.

MICAH, who is Jehovah?

Micah, chap. 1:1; Mat 2:5-6

Palestine, about 750 B.C.

God judging Israel and all the earth from His temple, but sovereign mercy is yet in store for Israel, chap. 7:20.

NAHUM, consolatory

Nahum, chap. 1:1; Rom 10:15.

Palestine probably, about 713 B.C.

God's character in judgment while revealing the doom of Nineveh, destroyed about 625 B.C.

HABAKKUK, an embrace

Habakkuk, chap. 1:1; Acts 4:1

Palestine, about 626 B.C.

The prophet identifying himself in heart and interest with the condition and circumstances of the people before God.

ZEPHANIAH, protected of the Lord

Zephaniah, chap. 1:1

Palestine, about 630 B.C.

Thorough and unsparing judgment upon Israel and the Gentiles lying near to Palestine, glory gilding the future.

HAGGAI, festive

Haggai, chap. 1:1; Mat 21:4-5

Palestine, about 520 B.C.

The indifference of the returned remnants to Jehovah and His house with the future glory of the Lord and of His coming kingdom.

ZECHARIAH, remembered of the Lord

Zechariah, chap. 1:1; Mat 21:4-5

Palestine, about 520 B.C.

Here the royalty of Christ and His connection with the Jews and the Jews alone, especially in the future as the Deliverer of His people from their sins and Gentile enemies are in question.

MALACHI, the Lord's messenger ch. 3:1

Malachi, chap. 1:1; Mat 11:10

Palestine, about 420 B.C.

Jehovah's closing message to and pleading with Israel, or rather Judah, returned from the captivity to Palestine.

## Vol 01 - Seven Sevens

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### Seven Sevens

Seven "Better Things" in Hebrews - Testament (7:22); Promises (8:6); Substance (10:34); Hope (7:19); Sacrifices (9:23); Country (11:16); Resurrection (11:35).

Seven "Looks" in Mark 3:5; Mark 3:34; Mark 5:32; Mark 6:41; Mark 7:34; Mark 8:33; Mark 11:11.

Seven "Gifts" in John.-His flesh (6:51); His life (10:11); His example (13:15); A Comforter (14:16); His peace (14:27); His words (17:8); His glory (17:22).

Christ's sevenfold perfection in death.-As the 'dumb sheep' (Luk 23:9); As Messiah (Luk 23:28); As Son of God (Luk 23:34; Luk 23:46); As Savior (Luk 23:43); As the Lamb of God (Mat 27:46) As Son of Man (John 19:26-27); As Servant (John 19:30).

Seven Miracles in John.-Water into wine (2:9); Nobleman's son (4:50); impotent man (5:8); 5000 fed (6:11); Walking on sea (6:19); Blind man (9:1); Lazarus (11).

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

Seven "Fear Not's" in Luk 1:13; Luk 1:30; Luk 2:10; Luk 5:10; Luk 8:50; Luk 12:7; Luk 12:32.

From, To, and For Christ: Our food is from Christ. Our worship is to Christ. Our service is for Christ.

Occupied with Jesus. Our HEART yielded to (Pro 23:26) our Lord and Savior Jesus Christ. Our ARM leaning on (Song of Solomon 8:5) our Lord and Savior Jesus Christ. Our HANDS working for (Eph 4:28) our Lord and Savior Jesus Christ. Our EYES looking to (Heb 12:2) our Lord and Savior Jesus Christ. Our FEET following after (1Pe 2:21) our Lord and Savior Jesus Christ. Our VOICE speaking to (Song of Solomon 2:14; Psa 71:24) our Lord and Savior Jesus Christ. Our EAR listening to (Luk 10:29) our Lord and Savior Jesus Christ. Have you ever noticed that just as there were FIVE PILLARS guarding the entrance to the Holy Place, so we have FIVE APOSTLES, Paul, Peter, John, Jude and James, stationed as it were at the threshold of the Christian faith, through whose teaching alone we can understand what is within while just as the Holy of Holies was guarded by FOUR PILLARS, so the FOUR EVANGELISTS guard, while at the same time they give us access to the sacred mysteries of the life of our Lord.

## Vol 01 - Sevens

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### Sevens

Seven " Blessings " in Galatians.-We are "Called," (1:6) "Justified," (2:16) "Crucified," (2:20) "Blessed," (3:9) "Redeemed," (3:13) "Baptized into Christ," (3:27) "Made Free," (5:1).

Seven " Ways of obtaining eternal life" in John:- By believing in:

1. the Son of Man lifted up.
2. only begotten Son given.
3. the Son.
4. God who sent Christ.
5. By eating Christ's flesh and drinking His blood.
6. By knowing God and Jesus Christ.
7. Life given by Christ to His sheep.

Jehovah's seven "I will's" in Exo 6:1-30 - "I WILL"

1. bring you out.-Salvation.
2. rid you of their bondage.-Deliverance from Satan's power.
3. redeem you.-Purchased by God.
4. take you to Me for a people.-Our relationship to God.
5. be to you a God.-His relationship to us.
6. bring you in.-Resurrection life "brought in."
7. give it you.-Heavenly inheritance.

El Shaddai's (the Almighty God) seven "I will's" in Gen 17:2-8 -"I WILL"

1. make my covenant.-Covenant of free grace.
2. multiply thee exceedingly.-Fruitfulness.
3. make thee exceeding fruitful.-Fruitfulness.
4. make nations of thee.-Power.
5. establish my covenant...for an everlasting covenant.-Unchanging love.
6. give unto thee...all the land of Canaan.-All spiritual blessings.

7. be their God.-God Himself.

Faith, Hope, and Love. Our Faith rests on Jesus the great Shepherd. Our Love confides in Jesus the good Shepherd. Our Hope looks for Jesus the chief Shepherd. At Jesus' Feet: To hear His WORD as a DISCIPLE (Luk 10:39). To WEEP in DISTRESS (John 11:32). To WORSHIP in DEVOTION (John 12:3). His Place Ours. In the last Chapter of the Gospel of John the beloved disciple occupies the same position in relation to Christ that in the first Chapter Christ occupies with relation to the Father. In the one we get the "Son in the bosom of the Father;" in the other the Apostle John as the one who "leaned on Jesus' breast." What a theme for our wonder and worship.

Three Crosses "On either side one, and Jesus in the midst." The Saved Thief. Sin in him, not on him. The Lord Jesus. Sin on Him, not in Him. The Unserved Thief. Sin in him AND on him.

Fanning and Sifting.

Christ fans to get rid of the chaff.-Mat 3:12.

Satan sifts to get rid of the wheat.-Luk 22:31.

Man's Giving and God's.

Man's giving: "That every one of them may take a little."

God's giving: "As much as they would."

John 6:7-11.

Pride Goes Before Destruction.

Study Nebuchadnezzar (Dan 5:20)-Belshazzar (Dan 5:23-30) -Amaziah (2Ki 14:10) -Uzziah (2Ch 26:16) -Hezekiah (2Ch 32:25) -Prince of Tyrus (Eze 28:2; Eze 28:5; Eze 28:17) -Herod (Acts 12:32) - (See Luk 1:51-52). The Christian and the World in John 17:1-26.

He is given to Christ out of the world.-Left in the world.-Not of the world.-Hated by the world.-Kept from the world.-Sent into the world.-Preaches to the world. (All in John 17:1-26.)

## Vol 01 - Sevens

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### Sevens

All Christ.-Observe in Lev 16:11-13, Christ in seven aspects as Aaron-the sacrifice (bullock)-the altar-the vail-the incense-the mercy seat and the Loan. WITH CHRIST.- "With Me." (Luk 23:43.) "With Me." (John 17:24.) "With the Lord." (1Th 4:17.) "With Me." (Rev 3:4.) "With Me." (Rev 3:20.) "With Me." (Rev 3:21.) "With Him." (Rev 20:6.) Seven "Blesseds" in the Revelation.-

Rev 1:3

14:13

16:15

19: 9

20:6

22:7

22:14.

Seven "Gifts" in Rom 12:6-8.-

Prophecy

Ministry

Teaching

Exhorting

Giving

Ruling

Showing Mercy.

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

Seven "Kingdoms"- Of God (Mat 12:28) Of heaven-(Mat 3:2) Of His dear Son (Col 1:13) Of the Father (Mat 13:43) Of the Son of Man (Mat 16:28) Everlasting (Dan 7:27) Heavenly (2Ti 4:18).

## Vol 01 - The Bible Students' Class

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The Bible Students' Class The following is a list of those from whom we have received papers, and to whom therefore we have now given numbers by which (instead of initials) they will in future be known; it being particularly requested that all future communications be accompanied by the reference number of the sender. The neglect of this will cause much unnecessary trouble and confusion. Those in the following list with an asterisk (\*) have received full sets of Concordances, those with a dagger (†) have received the Greek Concordance only, and those with the double dagger (‡) the Hebrew (2 vols.) it being thought better to distribute the money received since the original donation, in this manner, as the Greek is so much more used than the Hebrew, and we are enabled thus to make the money go three times as far. Any to whom we have not sent sets can have them during this month only, for 42s. the full set, or 14s. 3d. for the Greek Concordance only. We strongly recommend every Bible student to accept the latter offer, at any rate. With regard to the Class, any Bible students can join it at any time, by sending their full names and addresses, together with their first papers on the subject proposed for the month. In the next number of the "BIBLE STUDENT," their letters will be acknowledged, and their reference numbers given. It is earnestly requested that members of the Class will be regular in their papers, as often in important subjects, if two or three fail to whom a part is entrusted, or do it carelessly, it lessens the value of the whole work. While therefore fully recognizing the blessing and importance of the work for themselves, it is well to remember that it is also of great value to others, and for every reason therefore it ought to be well and regularly done. We do not wish for casual contributions in this class, much as we value them elsewhere, and we since' ely trust that all to whom we have now allotted a number, will regularly, month by month, send us the results of their careful research on the subject.

Nl. A.... 42 J. C. D. t... 81 C. K.... 12 H.R.... 26

42

J. C. D. t...

81

C. K....

12

H.R....

26

-I- W. A...

87

J. R. D. \*...

85

B. AlcK....

17

E. R....

27

E. AL L.t...

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L. R. F. R.:79

E. B....

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J. E. \*...

94

S. A. L.\*...

91'

Miss B.... Gs. B....

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A. H. F.... K. A. F....

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E. B. Balham 35,

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H. L. N....

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L. S....

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G. K. B.\*...

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S. G....

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G. S., jnr.

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A. B. t...

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E. G. t...

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A. 11. N.t...

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M.S. Jerseyt 89

H.B.Windsort 77

J. N....

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E. T. T....

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W. J. B. t...

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M. H. 1-...

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E. A. P....

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S. R. T....

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L. B....

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H. A. H....

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J. p.\*...

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S. E. T....

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T. B.t...

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H. F. P.t...

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E. M. T. t

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H. B. T....

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E. H.,.

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C. N. v P...

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M. J. H. t...

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J &M. A.S.W.\*4

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W. W. P...

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31. C....

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R. D. &K.W.23

I., C. •...

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B. R....

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W. H. W.

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B. F. C....

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M. A. K....

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Al. & S. R. t

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J. S. C....

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C. & E. K....

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

We now give the result of the first month's research, which we think will repay a careful consideration, and next month we hope to point out one or two interesting points, sufficient to indicate the value of such a list. We may add that most of the papers sent show most encouraging evidence of great care and accuracy, and have in many cases been accompanied by letters testifying to the personal benefit derived from this research. The following list has been carefully compiled from the papers received. Should any oversights be detected, arising from the short space of time available for arranging the list, we shall be glad to be informed of them by our readers. We may add that several of the papers contained much valuable detail which it was not found possible to embody in the list now printed, but of which we hope to avail ourselves on a future occasion. The subject selected for this month is The types (of all descriptions, including persons, things, ere.) of Christ in the Old Testament, arranged in two divisions; first:-Those that can be proved to be such from Scripture, with the proof annexed; secondly:-Those that are only presumed to be types. The subdivision of this subject is arranged as follows, and it is hoped that each one will carefully search out the part given, though at the same time no restriction is placed on any further search that time may allow.

Genesis by 2, 3, 4, 5, 6, 7, 8.

Exodus by 9, 10, 11, 12, 13, 14, 15.

Leviticus by 16, 17, 18, 19, 20, 21, 22.

Numbers by 23, 21, 25, 26, 27, 28, 29.

Deut. by 30, 31, 32, 33, 34, 35, 36.

Joshua by 37, 38, 39, 40, 41, 42, 43.

Judges and Ruth by 44, 45, 46, 47, 48, 49.

1 & 2 Samuel by 50, 51, 52, 53, 54, 55.

1 & 2Ki 1:1-18 by 56, 57, 58, 59, 1 & 2 Chron. 1: 60, 61.

Ezra to S. of Solomon (excluding the Psalms) 62, 63, 64, 65, 66, 67.

Psa 1:1-6; Psa 2:1-12; Psa 3:1-8; Psa 4:1-8; Psa 5:1-12; Psa 6:1-10; Psa 7:1-17; Psa 8:1-9; Psa 9:1-20; Psa 10:1-18; Psa 11:1-7; Psa 12:1-8; Psa 13:1-6; Psa 14:1-7; Psa 15:1-5; Psa 16:1-11; Psa 17:1-15; Psa 18:1-50; Psa 19:1-14; Psa 20:1-9; Psa 21:1-13; Psa 22:1-31; Psa 23:1-6; Psa 24:1-10; Psa 25:1-22; Psa 26:1-12; Psa 27:1-14; Psa 28:1-9; Psa 29:1-11; Psa 30:1-12; Psa 31:1-24; Psa 32:1-11; Psa 33:1-22; Psa 34:1-22; Psa 35:1-28; Psa 36:1-12; Psa 37:1-40; Psa 38:1-22; Psa 39:1-13; Psa 40:1-17; Psa 41:1-13; Psa 42:1-11; Psa 43:1-5; Psa 44:1-26; Psa 45:1-17; Psa 46:1-11; Psa 47:1-9; Psa 48:1-14; Psa 49:1-20; Psa 50:1-23; Psa 51:1-19; Psa 52:1-9; Psa 53:1-6; Psa 54:1-7; Psa 55:1-23; Psa 56:1-13; Psa 57:1-11; Psa 58:1-11; Psa 59:1-17; Psa 60:1-12; Psa 61:1-8; Psa 62:1-12; Psa 63:1-11; Psa 64:1-10; Psa 65:1-13; Psa 66:1-20; Psa 67:1-7; Psa 68:1-35; Psa 69:1-36; Psa 70:1-5; Psa 71:1-24; Psa 72:1-20, by 1.

Psa 73:1-28 to end, by 103.

Isaiah by 68, 69, 70, 71, 72, 73.

Jeremiah and Lamentations by 74, 75, 76, 77, 78, 79.

Ezekiel by 80, 81, 82, 83, 84, 35, Daniel and Hosea by 86, 87, 88, 89, 90, 91, Joel to Micah by 92, 93, 94, 95, 96, 97 98, 99.

Nahum to Malachi by 100, 101, 102 103, 104, 105, 106.

Names used in the Narrative.

Number of times repeated

Matthew

Mark

Luke

John

Acts

Jesus

160

90

94

242

17

Jesus Christ

2

2

-

1

1

Christ

3

-

1

1

1

Mary's First-born Son

1

-

1

-

-

Son of God

-

1

-

1

1

The Lord

-

2

11

6

38

The Lord Jesus

-

-

1

-

6

The Christ

-

-

-

1

6

Used in quotations.

My Son

1

-

-

-

1

The Lord

1

1

1

2

-

Thy King (of Sion)

1

-

-

1

-

The Stone which the builders rejected become the head of the corner

1

1

1

-

1

The Shepherd

1

1

-

-

-

My Lord

-

-

1

-

1

Used by the Lord of Himself in direct teaching and in Parables

Son of Man

32

15

23

9

-

The Bridegroom

5

2

2

-

-

The Master of the House

1

1

-

-

-

The Son

2

1

3

12

-

The Lord

4

2

1

-

-

The Lord of the Sabbath

1

1

1

-

-

Sower

3

2

1

-

-

The Master

1

1

1

-

-

The King of the Jews

1

1

1

-

-

Christ

3

1

2

-

-

Used by God.

Jesus

1

-

1

-

-

My Beloved Son

2

3

2

-

-

Used by others.

Lord

21

3

25

26

23

King of the Jews

3

5

1

6

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Master

10

14

18

10

-

Jesus

3

2

-

5

13

Son of God

3

2

-

4

-

This man or fellow

6

-

7

3

-

Son of David

7

2

2

-

-

The Christ, the Son of the living God

1

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1

-

Christ

1

1

-

5

3

Jesus of Nazareth

1

4

2

4

3

Holy One of God

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1

1

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-

Son of the Most High God

-

1

1

-

-

Son of Joseph

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-

1

2

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My Lord

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-

1

2

-

Jesus Christ

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-

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1

5

The Christ

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5

2

Son of Man

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Names the Lord said others gave Him.

Lord

5

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4

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Gluttonous man

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Wine bibber

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Friend of Publicans and Sinners

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Beelzebub

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NUMBER OF TIMES REPEATED IN ONE BOOK ONLY.

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

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

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

Used by God. The Young Child (2).

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

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

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

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

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

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

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

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

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

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

Used in quotations. Thy Holy One (2) A Prophet (2) His Christ (1) Used by the Lord of Himself. Jesus (3).

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

#### Names And Titles

Romans

1. Cor.

2. Cor.

Gal.

Eph.

Phil.

Col.

1. Thess.

2. Thess.

1. Tim.

2. Tim.

Christ

35

43

37

25

27

18

18

3

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2

1

Jesus Christ

13

4

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8

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7

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3

3

Jesus Christ our Lord

5

3

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The Lord Jesus Christ

3

3

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1

2

Christ Jesus

6

4

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5

6

8

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The Lord

17

47

18

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13

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12

Our Lord Jesus Christ

6

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The Lord Jesus

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Christ Jesus our Lord

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Jesus

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Son of God

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Stumbling stone and rock of offense

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His Son Jesus Christ our Lord

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The Lord of Glory

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Our Savior Jesus Christ

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Chief Corner Stone

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King of kings

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Lord of lords

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Names And Titles

Titus

Philemon

Hebrews

James

1 Peter

2 Peter

1 John

2 John

3 John

Jude

Revelation

Christ

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9

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9

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2

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2

Jesus Christ

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2

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8

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6

Jesus Christ our Lord

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The Lord Jesus Christ

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Christ Jesus

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The Lord

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Our Lord Jesus Christ

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The Lord Jesus

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Christ Jesus our Lord

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Jesus

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4

Son of God

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Stumbling stone and rock of offense

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The Lord of Glory

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Our Lord

God

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Our Savior Jesus Christ

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Chief Corner Stone

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King of kings

Lord of lords

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\* Including the Son.

NUMBER OF TIMES REPEATED IN ONE BOOK ONLY.

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

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

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

EPHESIANS.-The beloved (1) Head over all things to the Church (1) Our Peace (1) The Head of the Church (1) The Savior of the body (1) PHILIPPIANS.-The Savior (1) " Christ Jesus my Lord" (1).

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

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

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

2 TIMOTHY.-Of the Seed of David (1) The righteous Judge (1). TITUS.-God our Savior (3) The Lord Jesus Christ our Savior (1) Jesus Christ our Savior (1).

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

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

2 PETER.-Our Lord and Savior Jesus Christ (3) Jesus our Lord (1) God's beloved Son (1) The Lord and Savior (1).

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

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

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

## Vol 01 - The Bible Students' Class

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The Bible Students' Class In addition to the list printed last month, the following have expressed a wish to join the Bible Class, and we accordingly give their numbers:-

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

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

" It is earnestly requested that members of the class will be regular in their papers, as often in important subjects, if two or three fail to whom a part is entrusted, or do it carelessly, it lessens the value of the whole work," and as an instance of this we may mention that in one of the divisions we only received one paper. The subject selected for this month is: The allusions contained in the other books of the Bible to any of the contents of the book of Genesis. This subject is chosen with a view of forcibly showing that the book of Genesis contains the germs of the principles of God's dealings with men, the development of which is found in the other books. The subdivision is arranged as follows:- Exodus, by 1, 2, 3, 4, 5.

Leviticus, by 6, 7, 8, 9, 10.

Numbers, by 11, 12, 13, 14, 15.

Deuteronomy, by 16, 17, 18, 19, 20.

Joshua, Judges, and Ruth, by 21, 22, 23, 24.

1 & 2 Samuel, by 25, 26, 27.

1 & 2Ki 1:1-18 & 2 Chronicles, by 28, 29, 30.

Ezra to Song of Solomon, excluding Psalms, by 31, 32, 33.

Psa 1:1-6; Psa 2:1-12; Psa 3:1-8; Psa 4:1-8; Psa 5:1-12; Psa 6:1-10; Psa 7:1-17; Psa 8:1-9; Psa 9:1-20; Psa 10:1-18; Psa 11:1-7; Psa 12:1-8; Psa 13:1-6; Psa 14:1-7; Psa 15:1-5; Psa 16:1-11; Psa 17:1-15; Psa 18:1-50; Psa 19:1-14; Psa 20:1-9; Psa 21:1-13; Psa 22:1-31; Psa 23:1-6; Psa 24:1-10; Psa 25:1-22; Psa 26:1-12; Psa 27:1-14; Psa 28:1-9; Psa 29:1-11; Psa 30:1-12; Psa 31:1-24; Psa 32:1-11; Psa 33:1-22; Psa 34:1-22; Psa 35:1-28; Psa 36:1-12; Psa 37:1-40; Psa 38:1-22; Psa 39:1-13; Psa 40:1-17; Psa 41:1-13; Psa 42:1-11; Psa 43:1-5; Psa 44:1-26; Psa 45:1-17; Psa 46:1-11; Psa 47:1-9; Psa 48:1-14; Psa 49:1-20; Psa 50:1-23; Psa 51:1-19; Psa 52:1-9; Psa 53:1-6; Psa 54:1-7; Psa 55:1-23; Psa 56:1-13; Psa 57:1-11; Psa 58:1-11; Psa 59:1-17; Psa 60:1-12; Psa 61:1-8; Psa 62:1-12; Psa 63:1-11; Psa 64:1-10; Psa 65:1-13; Psa 66:1-20; Psa 67:1-7; Psa 68:1-35; Psa 69:1-36; Psa 70:1-5; Psa 71:1-24; Psa 72:1-20 by 34, 35, 36, 37, 38.

Psa 73:1-28 to end, by 39, 40, 41, 42, 43.

Isaiah, by 44, 45, 46, 47, 48.

Jeremiah & Lamentations, by 49, 50, 51, 52.

Ezekiel, by 53, 54, 55, 56.

Daniel to Hosea, by 57, 58, 59.

Joel to Micah, by 60, 61, 62, 63.

Nahum to Malachi, by 64, 65, 66, 67.

Matthew, by 68, 69, 70, 71.

Mark, by 72, 73, 74.

Luke, by 75, 76, 77.

John, by 78, 79, 80.

Acts, by 81, 82, 83.

Romans, by 84, 85, 86, 87, 88, 89.

1 & 2 Cor., by 90, 91, 92.

Gal., Eph., Phil., Col., by 93, 94, 95.

1 & 2Th 1:1-12 & 2 Tim., Titus, and Phil., by 96, 97, 98.

Hebrews, by 99, 100, 101, 102, 103, 104, 105.

James, by 106, 107.

1 & 2 Peter, by 108, 109, 110, 111.

1 2 & 3 John and Jude, by 112, 113.

Revelation, by 114, 115, 116.

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

We would suggest that the papers be arranged somewhat as follows, briefly summarizing the subject referred to:-Allusion: Mat 18:8. Subject: Marriage. Referring to: Gen 2:21-25.

Allusion: Psa 105:8. Subject: Covenant with Abraham. Referring to: Gen 18:1-33.

We now give the result of last month's search, giving in each book, 1st-The names and titles of Christ; and 2nd, the names and titles of Jehovah (Lord) but not of God. We would here remark that in arranging and comparing the answers to the latter subject, it has been found practically impossible fully to classify the names and titles of Jehovah, especially when looked at as applying to Christ-the fact being, that, although New Testament light shows us that it' is the Son who ever carries out the Father's will, and that this Son is the same as the " I am," or Jehovah of the Old Testament, still inasmuch as Father, Son, and Holy Spirit, is a revelation distinctive of Christianity,

the difference between God the Father and the Son is not generally brought out before the New Testament. It is God who acts but often as Jehovah God (Loan Gun); so that while the first part of the subject has been fully and we trust satisfactorily worked out, the latter part cannot be so clearly defined. All therefore that we have printed is a list of the more remarkable of the titles of Jehovah in each book, most of them doubtless applicable to Christ; at the same time we would acknowledge the very careful and complete manner in which both these difficult subjects have been worked out by our correspondents. We may remind some at the same time that titles and types are quite distinct.

GENESIS.-1. The woman's seed. Abraham's seed. The LORD (ch. 18.) Shiloh, Shepherd of Israel, Stone of Israel.

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

EXODUS.-1. No titles of Christ.

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

LEVITICUS.-No titles of Christ.

NUMBERS.-1. Star, Scepter, He that shall have dominion.

2. No titles of Jehovah.

DEUTERONOMY.-1. Prophet.

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

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

JUDGES.-1. No titles of Christ.

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

RUTH.-1. No titles of Christ.

2. Lord God of Israel.

1 & 2 SAMUEL.-1. No titles of Christ.

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

1 & 2 KINGS.-1. No titles of Christ.

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

1 & 2 CHRONICLES.-1. Chief Ruler.

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

EZRA.-1. No titles of Christ.

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

NEHEMIAH.-1. No titles of Christ.

2. Lord, Lord God of heaven.

ESTHER.-No titles of Christ or Jehovah, JOB.-1. Redeemer.

2. Maker (John 1:3), Holy One (Acts 3:14), Preserver of men (Col 1:17).

PSALMS.-1. 1-41. - Lord's Anointed, My King, My Son, The Son, Man, The Son of man, Thine Holy One, Head of the heathen, Seed of David, a Worm, No man, a Reproach of Men, The Afflicted, King of Glory, The Lord strong and mighty, The Lord mighty in battle, The Lord of hosts, a Reproach among all mine enemies, a Fear to mine acquaintance, Thy servant, The righteous, This poor man.

42-72.-The King, Mighty, God, Most High, Lord of Hosts, a great King, a Stranger, an Alien, Servant.

73 to end.-The LORD, a priest forever after the order of Melchisedek, the Stone, the head Stone of the corner.

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

PRO VERBS.-1. Wisdom, a Friend that sticketh closer than a brother.

2. Maker, Redeemer.

ECCLESIASTES.-2. Creator (Col 1:16.)

SONG OF SOLOMON.-1. The King, a Bundle of Myrrh, a Cluster of Camphire, My beloved, a Roe or young Hart, Him whom my soul loveth, The chiefest among ten thousand, My friend.

2. No titles of Jehovah.

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

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

JEREMIAH.-1. A Righteous Branch, a King, David their King, (See Hos 3:5), Branch of Righteousness.

2. The Lord our Righteousness, Their Redeemer, King, [lope of Israel, Savior, Strength, Fortress, Refuge, Holy One of Israel.

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

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

2. King of heaven, Lord of heaven.

HOSEA.-1. David their king.

2. Lord Most High, Maker, Holy One, Savior king.

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

AMOS.-2. God of Hosts.

MICAH.-1. Ruler in Israel.

2. Tower of the flock, Judge of Israel, Lord of Hosts.

NAHUM.-2. Lord of Hosts.

HABAKKUK.-2. Holy, Lord of hosts.

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

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

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

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

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

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

## Vol 01 - The Bible Students' Class

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The Bible Students' Class Since last month the following have expressed a desire to join Class, and we accordingly give their numbers:- 118 W. A., Finsbury. 119 G. L. 120 A. P.

121 a. C. D. 122 C. J. L. 123 S. R. W. As several have written to inquire the manner in which they can join, we extract the following from the first number of the Magazine:- "With regard to the Class, any Bible Students can join it at any time by sending their full names and addresses, together with their first papers on the subjects proposed for the month. In the next number of the "Bible Student," their letters will be acknowledged and their reference numbers given." The subject selected for this month is: "Pride and Humility as spoken of in Scripture by precept and example." The subdivision is arranged as follows: Old Testament Scriptures speaking of PRIDE, its varieties, its characteristics, its punishments, its results, its judgment by God.

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

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

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

New Testament Scriptures- Gospels and Acts, by 11, 12, 13, 14, 15, 16, 17.

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

Examples of Pride in Old Testament- Genesis to Psalms, by 78, 79, 80, 81, 82, 83, 84, 85, 86.

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

Examples of Pride in New Testament- By 25, 26, 27, 28, 29, 30.

Old Testament Scriptures speaking of HUMILITY as above- Genesis to Psalms, by 96, 97, 98, 99, 100, 101.

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

New Testament Scriptures- Gospels and Acts, by 31, 32, 33, 34, 35, 36, 37.

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

Examples of Humility in Old Testament- Genesis to Psalms, by 108, 109, 110, 111, 112, 113.

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

Examples of Humility in New Testament, Christ excepted-By 48, 49, 50, 51, 52, 53.

Illustrations of the Humility of Christ- By 1, 2, 3, 4, 5, 6, 7, 8, 9, 10.

We see clearly from the complete way in which the subject for last month has been worked out by the Class, that it has indeed been a labor of love, and we do not need the numerous letters we

have received to assure us of the profit and blessing that have been received by the seekers. Truly no more blessed theme for reflection and instruction can be found.

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

We would point out to some of our correspondents the difference between "types" and "titles." Many have given long lists of the latter because there were none of the former in their portions. "Metaphors" would seem to be on the border land between the two, but as a rule we have not included such in the lists. We shall be glad to receive suggestions with a view to rendering the following lists more complete and correct. On comparing the papers we have found it advisable to subdivide the second division of types into two sections, making three in all.

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

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

ADAM.-(Gen 2:1-25; Gen 3:1-24; Gen 4:1-26;) Rom 5:14. Head of the Old creation (ch. 1:26). Christ of the New (1Co 15:22; Rev 3:14). In relationship with Eve (figure of the Church. Eph 5:32).

MELCHIZEDEK.-(14:18-24;) Heb 7:1-28 Now Christ, though a Priest after the order of Melchizedek, is for us, all that Aaron was for Israel. In the Millennium He will be manifested as the antitype of Melchizedek, blessing restored Israel as King and Priest, God being then revealed as the Most High God, the possessor of heaven and earth. (Dan 7:1-28) It will be observed that it is in his position as king and priest, rather than in his person, that Melchizedek is typical.

ISAAC.-(17-28.) " And in thy seed shall all the nations of the earth be blessed.' (Gen 22:18). "Thy seed which is Christ." (Gal 3:16-17.) The heir of the promises, he is sacrificed willingly (Heb 10:7) and raised again in figure, (ch. 22; Heb 11:19) is given all his father's possessions, (24:36; John 16:15) and remains hidden in the father's house while Eliezer (type of the Holy Spirit) returns to the far country and obtains a bride for him (the Church in figure) who receives tokens of favor and bridal gifts, and is brought to him across the wilderness.

MOSES.-The Mediator of the Old Covenant, (Exo 20:19) Christ, of the New. (Heb 8:6). Taking his piece with his oppressed brethren and seeking to be their deliverer, he is rejected by them (John 1:11); in his rejection, he receives a Gentile bride, (the Church in figure) is faithful in all his house, (Heb 3:1-19) and as a prophet is the forerunner of Christ. (Deu 18:15). To obtain a full view of the One who not only delivers His people from bondage but, after carrying them through the wilderness, brings them into a land of rest, we must combine the types of Moses and Joshua; we may add that Moses and Aaron present to us the Apostle and High Priest of our profession. (Heb 3:1).

AARON.-As high priest. (Heb 5:1-5; also ch. 9.) The materials of which his holy garments of glory and beauty (in the Septuagint the same words as are translated glory and honor, Heb 2:9) were made, typify in a most striking way the varied excellencies of our Lord, and the manner in which He bears His people in priestly service on His heart and shoulder before God. Aaron likewise on the great day of atonement (Lev 16:1-34) offered the sacrifice for the people and made an

atonement for them in the Holy place. (Heb 9:11-14). THE PASSOVER.-(Exo 12:1-51) Christ our Passover. (1Co 5:7). A Lamb without blemish. Not a bone to be broken. (John 19:36).

MANNA.-(16:15.) "I am the living bread which came down from heaven." (John 6:51.) THE ROCK.-(17:6.) "And that Rock was Christ." (1Co 10:4.) THE HEBREW SERVANT.-(21:2-6.) Psa 40:6; Heb 10:5. THE MERCY SEAT.-(25:17-22.) "Whom God hath set forth to be a propitiation (or mercy seat)." (Rom 3:25.) THE VAIL.-(26:31-33.) "Through the veil, that is to say, His flesh." (Heb 10:20.) THE OFFERINGS.-(Leviticus.) Without going into detail we may say Heb 10:1-39; Heb 11:1-40 give clear proofs that the offerings are directly typical of Christ, though it might perhaps be difficult to give direct proofs that each offering is typical. It is as a whole however that they give so deeply interesting and instructive a view of His person and of the different aspects of His work.

BURNT OFFERING.-The voluntary offering by Christ of Himself in devotedness to God unto death for a sweet savor. (John 10:18; Eph 5:2; Heb 10:7.)

MEAT OFFERING.-Similar to the burnt offering, save that it does not present to us prominently the thought of death, or the consuming by fire (judgment of God); it would represent the perfection of Christ in life on the earth, devoted to the Father's will and acceptable to Him. (Mat 3:17; Mat 17:5; John 6:38; Heb 10:7, and many other passages).

PEACE OFFERING.-Here in addition to much that has already been presented in the burnt offering, we find that the one who offered the sacrifice partook, in company with his friends and with the priest (ch. 7:11-21; 28-34) of some of that which was not wholly consumed as a sweet savor to God, typifying the communion of the believer with the death of Christ. (Compare ch. 7:21 and 1Co 11:27-34.)

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

Taking the prominent instance of the two goats in Lev 16:1-34 we may say that there are brought out the truths of Rom 3:1-31; Rom 4:1-25; propitiation and substitution. The identity of the offerer and offering, as expressed by the laying on his hands, points to the truth that Christ was made sin for us.

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

BRAZEN SERPENT.-Num 21:9; John 3:14.

JOSHUA.-The leader of God's people into the promised land. (Heb 4:1-16) See also remarks under Moses.

DAVID.-"A man after mine own heart which shall fulfill all my will." (1Sa 13:14; Acts 13:22; Hos 3:5; Eze 37:25; Mat 12:3-4) The anointed of God, who though long in the place of rejection, his rightful throne usurped by another, is finally owned as king, and leads his people to victory, yielding up the kingdom to SOLOMON.-Type of Christ as king in Millennial glory and in peace.

(Luk 11:31) (This type should perhaps come under Division 2.) ELIAKIM.-2Ki 18:26; Isa 22:20-22; Rev 3:7.

JONAH.-Luk 11:29-30; Luk 11:32, in testimony and death.

DIVISION II-Indirect types and figures of Christ.

LIGHT.-Gen 1:3; John 1:9; John 8:12; Acts 26:13. The SUN to rule the day.-Gen 1:16; Mal 4:2. "The Sun of Righteousness." Psa 84:11; Isa 60:1. The SUN to divide the light from the darkness.-Gen 1:18; John 3:19; 2Co 4:6; 2Co 6:14.

These three are figurative, rather of the effects of the work and presence of Christ on earth, than of Himself. The FIRSTLING of the flock.-Gen 4:4; John 1:29. The RAM of God's providing.-Gen 22:13; Rev 5:12; John 3:16. JOSEPH-Loved of his father, (Mat 3:17) hated by his brethren, (John 1:11; John 8:37) sold by them for silver, (Mat 26:15) passed for dead, (Acts 2:23) in his rejection by them is exalted to the place of power, (Php 2:9-10) and receives a Gentile bride, (Eph 3:6; Rev 19:7) reveals himself in grace to his brethren in the time of their distress, (when the recollection of their former treatment of him causes them trouble of heart, Zec 12:10) and places them in the best of the land. (Zec 8:12, &c.) The ARK of God.-Of which the mercy seat formed a part, (Rom 3:25) and wherein were placed the tables of the law. (Psa 40:8; Heb 10:7.) The TABERNACLE.-In all the details of its structure and furnishing; of these we can here but briefly indicate a few of the most striking. The brazen altar. (Heb 13:10) The golden altar of incense. (Heb 13:15; Rev 8:3) The door of the court, made of the same materials as the veil. (Heb 10:20) The sockets of the tabernacle boards made of silver-the redemption money. The wood everywhere covered with gold-Divine righteousness in Christ; save in the brazen altar whereon the sacrifices were consumed with fire-the judgment of God. The FIRSTFRUITS.-Lev 23:10; 1Co 15:20. The NAZARITE.-Num 6:1-27 Christ in consecration to God, separated from all the claims that nature has on man, (Luk 2:49; John 2:4; also Mat 26:29). The RED HEIFER.-Num 19:1-22 The believer, knowing the value of the blood (5: 4) as the ground of his justification, is in failure restored through the application of the water-the word in all its testimony to Christ. The CITIES OF REFUGE.-Num 35:1-34; Heb 6:18. It is interesting also to notice that the Jews having ignorantly slain Christ (ch. 35:11; Acts 3:17) are kept out of their land and do not again take possession of it so long as He exercises on high a priesthood such as was that of Aaron (ch. 35:23) but are eventually restored to it. The ARK in Jordan.-Jos 3:13. Christ in death drying up the waters for us. The OLD CORN of the land.-The believer regarded as risen and seated in heavenly places (Canaan) in Christ, (Eph 2:6) feeds upon Christ risen and glorified (Col 1:1-29), in contrast with his position in the wilderness, feeding upon the manna (Christ in humiliation as the bread which came down from heaven.) CYRUS.-Isa 45:1. The Anointed of God.

STONE cut out without hands.-Dan 2:34; Mat 21:42-44. This stone is more strictly typical of the Kingdom to be established by Christ, than of Christ Himself.

DIVISION III.-Presumed types or figures of Christ.

HERB yielding seed after its kind.-Gen 1:12; John 12:24. The FRUIT TREE yielding fruit.-Gen 1:11; John 15:5. The TREE OF LIFE.-Gen 2:9. Christ the Source of life. (Rev 2:7.)

COATS of SKINS.-Gen 3:21. The righteousness of God in Christ; death the only thing that can cover a sinner's nakedness before God (Mat 22:12, &c.)

ABEL.-Gen 4:2. Cain being perhaps figurative of the Jews. (See Lamech's prophecy (Gen 4:23-24) which may refer to Christ.) The ARK.-Gen 6:14. Safety in Christ alone. (Acts 4:12.) The PILLAR of FIRE and of the CLOUD.-Exo 13:22; John 18:6. Our Guide and Protector. The TREE cast into the water at Marah.-Exo 15:25. Christ's cross making the bitter sweet. (1Pe 4:13.) The precious INCENSE.-Ex. 31:34. Christ's fragrance.

AARON'S ROD that budded.-Num 17:1-13. Priestly grace in the power of a life which is the conqueror of death, (the buds growing out of a dry rod) that which leads through the wilderness. The SCARLET THREAD.-Jos 2:18. The death of Christ giving safety.

SHILOH-Jos 18:1-28; Gen 49:10. Perhaps Christ as a gathering center.

JUDGES.-Generally. (Luk 1:71).

SAMSON.-A Nazarite, bound by his own people whom he sought to deliver, and given up to his enemies, is conqueror even in death. (Judges 21: 30; Heb 2:14.) BOAZ.-Redeemer of Israel's inheritance, receives a Gentile bride, (Ruth).

SAMUEL the Prophet.-(See also 1Sa 2:26; and Luk 2:52.) The TEMPLE.-Rev 21:22.

ESTHER.-In her work for her people. (observe Est 4:10; Est 5:1.) (resurrection).

ELIHU.-Job 32:1-22 A TREE planted by the waters.-Psa 1:1-6.

ISAIAH.-Chapter 8:18; Heb 2:12.

JEREMIAH.-Chapter 11:19; 38:7-14; Isa 53:7; Psa 69:2.

EZEKIEL.-As priest, Son of Man, prophet, messenger to Israel, bearer of the iniquity of Israel. (ch. 4:4.) DANIEL.-Chapter 1:9,17; Luk 2:47; Luk 2:52,

## Vol 01 - The Bible Students' Class

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The Bible Students' Class Since last month, the following have expressed a desire to join the Class, and we accordingly give their numbers.

124-E. A. P.

129-F. P. S.

126-M. C. S.

127-F. I. F.

128-W. J. H.

129-F. C. W.

130-F. E.

We would remind our correspondents that the time given for the preparation of the papers expires on the 25th of the month, and we trust that all who can do so, will send them in by that date. The preparation of the printed result is a work of considerable labor, and we are anxious that it should be done as thoroughly as possible. We know that there are some, who owing to the limited time at their disposal, are not able to finish quite so early, but if these are only few in number, their papers can easily be incorporated in the result before going to press. The subject selected for this month is: A List of all the children of God spoken of in the Bible, in two divisions; first, those who can be proved to be such undoubtedly by their faith or walk, with one proof annexed; and second, those who are probably such, with the reason given. The subdivision is arranged as follows:- Genesis, by 38, 39, 40, 41, 42, 43.

Exodus, by 45, 46, 47, 48, 49, 50.

Leviticus, by 57, 58.

Num., by 62, 63, 64, 65, 66.

Deut., by 70, 71, 72.

Josh., by 74, 75, 76, 77, 78, 79, 80.

Judges & Ruth, by 81, 82, 83, 84, 85, 86.

1 & 2 Samuel, by 1, 2, 3, 4, 5, 6, 7•

1 & 2 Kings by 8, 9, 10, 11, 12, 13, 14.

1 & 2 Chronicles, by 105, 106, 107, 117, 118, 119, 120.

Ezra to S. of Solomon, (excluding the Psalms,) by 87, 88, 89, 90, 91, 92.

Isaiah, by 15, 16, 17, 19, 21, 22, 23.

Jeremiah, by 93, 94, 95, 96, 97, 98.

Lamen., by 103, 104.

Ezek., by 108, 109, 110.

Daniel and Hosea, by 111, 112, 113, 114, 115, 116.

Joel to Micah, by 121, 122, 123.

Nahum to Malachi, by 124, 125, 126, 127, 128, 129, 130.

Matthew & Mark, by 24, 25, 26, 27, 28, 29, 30.

Luke & John, by 31, 32, 33, 34, 35, 36, 37.

Acts, by 44, 52, 53, 54, 55, 56.

Romans, by 59, 60, 61.

1 Cor.-Eph. by 67, 68, 69.

Phil.-Jude, by 73, 99, 100, 101, 102. The Psalms and Rev. are omitted, there being with few exceptions no personal references in them. In preparing the result of the research on the subject selected for last month, we have been struck afresh with the proofs the Bible affords of its own divine origin. The wonderful unity and the close manner in which the various books are connected testifying to the fact that though there were many writers, it was the same hand that guided their pens.

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

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

Bearing in mind that the object of our subject was to illustrate from the other books of the Bible the principles contained in Genesis, we have found it necessary to exclude mere verbal allusions, such as to places and persons-especially the names contained in the genealogies of Gen 10:1-32; Gen 25:1-34; Gen 36:1-43 -The place occupied in the subsequent history of the Bible by the nations mentioned in these chapters would form an interesting subject for personal study, though perhaps not a suitable one for the research of the Class.

We think the following arrangement of the materials contained in the papers will show the value of the work which our Correspondents have most thoroughly performed. As it would have been impossible to give all the texts bearing upon each subject, we have selected in each case, those

which seemed the most striking.

It will be seen that references are given to Genesis from all the books of the Old Testament except Ruth, Ezra, Esther, S. of Solomon, Nahum, Zephaniah, and Haggai; and from all the books of the New except Philipians, Colossians, 2 Timothy, Titus, Phm 1:2 & 3 John.

Creation-Gen 1:1-31; Gen 2:1-25.

1st-of the Material World. The direct work of God, Exo 20:11; Job 38:4; Psa 8:1-9; Psa 19:1; Psa 32:6-7; Psa 74:16-17; Psa 89:11; Psa 90:2; Psa 104:1-35; Psa 136:1-26; Psa 144:6; Pro 8:1-36; Isa 44:24; Isa 45:12; Jer 10:12; Amos 4:23; Jon 1:9; Zec 12:1; Acts 4:24; Acts 14:16; 2Co 4:6; Heb 11:3; 2Pe 3:5; Rev 10:6. His joy in it, Psa 104:31. His rest in it, Exo 20:11; Exo 31:17; Deu 5:12; Heb 4:4-10. His purpose in it, Isa 43:7; Rev 4:11. Its perfection, Rom 14:14; 1Ti 4:4. Its transitory character, 2Pe 3:7; 2Pe 3:10; Rev 21:1. A ground on which He exhorts and reproves, Isa 42:5; Jer 27:5. A ground on which His people can appeal to Him, Isa 37:17; Jer 32:17. A ground of worship, Neh 9:5-6. The testimony it yields to Him, Psa 19:1; Rom 1:20.

Ascribed to Christ, or as the work of God by Christ, John 1:3; Col 1:16; Heb 1:2. His power over it, Mat 8:27.

2nd-of Man. The work of God, Job 12:10; Job 27:3; Isa 2:22; Psa 8:6; Psa 90:6; Psa 100:3; Zec 12:1; Mal 2:10.

God's provision for his comfort, Psa 104:14; Mark 4:28.

Formed of the dust of the earth, Psa 103:14; Psa 146:4; 1Co 15:47. His character, Ecc 7:29; Jas 3:9. His responsibility to God, indicated by the tree of the knowledge of good and evil, Rom 6:23. His position and relationships 1st, with regard to creation generally, Psa 8:6; Heb 2:7; 1Co 11:7.

2nd, with regard to the woman, 1Co 11:7. The divine origin of marriage, Mat 19:4; Mat 19:8; Mark 10:6-8; John 2:1; 1Co 11:9; Eph 5:21. The Tree of life (source of life) Rom 6:23; Rev 2:7; Rev 22:2; Rev 22:14. THE FALL, Gen 3:1-24 Its results, Death, Job 30:23; Ecc 3:20; Ecc 12:7; Rom 5:12-14; Rom 6:23; Heb 2:15; Heb 9:27. The moral condition of man, Eph 2:2-3. The Earth cursed, Isa 24:6; Rom 8:20; Heb 6:8.

Man to labor, Job 5:7; Psa 127:2; 2Th 3:10.

Woman made subject to man, Num 30:1-16; 1Co 11:3; 1Co 14:34; Eph 5:22; 1Ti 2:11-13; 1Pe 3:1-6. The Woman's Sorrow (Psa 48:6; Isa 13:8, figurative) 1Ti 2:1-15 God's remedy for man's ruin, The promised Savior, Isa 7:14; Luk 1:31; Rom 1:2; Gal 4:4; Heb 2:14. His sufferings, Heb 2:9; 1Pe 1:11. His conquest over Satan, Col 2:15; Heb 2:14; 1Jn 3:8.

Judgment of Satan, Isa 27:1; Rom 16:20; 1Jn 3:1-24 f. Rev 12:9; Rev 20:2. his character, John 8:44; 1Jn 3:12. and wiles, Job 1:6; 2Co 11:3; 1Th 3:5; 1Pe 5:8. The temptation of Adam ended in his failure, that of Christ in His victory, Mat 4:1-25; Heb 2:18. THE HISTORY OF CAIN AND ABEL, Gen 4:1-26 The death of another the ground of approach to God: the first setting forth of sacrifice.

Abel the first in whose history we find a clear example of faith, Heb 11:4.

Murder, and God's condemnation of it, also Chapter 9:6, Mat 23:35; Exo 20:13; Lev 24:17; Num 35:20; Num 35:33; 2Sa 4:11; 1Jn 3:12.

Man's sin not hidden from God, Num 32:23; Psa 9:12; Pro 15:3.

Cain's effort to find in earthly pleasures a consolation for the judgment pronounced on him, Psa 49:11. THE HISTORY OF THE FAMILY OF GOD, Gen 5:1-32

Death the portion of man, Heb 9:27, the exception, Enoch the man whose walk was characterized by faith, Heb 11:5, (see 2Co 5:7; 1Th 4:1) a figure of the Church, taken away before the judgment, and bearing testimony to Christ's return, Jude 1:14; Jude 1:11.

JUDGMENT OF THE EARTH, Gen 6:1-22; Gen 7:1-24 and the safety of Noah a preacher of righteousness, (2Pe 2:5) who condemned the world (Heb 11:7)-type of the Jewish remnant in the latter days (Mat 24:37-39) who will pass through the tribulation, yet sheltered by God (Isa 26:20-21) to enter on the millennial earth, Chapter 8 Sons of God, Job 1:6. The wickedness of man's heart, Psa 14:1-7; Psa 51:5; Isa 24:5; Jer 17:9; Mat 15:19; John 2:25; Eph 2:3.

State of the world, Mat 24:38.

God's grief at man's sin, 1Sa 15:11; Mark 3:5. His long-suffering, 1Pe 3:20; 2Pe 3:9. His direct judgment of sin, Est 5:8; Est 6:3; by the flood, Job 22:16; Psa 104:6; 2Pe 2:5; 2Pe 3:6.

Noah finding favor with God, Psa 33:18-19; Eze 14:14. Distinction made between animals, clean and unclean, Lev 10:10; Lev 11:1-47 done away in Christ, Acts 10:15; 1Ti 4:1-16.

Appointment of the seasons, Psa 74:17; Jer 5:24; Jer 33:20; Acts 14:17; Jas 5:7.

RESPONSIBLE GOVERNMENT OF THE EARTH ESTABLISHED IN THE HAND OF MAN, & HIS FAILURE, Gen 9:1-29 The Sacrifice of Christ (in figure) the ground of God's covenant with the earth and its inhabitants.

Food provided for man, Psa 104:14-15.

Murder-see remarks on Chapter 4 Blood (the expression of life) not to be eaten, Lev 7:26; Deu 12:16; 1Sa 14:34; Eze 33:25; Acts 15:20.

Safety of the earth, Psa 104:9; Isa 54:9.

HISTORY OF THE DESCENDANTS OF NOAH, THE LINE OF PROMISE, & THE UNIVERSAL DEPARTURE FROM GOD (see Jos 24:2) Gen 10:1-32; Gen 11:1-32.

Many of the nations mentioned in Chapter 10 are referred to in Isaiah and Ezekiel, in the latter of which especially we find their future history in connection with Israel, the center of God's dealings with the earth (Deu 32:8; Psa 111:6.) THE HISTORY OF ABRAHAM, THE MAN OF FAITH, Gen 12:1-20 :-xxiv. & HIS IMMEDIATE DESCENDANTS, 25:-1.

His. call, Jos 24:2-3; Neh 9:7; Isa 51:2; Acts 7:1-60; Acts 2:1-47. The promise of a numerous posterity, and its fulfillment, Chapter 12:2; 13:16; 15:5; 17:7; 22:17, confirmed to Isaac, 24:4; 24; to Jacob, 28:14; 35:11; Exo 32:13; Num 11:21; Num 23:10; Deu 1:10; Deu 6:3; Deu 10:22; 1Ki 4:20; 1Ch 27:23; Neh 9:23. The blessing of all the nations of the earth through him, Chapter 12:3;

confirmed to his seed, 22:18; Gal 3:16-17; Zec 8:13; Zec 8:23; Acts 3:23; Rom 15:8; Heb 2:16; Heb 6:13. The promise of the land, and its fulfillment, Chap. 12:7; 13:15; 16, 18; 17:8; confirmed to Isaac, 26:3; to Jacob, 28:13; 35:12. Exo 6:4; Exo 6:8; Exo 12:25; Exo 13:5; Exo 32:13; Exo 33:1; Lev 20:24; Num 11:12; Num 13:2; Num 14:8; Deu 1:8; Deu 34:4; Josh 1:2; 12:43; Jdg 2:1; 1Ch 16:18; 2Ch 20:7; Neh 9:8; Psa 105:8-11; Jer 11:5; Jer 15:15; Jer 30:3; Jer 32:22; Eze 28:25; Eze 37:25.

Abraham a sojourner in the land, dwelling in tents, with no possession save a burying-place, Isaac and Jacob (in part) the same, Acts 7:5, figures of the Christian, who is but a sojourner, a pilgrim and a stranger here below, 1Pe 1:17; 1Pe 2:11; but who has his altar of communion and worship, in contrast with Lot, who seeks to find his portion in the land (Chapter 13:10, 11) and who is a sharer in its vicissitudes (14:12) and occupying a prominent position therein (19:1) is delivered only through the mercy of God, but with the loss of all that on which he had set his heart.

Abraham conqueror of the world (14) type of the Jews hereafter when God is again owned as the possessor of heaven and earth, Psa 83:18; Dan 4:34; Dan 7:1-28.

Justification by faith, 15:6; Abraham the father of all them that believe, Hab 2:4; Rom 4:3; Gal 3:6-9; Jas 2:23. History of the promised seedThe sojourn and affliction in Egypt (15:13)---Exo 1:11; Exo 6:5; Exo 12:40-41; 1Sa 12:8; Isa 52:4.

Judgment of Egypt (15:14) Exo 3:20; Exo 6:6; Exo 7:1-25; Exo 8:1-32; Exo 9:1-35; Exo 10:1-29; Exo 11:1-10; Exo 12:1-51; Exo 13:1-22; Exo 14:1-31; Psa 105:27-36.

Deliverance of the seed, and plunder of the Egyptians (15:15), Exo 14:1-31; Exo 3:21; Exo 11:2-3; Exo 12:35-36; Psa 105:37. The wickedness of the inhabitants of the land (15:16) Deu 9:4. The nations of the land to be driven out (15:19-21), Exo 3:17; Exo 33:2; Deu 7:1. The extent of the land defined (15:18), Ex. 33:31; Num 34:1-29; Deu 11:24; Deu 34:1; Jos 1:4; 2Sa 8:3; Eze 47:15. Birth of Ishmael, Gen 16:1-16, see Gal 4:22-31.

God appearing to Abraham as God Almighty (17:1) to Jacob (35:11; 68:3), Exo 6:3. The unconditional promises confirmed by a covenant, Gen 17:1-27, confirmed to Isaac, 17:19; 26:3; to Jacob, 28:13-15. The ground on which God answers the cry of Israel when they are in distress, and on which He will yet fully bless them. Exo 2:24; Exo 6:5; Exo 32:13; Lev 26:42; Deu 4:31; Deu 7:8; Deu 9:5; Deu 29:13; Psa 105:8, &c.; Jer 11:5; Mic 7:20; Luk 1:73.

God, the God of Abraham (17:7) of Isaac (28:13) of Jacob (33:20) Exo 3:1; Exo 3:5; Exo 4:5; Acts 3:13; to be the God of Israel (17:8) Exo 6:7; Lev 26:12; Jer 30:22; Jer 32:38.

Circumcision (death to the flesh) instituted (17:10) and, as setting forth true separation to God, its necessity for all His people, Exo 4:26; Jos 5:2--8; Jer 4:4; Eze 44:7--9; John 7:22; Rom 2:28; Rom 4:12; Rom 15:8.

Intercession of Abraham, Gen 18:1-33, Jas 5:16.

God's answer to him, Jer 5:1.

Hospitality commended, Heb 13:2. The wickedness and judgment of Sodom and Gomorrah, Gen 19:1-38 - the most awful instances of both, and frequently used as illustrations and warnings, Deu

29:23; Isa 1:9-10; Isa 3:9; Isa 13:19; Jer 20:16; Jer 23:14; Jer 49:18; Jer 50:40; Lam 4:6; Eze 16:49; Amo 4:11; Zep 2:9; Mat 10:15; Mat 11:24; Mark 6:11; Luk 10:12; Luk 17:29; Rom 9:29; 2Pe 2:6; Jude 1:7; Rev 11:8. The descendants of Lot, and their links with the subsequent history of the children of Israel, Deu 2:9; Deu 2:19; Deu 23:3; Jdg 10:7; 1Sa 11:11; 2Sa 10:1-19; 2Ch 26:8; 2Ch 27:5; Jer 49:1; Eze 21:28; Eze 25:2; Amo 1:13; Zep 2:8-9, and their judgment Num 21:29; Jdg 3:28; 2Sa 8:2; 2Ki 3:18; Psa 60:8; Psa 83:6; Isa 11:14; Isa 15:1-9Jer 48:1-47; Eze 25:8; Amo 2:2. The trial of Abraham's faith, (Gen 22:1-24); Heb 11:17; Jas 2:21. The birth of Esau and Jacob, Gen 25:1-34God's sovereignty in election, (5: 23) Mal 1:2-4; Rom 9:11; 1Th 1:4; 2Th 2:13. The profanity of Esau, Heb 12:15;-some of the links of his descendants with the subsequent history of the children of Israel and their judgment, Num 20:14-21; Deu 2:5; Deu 33:7-8; 2Sa 8:14; 2Ki 8:20; Jer 49:7, &c.; Eze 25:12-14; Eze 35:1-15; Amo 1:11; Obadiah 1:1 Jacob in Egypt, Deu 26:5.

Jacob's blessing of his twelve sons, Gen 49:1-33 Twelve tribes always recognized in Scripture. Exo 1:2; Exo 24:4; Exo 28:9-10; Num 26:1-65; Deu 33:1-29; 1Ki 18:31; Eze 48:1-35; Acts 26:7; Jas 1:1; Rev 7:1-17 Judah's place of royalty, (5: 8-12), 1Ch 28:4; Psa 60:7; Mic 5:2; Luk 1:27; Heb 7:14; Rev 5:5.

Joseph's faith in the promises, (Gen 1:24-26); Exo 13:19; Jos 24:32; Acts 7:16; Heb 11:22.

## Vol 01 - The Bible Students' Class

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The Bible Students' Class Since last month the following have expressed a desire to join t is Class, and we accordingly give their numbers:- 131 A. G. G.

132 C. C. & R. M.

133 M. W. The subject selected for this month is- Christ our Example. The subject matter is to be drawn from the New Testament only, and should be arranged as follows:- First, the particular Christian grace illustrated.

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

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

We trust that this subject may be worked out not only with the usual completeness, but with earnest prayer that it may be engraved on our hearts more deeply than over, that each member of the Class may become a better " epistle of Christ." The sub-division is arranged as follows:- Mat 1:1-25; Mat 2:1-23; Mat 3:1-17; Mat 4:1-25; Mat 5:1-48; Mat 6:1-34; Mat 7:1-29, by 4, 5, 6, 7, 9, 10, 11, 12, 122.

Mat 7:1-29; Mat 8:1-34; Mat 9:1-38; Mat 10:1-42; Mat 11:1-30; Mat 12:1-50; Mat 13:1-58; Mat 14:1-36, by 13, 14, 15, 16, 17, 19, 20, 21, 123.

Mat 15:1-39; Mat 16:1-28; Mat 17:1-27; Mat 18:1-35; Mat 19:1-30; Mat 20:1-34; Mat 21:1-46, by 22, 24, 25, 26, 27, 28, 29, 30, 124.

Mat 22:1-46; Mat 23:1-39; Mat 24:1-51; Mat 25:1-46; Mat 26:1-75; Mat 27:1-66; Mat 28:1-20, by 31, 32, 33, 34, 35, 36, 37, 38, 125.

Mark 1:1-45; Mark 2:1-28; Mark 3:1-35; Mark 4:1-41; Mark 5:1-43, by 39, 40, 41, 42, 43, 44, 45, 46, 126.

Mark 6:1-56; Mark 7:1-37; Mark 8:1-38; Mark 9:1-50; Mark 10:1-52, by 47, 48, 49, 50, 52, 54, 55, 127.

Mark 11:1-33; Mark 12:1-44; Mark 13:1-37; Mark 14:1-72; Mark 15:1-47; Mark 16:1-20, by 56, 57, 58, 59, 60, 61, 62, 63, 128.

Luk 1:1-80; Luk 2:1-52; Luk 3:1-38; Luk 4:1-44; Luk 5:1-39; Luk 6:1-49, by 64, 65, 66, 67, 68, 69.

Luk 7:1-50; Luk 8:1-56; Luk 9:1-62; Luk 10:1-42; Luk 11:1-54; Luk 12:1-59, by 72, 73, 74, 75, 76, 77, 78, 79.

Luk 13:1-35; Luk 14:1-35; Luk 15:1-32; Luk 16:1-31; Luk 17:1-37; Luk 18:1-43, by 80, 81, 82, 83, 84, 85, 86, 87.

Luk 19:1-48; Luk 20:1-47; Luk 21:1-38; Luk 22:1-71; Luk 23:1-56; Luk 24:1-53, by 89, 90, 91, 92, 93, 94, 95.

John 1:1-51; John 2:1-25; John 3:1-36; John 4:1-54; John 5:1-47; John 6:1-71; John 7:1-53, by 1, 96, 97, 98, 99, 100, 101, 102, 103, 133.

John 8:1-59; John 9:1-41; John 10:1-42; John 11:1-57; John 12:1-50; John 13:1-38; John 14:1-31, by 104, 105, 106, 107, 108, 109, 110, 111.

John 15:1-27; John 16:1-33; John 17:1-26; John 18:1-40; John 19:1-42; John 20:1-31; John 21:1-25, by 2, 3, 114, 115, 116, 117, 118, 119, 120, 121.

Acts to Ephesians, by 70, 71, 112, 129, 132.

Philippians to Revelation, by 130, 131, 132, 88, 113.

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

PRIDE Its History- In the sight of God it is- Hateful and an abomination, Pro 6:16-17; Pro 16:5.

Sin, Pro 21:4.

It proceeds from- The heart of man, Mark 7:22.

It is found in- Those who depart from God, Lev 26:19; Rom 1:21. The wicked, Hab 2:4-5.

Antichrist, 2Th 2:4. Satan, 1Ti 3:6.

It is especially to be guarded against by those who- Are young, 1Ti 3:6. Rich, 1Ti 6:17. Learned, 1Co 8:1.

It is characteristic of The last days, 2Ti 3:2. False teachers, 1Ti 6:3-4. The world, 1Jn 2:16. Was one of the sins of Sodom, Eze 16:49. Its varieties-Haughtiness of heart, loftiness, arrogancy, Jer 48:29, scornfulness, Isa 29:20; of countenance, Psa 10:4; of heart, Pro 16:5; of spirit, Ecc 7:8; of birth, John 8:33; of religious privilege, John 9:28; of intellect, Rom 1:21. Its characteristics Persecutes the poor, Psa 10:2; Seeks not God, Psa 10:4; Rises against God, Psa 86:14; Despises the righteous, Psa 119:51; Forges lies, Psa 119:69; Despises the humble, Psa 123:4; Stirs up strife, Pro 28:25; Lacks uprightness, Hab 2:4; Exalts itself against God, Zep 2:10, 2Co 10:5; Rejects the Truth, 1Ti 6:3-4; Speaks evil of dignities, Jas 3:14; Defiles a man, Mark 7:20.

Leads to Shame; Pro 11:2; Contention, Pro 13:10; Destruction, Pro 16:18; Abasement, Pro 29:23; Hardening of the heart, Dan 5:20; Self-deception, Jer 49:16. Shall be Punished with death, Deu 17:12; Judged, Job 26:12; Brought down, Psa 12:3; Psa 18:27; Obadiah 1:4; not suffered, Psa 101:5; Rebuked, Psa 119:21; Duly rewarded, Psa 94:2; Destroyed, Pro 15:25; Humbled, Isa 5:15; Trodden under foot, Isa 28:3; Marred, Jer 13:9; Abased, Dan 4:37; Burned up, Mal 4:1. Is resisted by God, 1Pe 5:5.

Woman's pride of Dress, and God's judgment thereof, Isa 3:16.

Examples of Pride- Religious and Spiritual Pride- Cain, Gen 4:1-26;  
Judah and Jerusalem, Jer 13:9-10;  
King (little horn) Dan 7:25;  
King (of fierce countenance), Dan 8:25;  
Capernaum, Mat 11:23.  
Scribes, Pharisees, Mat 23:1, &c.; The young ruler, Mark 10:17;  
Heathen, Rom 1:21;  
Jews, Rom 2:17;  
Corinth. Church, 1Co 4:8;  
Laodicean church, Rev 3:17.  
Pride shown by Ambition-  
Eve, Gen 3:6; The builders of Babel, Gen 11:4;  
Miriam, Num 12:1-16;  
Korah, Dathan, Abiram, Num 16:1-50;  
Adonijah, 1Ki 1:5;  
Disciples, Mark 9:33; Mark 10:35.  
Pride of Position- Pharaoh, Exo 5:2;  
Israel, Deu 8:14-20;  
Michal, 2Sa 6:23;  
David, 1Ch 21:1-30;  
Naaman, 2Ki 5:11;  
Uzziah, 2Ch 26:16;  
Hezekiah, 2 Chron. 23:25;  
Haman, Est 5:11;  
Shebna, Isa 22:16;  
Ammon, Jer 49:4;  
Edom, Jer 49:16;  
Nebuchadnezzar, Dan 4:30;  
Belshazzar, Dan 5:23;

Nineveh, Zep 2:15;

Herod, Acts 12:1-25.

Pride of Power- Israel, Deu 1:43;

Egyptians, Exo 18:11;

Goliath, 1Sa 17:1-58;

Sennacherib, 2Ki 19:23;

Amaziah, 2Ki 14:10;

Assyria, Eze 31:10-11;

Egypt, Eze 30:6.

Pride of Person- Absalom, 2Sa 15:1-10;

Ahitophel, 2Sa 17:23;

Jezebel, 2Ki 9:30;

Daughters of Zion, Isa 3:16;

Satan, Isa 14:13;

Ephraim, (Israel), Isa 28:1-3.

Pride of Possessions- Hezekiah, 2Ki 20:13;

Moab, Jer 48:7;

Tire, Eze 28:2-10

HUMILITY.

What God thinks of it.

He exalts, Job 5:11; hears, Psa 9:12; Psa 10:17; guides and teaches, Psa 25:9; does not despise, Psa 51:17; saves, Psa 76:9; has respect, Psa 138:6; lifts up, Psa 147:6; beautifies with salvation, Psa 149:4; gives grace to, Pro 3:34; Jas 4:6; protects in the day of anger, Zep 2:3; dwells with, Isa 57:15. The humble are ill-treated by the wicked, Job 24:4; Isa 32:7; receive wisdom, Pro 11:2; are upheld by honor, Pro 29:23; shall increase their joy in the Lord in the day of blessing, Isa 29:19; shall be exalted, Mat 23:12; shall find satisfaction in God, Psa 22:25; shall inherit the earth, Psa 37:11; Mat 5:5; shall receive riches, honor, and life, Pro 22:4.

Humility is before honor, Pro 15:33; is commended, Pro 16:19; is to be sought, Zep 2:3; a fruit of the Spirit, Gal 5:23; should characterize the believer's walk, Mic 6:8; Rom 12:3; Eph 4:2; Php 2:3; 1Ti 6:11; 1Pe 5:5; should characterize women, 1Pe 3:4.

It is needful that the proper application of these passages should be borne in mind.

False humility is to be avoided as leading to pride, Col 2:18; Col 2:23. Examples of Humility We would remark that we have not included in the examples of humility, those who had by their ways displeased God, but who in consequence of warnings received, or judgment actually carried out had humbled themselves under His hand. The course of such can scarcely be said to have been characterized by humility-see the cases of Ahab, Nebuchadnezzar, and others.

#### ILLUSTRATIONS OF THE HUMILITY OF CHRIST

Shown (1st) by placing Himself in humiliating circumstances He made Himself of no reputation; took upon Him the form of a servant; was made in the likeness of men, Php 2:7. Was made of a woman, Gal 4:4, In the likeness of sinful flesh, Rom 8:3. Being found in fashion as a man; He humbled Himself and became obedient to death, even the death of the cross, Php 2:8. Was made a little lower than the angels, Heb 1:9.

Though He was rich, yet for our sakes He became poor, 2Co 8:9. Was born in a stable and laid in a manger, Luk 2:7.

Lived in the despised village of Nazareth, Mat 2:23; John 46. Was subject to Joseph and Mary, Luk 2:51.

Called the carpenter's Son, Mat 13:55.

Worked as a carpenter, Mark 6:3. Had not where to lay His head, Mat 8:20. Was subject to hunger, Mat 4:2. Was tempted by Satan, Mat 4:1, &c. Was with the wild beasts in the wilderness, Mark 1:13. Was subject to weariness, John 4:6. Was a Man of sorrows and acquainted with grief, Isa 53:3; Luk 19:41; John 11:35; See also Mark 3:5; Mark 7:31; Mark 8:12; Mark 14:34; Luk 22:44; Mat 26:38; Luk 19:41; John 12:27; Psa 69:20; Psa 69:29; Lam 1:12; Lam 3:1-17; Luk 22:44.

Lived in dependence on God, Mat 4:4, &c.

Made Himself subject to the law of God, Gal 4:4. To the laws of government, Mat 17:24-27. Was lowly, riding upon an ass, Zec 9:9.

Became a servant, Isa 52:13, &c.; Luk 22:27; John 13:1-16. Asked favors from others, Luk 5:3; John 4:7.

Came not to be ministered unto but to minister, Mat 20:28. Was strengthened by an angel, Luk 22:43.

Made His grave with the wicked, Isa 53:9.

Shown (2nd) in submitting (1) to rejection (2) to insult from Satan and from man- (1) To Rejection. Was rejected at Bethlehem, Luk 2:7;

Nazareth, Luk 4:28-29; John 4:44;

Jerusalem, John 5:18; John 7:1; John 8:59; John 10:31;

Capernaum, Mat 11:23-24; Chorazin, Bethsaida, Mat 11:21;

Samaria, Luk 9:52-53; By His own (Israel) John 1:11; By Gentiles, Mat 27:26, &c. By men, Isa 53:3; By the world that was made by Him, John 1:10; By His brethren, John 7:5.

(2) To insult, suffering, opposition, and hatred.

He was called Beelzebub, Mat 10:26. A gluttonous man, a winebibber, Mat 11:19. A friend of publicans and sinners, Mat 11:19. A sorcerer, Mat 9:34. A Samaritan, John 8:48.

Calls Himself so, Luk 10:33. A demoniac, John 7:20; John 8:48; John 8:52; John 10:20. A blasphemer, John 10:33, &c. A sinner, John 9:24.

Ignorant, John 7:15; Luk 22:27-28. A liar, John 8:13. A man not of God, John 9:16. A lunatic, John 10:20.

He was received without common hospitality, Luk 7:44-45. His preaching was derided, Luk 16:14. No man received His testimony, John 3:1-36 He endured the contradiction of sinners, Heb 12:3; Mark 9:19, &c.

He was hated, persecuted, and disobeyed, John 15:18-25.

He came in His Father's name, and was not received, whereas the antichrist, who comes in his own name, will be received John 5:43.

He became a proverb, Psa 69:11. The song of the drunkards, 69:12. A reproach of men; despised of the people, Psa 22:6. His people Israel saw no beauty in Him, Isa 53:2.

They hid their faces from Him; they esteemed Him not, Isa 53:3.

He was to them as a worm, and no man, Psa 22:6.

They laughed Him to scorn, shooting out their lips, and shaking the head, Psa 22:7; Mat 9:24; Mark 5:40; Luk 8:53, &c.

They gaped upon Him with their mouths, Psa 22:13.

They looked and stared upon Him, Psa 22:17.

He was forsaken by His disciples, Mark 14:50. A derision to all His people, and their song all the day, Lam 3:14.

He gave His cheek to the smiters, Lam 3:30.

He was denied by His disciple, Mark 14:66-72.

He was filled full with reproach, Lam 3:30.

He gave His back to the smiters, His cheeks to them that plucked off the hair, He hid not His face from shame and spitting, Isa 1:6.

He was smitten with a rod upon the cheek, Mic 5:1.

He suffered shame and dishonor, Psa 69:19.

He was betrayed with a kiss by His own disciple, Mat 26:1-75 He was sold for thirty pieces of silver, Mat 26:15.

He was seized as a thief, with swords and staves, Luk 22:52.

He was bound, John 18:12, &c.

He was falsely accused, Mat 26:60.

He was accused of sedition, Luk 23:2.

He was spit upon, buffeted, and mocked by the Jews, Mat 26:67, &c.

He stood to be judged before the Roman governor, Mat 27:11.

Barabbas, guilty of murder was preferred to Him, Mat 27:20, Luk 23:25.

He was stripped, dressed in a gorgeous robe, with a crown of thorns, a reed for a scepter, was mocked, was spit upon and smitten by Gentiles, Mat 27:27-31; Mark 15:16-20; Luk 23:11. Was scourged, John 19:1.

Made to bear His cross, John 19:17.

Gall and vinegar given Him to drink, Psa 69:21.

Crucified between two thieves, Mat 27:38, &c.

Whilst on the Cross, reviled, railed upon, mocked, and derided by chief priests, scribes, soldiers, and thieves, Mat 27:39-49.

They wagged their heads at Him, Mark 15:29.

He was pierced after His death, John 19:34. His departure was rejoiced over, John 16:20. His citizens hated Him, and sent a message after Him, saying, " We will not have this man to reign over us," Luk 19:14, compare Acts 7:54--60.

Lastly, when He comes, He will gird Himself, make those sit down to meat who have watched for Him, and will serve them. Luk 12:37.

## Vol 01 - The Bible Students' Class

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

134 M. F. G.

136 A. G. B.

136 A. S.

137 G. W. R. The subject selected for this month is- Christian example illustrated by the lives of Bible saints and especially by that of the apostle Paul.

Twelve leading Christian characteristics have been selected, of which sufficient examples occur in Scripture, and those to whom they are allotted are requested to select the twelve best instances of each particular grace that they can find in Scripture. In addition, the example of Paul will be taken up separately, he being emphatically a pattern for others-see 1Ti 1:16 (R. V.) and other passages. The subject is arranged as follows:Twelve instances from Scripture (excluding Paul) of each of the following:Compassion and sympathy, by 2, 3, 4, 6, 7, 10, 11, 12, 13, 128.

Faith for spiritual blessings, by 14, 15, 17, 19, 21, 22, 23, 24, 26, 129.

Faith for temporal mercies, by 27, 28, 29, 30, 31, 32, 33, 34, 35, 130.

Humility, by 36, 38, 39, 40, 41, 42, 43, 45, 46, 131.

Joy in God, by 47, 48, 49, 50, 52, 53, 54, 56, 56, 132.

Liberality, by 57, 58, 59, 61, 62, 63, 64, 65, 66, 133.

Love, by 67, 68, 69, 70, 71, 72, 73, 74, 75, 134.

Obedience to God, by 76, 77, 78, 79, 80, 81, 82, 83, 85.

Patience, by 88, 89, 90, 91, 92, 93, 94, 95, 96, 136.

Prayerfulness, by 97, 98, 99, 100, 101, 103, 104, 106, 107, 137.

Repentance, by 108, 109, 110, 111, 112, 113, 114, 115, 116, 117.

Truthfulness, by 118, 119, 120, 121, 122, 123, 124, 125, 126. The examples of Paul, arranged as last month's subject, by 1, 9, 16, 25, 37, 44, 60, 84, 105, 127, 135. In giving the results of last month's search, we may remark that we have sometimes found it to be very difficult in the case of persons mentioned in the Old Testament to decide in which, if either, of the two classes they should be placed. No doubt many familiar names will be missed, but we think they will be found to be mainly those of persons, whom, from the place they occupy in Scripture, one would consider to be children of God, but of whom nothing definite is recorded, on which a judgment can be formed.

Amongst these are some who had a prominent place in connection with the history of the children of Israel, and the service of the Tabernacle, &c., and some who were used by God as instruments to carry out His purposes, but as these were the only grounds on which they could be included, we have omitted their names, there being instances where such positions have been held by those of whom one would have no hesitation in saying that they were not children of God, Does not the same remark hold good in our own day?

It will be noticed how greatly those to whom portions of the Old Testament were allotted, have been helped by the record given by the Spirit of God in the New Testament, as for example in Heb 11:1-40.

Division I.

#### CHILDREN OF GOD MENTIONED IN THE OLD TESTAMENT.

Abel, Heb 11:4.

Enoch, Gen 5:22; Gen 5:24.

Noah, Heb 11:7.

Abraham, Gen 15:6.

Sarah, Heb 11:11.

Abraham's servant, Gen 24:1-67 Melchizedek, Gen 14:18.

Lot, 2Pe 2:7-8.

Isaac, Heb 11:20.

Jacob, Gen 28:15; Heb 11:21.

Joseph, Heb 11:22.

Amram and Jochebed, Heb 11:23.

Moses, Heb 11:24; Deu 34:10.

Aaron, Psa 106:16.

Phinehas, Num 25:11.

Joshua, Deu 34:9.

Caleb, Num 14:24; Deu 1:36.

Rahab, Heb 11:31.

Othniel, Gideon, and others of the Judges, Heb 11:32.

Hannah, 1Sa 1:1-28.

Samuel, Heb 11:32.

David, Acts 13:22; Heb 11:32.

Gad, 1Sa 22:5.

Nathan, 2Sa 7:2.

Solomon, 1Ki 3:3.

Ethan, 1Ki 4:31; Psa 89:1-52 Heman, do. Psa 88:1-18.

Shemaiah, 1Ki 12:22.

Ahijah, 1Ki 14:2.

Asa, 1Ki 15:14.

Elijah, 1Ki 17:1-24, &c.

Obadiah, 1Ki 18:3.

Micaiah, 1Ki 22:1-53.

Jehoshaphat, 1Ki 22:43.

Elisha, 2Ki 2:1-25, &c.

Naaman, 2Ki 5:15.

Jehoiada, 2Ki 12:1-21 Hezekiah, 2Ki 18:5.

Josiah, 2Ki 22:2.

Huldah, 2Ki 22:14.

Ride, 2Ch 9:29.

Oded, 2Ch 15:1; 2Ch 15:8.

Ezra, Nehemiah, Joshua, Zerubbabel, Hananiah, Asaph, and many others who returned with them from the captivity, Ezra, Neh.

Job, ch. 1 and 42.

Elihu, Job 32:1-22; Job 33:1-33; Job 34:1-37; Job 35:1-16; Job 36:1-33; Job 37:1-24

Agur, Pro 30:1.

Lemuel, Pro 31:1.

Eliakim, Isa 22:20.

Urijah, Jer 26:20.

Hanan, Jer 35:4.

Hananiah (Shadrach), Michael (Meshach), Azariah (Abednego) Dan 3:26. The prophets from Isaiah to Malachi, see 2Pe 1:21.

CHILDREN OF GOD IN THE NEW TESTAMENT.

Mary, the mother of Jesus, Mat 1:16.  
John the Baptist, 3:1. The Eleven. Apostles.  
Joseph of Arimathea, 27:57.  
Mary Magdalene, 28:1.  
Mary, mother of James and Joses, 27:56.  
Salome, 27:56.  
Zacharias, Elizabeth, Luk 1:6.  
Simeon, 2:25.  
Anna, 2:36.  
Joanna, 8:3.  
Susanna, do.  
Zacchaeus, 19. The Malefactor, 23:43.  
Cleopas, 24:18.  
Nathanael, John 1:47.  
Woman of Samaria, 4:29.  
Blind man, 9:38.  
Lazarus, 11.  
Mary, do.  
Martha, do.  
Nicodemus, 19:39.  
Joseph, Acts 1:23.  
Matthias, do.  
Barnabas, 4:36.  
Stephen, 6:5.  
Philip, do.  
Prochorus, do.  
Nicanor, do.  
Timon, do.  
Parmentas, do.

Nicolas, do.  
Eunuch, 8:36-39  
Ananias, 9:10.  
Paul, 9:15.  
Dorcas, 9:36.  
Cornelius, 10:44.  
Agabus, 11:28.  
Mary, the mother of Mark 12:12.  
John Mark 12:25, 2Ti 4:11.  
Simeon-Niger, 13:1.  
Lucius, do.  
Manaen, do.  
Sergius Paulus, 13:12.  
Silas, 15:22.  
Timotheus, 16: 1.  
Lydia, 16:14, 15.  
Jailer at Philippi, Acts 16:34.  
Jason, 17:5; Rom 16:21.  
Dionysius, 17:34.  
Damaris, do.  
Priscilla, 18:2; Rom 16:3.  
Aquila, do.  
Justus, 18:7. Crispus, 18:8.  
Sosthenes, 18:17; 1Co 1:1.  
Apollos, 18:24-28.  
Erastus, 19:22.  
Gaius, 19:29; Rom 16:23.  
Aristarchus, do. Col 4:10.  
Sopater, 20:4.

Tychicus, do.  
Trophimus, do.  
Mnason, 21:16.  
Phebe, Rom 16:1-27.  
Epenetus, do.  
Andronicus, do.  
Junia, do.  
Amplias, do.  
Urbane, do.  
Stachys, do.  
Apelles, do.  
Tryphena, do.  
Tryphosa, do.  
Persis, do.  
Rufus, do.  
Asyncritus, do.  
Phlegon, do.  
Hermas, do.  
Patrobas, do.  
Hermes, do.  
Philologus, do.  
Julia, do.  
Nereus, do.  
Olympas, do.  
Quartus, do.  
Sosipater, do.  
Tertius, do.  
Stephanas, 1Co 16:1-24.  
Fortunatus, do.

Achaicus, do.

Silvanus, 2Co 1:19.

Titus, 2Co 8:16.

Epaphroditus, Php 2:1-30.

Euodias, Php 4:2.

Syntyche, do.

Epaphras, Col 1:7.

Luke, Col 4:14.

Onesimus, Col 4:9.

Archippus, Col 4:17.

Silvanus, 1Th 1:1.

Lois, 2Ti 1:5.

Eunice, do.

Onesiphorus, 2Ti 1:16.

Eubulus, 2Ti 4:21.

Pudens, 2Ti 4:21.

Linus, do.

Claudia, do.

Phm 1:1.

Apphia, Philem. 1:2.

Archippus, do.

Elect lady, 2 John.

Demetrius, 3Jn 1:12.

Division II.

THOSE PRESUMED TO BE CHILDREN OF GOD IN THE OLD TESTAMENT.

Adam and Eve, Gen 3:20.

Shem, Gen 9:26.

Hagar, Gen 16:14.

Abimelech, 20:6-11.

Rebekah, Gen 25:1-34.

Rachel, Gen 29:1-35; Gen 30:1-43.

Leah, do.

Shiphrah, Exo 1:17.

Puah, do.

Bezaleel, Exo 31:1-18.

Aholiab, do.

Miriam, Mic 6:4.

Eldad, Num 11:26.

Medad, do.

Boaz, Ruth.

Ruth, Ruth.

Elkanah, 1Sa 1:1-28.

Eli, 1Sa 4:18.

Wife of Phinehas, 1Sa 4:21.

Jonathan, 1Sa 14:7.

Abigail, 1Sa 25:27-31.

Joash, 2Ki 12:2.

2Ch 24:17.

Amaziah, 2Ki 14:3.

Uzziah, 2Ch 24:1-27.

Jotbam, 2Ch 27:6.

Mordecai and Esther, Esther.

Ebedmelech the Ethiopian, Jer 39:18.

Helem and others, Zec 6:14.

THOSE PRESUMED TO BE CHILDREN OF GOD IN THE NEW TESTAMENT.

Joseph, Mat 1:16. The Leper, do. 8:2.

Centurion, do. 8:10.

Jairus, do. 9:18.

Woman with issue of blood, do. 9:20.

Syrophenician woman, 15:22.

Two blind men, do. 20:30.

Man who had the legion of devils, Mark 5:20.

Shepherds, Luk 2:1-52.

Samaritan leper, Luk 17:15. The man that sat at the Beautiful gate, Acts 3:8.

Aeneas, Acts 9:34.

Rhoda, do. 12:13.

Chloe, 1 Col 1:9.

Demas, Col 4:14 -2Ti 4:10.

Crescens, 2Ti 4:10.

Carpus, 2Ti 4:13.

## **Vol 01 - The Books of the Bible: The Books and Canon of the New Testament**

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

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

## Vol 01 - The Holy Bible: Its Contents and History

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### The Holy Bible: Its Contents and History

We hope with the Lord's gracious help to contribute a few brief and simple papers upon the Holy Scriptures,-their external form and internal character. The verbal inspiration and consequent divine authority of the Word of God; where, when, by whom, and the languages in which it was written; the subjects and character of its various books; its divisions, titles, headings, and various addenda; its manuscripts, notice of English translations and their translators, specimens of printed Bibles-these and other points may come before us from time to time. While engaged together however on these interesting subjects we shall do well to remember, that apart from Christ Himself, the living Word, all such knowledge is valueless. It is only as we reverently study the Bible in communion with Him that our souls are blessed. The special object of this general sketch of the Bible is that by having an intelligent understanding of its history we may be able rightly to answer any questions upon it, and that we may learn to value the Scriptures increasingly for ourselves, holding fast every word, as infidelity and skepticism increase around us. We will begin with The Titles Of The Bible. In the ecclesiastical writings of the four first Christian centuries we have the Bible frequently referred to as "The Scriptures," or "The Sacred Scriptures "; another common enough title by Jewish and Christian writers was, " The Books." St. Jerome who flourished during the latter half of the fourth century beautifully styled the whole collection of 66 Sacred books, " The Divine Library." A few particulars about St. Jerome, one of the most distinguished and learned fathers of the Latin Church, may not be uninteresting. He was born about A.D. 340 on the borders of the ancient country of Pannonia, one of the provinces subject to the Roman sway. Jerome's father was named Eusebius, not the celebrated ecclesiastical historian of that name. Being a Christian and in affluent circumstances, he provided his son with a liberal secular and theological education. Jerome was early sent to Rome where he studied for several years under various masters, the most noted of whom was Donatus, perhaps the most accomplished grammarian of his age. Jerome seems to have been brought to the Lord when a young man, probably when prosecuting his studies in Rome. He soon gave himself up almost wholly to the study of the Sacred Scriptures and produced a number of commentaries on separate books of the Bible, besides numerous other works. Having gone to Palestine to make himself personally acquainted with the localities mentioned in Holy Writ, he resolved to become master of the Hebrew language, so as not to be dependent upon translations in the study of the earlier oracles of God-the Old Testament. In a few years he acquired an intimate knowledge of the language which he soon turned to good account. From the second century till the days of Jerome, the Bible in use in Western Christendom was a translation from the ecclesiastical tongue-the Greek. The Septuagint or Greek version of the Old Testament executed about three centuries before Christ, was in common use even in Palestine in the days of our Lord and of His Apostles. From the fact of this old and venerable document being frequently cited by the Lord and writers of the New Testament, it would have been regarded almost as a sacrilegious act to have questioned its exactness; besides which Hebrew was only known comparatively to the few. The Greek New Testament and

the Greek version of the Old, formed the basis of all Latin and other versions of the Bible till the days of Jerome, who was the first Christian scholar who attempted a translation direct from the original tongues. This valuable work styled the Vulgate was bitterly opposed at the time, and it was only after a lapse of 200 years that it was accorded general favor. Jerome's version was commonly spoken of as "The New Translation" to distinguish it from the Septuagint, the Old Translation. Pope Gregory--the best of the Roman Pontiffs--officially sanctioned the Vulgate of Jerome, who was certainly one of the most pious, and probably the most learned of the Latin Fathers.

We will bring this digression to a close by a brief notice of another Christian and ardent lover of the Scriptures. We refer to John Chrysostom, Bishop of Constantinople. This Greek father was for many years contemporary with the learned Jerome of the Latin Church.. John was surnamed Chrysostom, meaning the golden-mouthed because of his match, less eloquence. He was not only an indefatigable preacher--daily attracting thousands by his burning words, but he was a most fearless one, regardless alike of the frown or smile of the Emperor Arcadius, or his godless Consort, Eudoxia. The Bishop in the course of his familiar discourses styled "Homilies"--of which there are about a 1020 extant, spoke of the Bible as "THE DIVINE BOOKS." Chrysostom was much beloved by the people of Constantinople, but hated by many of the clergy, and ladies and nobles of the court, whose ways and lives he unsparingly condemned. He died after much suffering, repeating his favorite words, "Glory be to God for all events." It is somewhat singular that both these distinguished fathers--Jerome and John--voluntarily secluded themselves for several years, the former in the deserts of Syria, the latter in a mountain-cave near Antioch. The study of the "Divine Library" and of the Hebrew language were the objects of the former, while the latter made such good use of the "Divine Books" that he committed them entirely to memory. Both fathers were truly eminent men, both loved the Lord Jesus, and both were renowned for their devotion to the Word of God. If Jerome was the more learned, Chrysostom was the more eloquent of the two. From about the beginning of the fifth century the whole of the sacred writings as in our English version were spoken of as THE BIBLE, from the Greek word biblos, meaning book, previously they were spoken of as "The books." The preeminent dignity of the Word of God as the book of books is thus signified in the title, "The Bible." But there was yet wanting a word to denote its divine character, hence "The Holy Bible," which is the chosen title of the Sacred Scriptures throughout the known world; in England the title has been in general use for about 600 years. Under the pontificate of Julius II.--the military and profligate head of the Romish Church--the title "The Holy Bible" first received papal sanction. It is interesting to trace also how the term Old and New Testament arose. The expression, "the old testament" applied in 2Co 3:14 to the law, and the prominence given in Hebrews to the contrast between "the old" and "the new,"(7:22; 8:6; 9:15), led gradually to the extension of the former to include the other books of the Jewish Scriptures and to the application of "the new" to the other Sacred writings. The old Greek writers enumerate "the books of the Old and New Testament." "The Oracles of God," (Rom 3:2); "The Holy Scriptures," or, "The Sacred Letters," (2Ti 3:15); and "The Word of God," are scriptural and beautifully expressive titles of the Bible as a whole. The first intimates its authoritative character; the second is the expression of its divine origin; while the third refers to its object--which is God's revelation of Himself to the race--His voice to the soul of man. Do not hesitate, beloved Christian reader, to speak of your English Bible as "The Word of God" on the absurd plea that it is merely a translation. Our Lord, His Apostles, and writers of the New Testament frequently referred to, cited from, and

reverently turned over the pages of the Greek version of the Old Testament, repeatedly terming it "The Word of God." What is the difference in principle between an English and Greek translation? The question is: Have we got the very words and thoughts of God, whether expressed in Greek, or English? No doubt it was the Septuagint or Greek version of the Hebrew Scriptures already referred to, which Timothy was acquainted with from childhood, and yet Paul, or rather the Holy Ghost through him, terms it "The Holy Scriptures," declaring their full inspiration, besides coupling them with those then unwritten, "All Scripture given by inspiration of God." (2Ti 3:15-16).

(To be continued.)

## Vol 01 - The Holy Bible: the Books of the Bible

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The Holy Bible: the Books of the Bible The 39 books comprising the "Old Testament,"-so called from the borrowed application of the title in 2Co 3:14, were written at different times, by various persons, and in distant places.

We entertain but faint hope of convincing the skeptic or silencing the caviler, but we submit the following statements, of facts as demonstrating that the Bible is indeed the voice of God to man, that He has imprinted on it divine unity; that God only could have secured such remarkable agreement, such precision of statement, such oneness of mind and plan as is revealed in the Scriptures. Here are 66 books, the work of about 40 writers, and their composition occupying a period of about 1500 years, written in the continents of Asia, Africa, and Europe. Of the writers we number the most illustrious monarchs of Israel, as David and Solomon; two distinguished prime ministers at the court of the Gentiles, Mordecai and Daniel; a cup-bearer-a highly honorable position-in personal attendance on the Persian monarch, as Nehemiah; the adopted Hebrew, Moses, brought up amidst the splendors of the Egyptian court and educated in the wisdom and learning of that truly remarkable people; the learned and pious scribe, Ezra, whose name and deeds are engraven on the memories of the past and present Jewish people; a farm servant, Amos, whose charming simplicity (Chapter 7:14-17) accords so fitly with his humble occupation; the prophet and judge Samuel; many prophets, grand as Isaiah, touching as Jeremiah, vigorous as Ezekiel, powerfully descriptive as Joel; illiterate Galilean fishermen (Acts 4:13); a despised and degraded tax collector in the employment of the Romans, Matthew; the tent maker of mighty intellect, Paul; and the highly educated Gentile physician, Luke. Of the writings, the first was the Pentateuch, completed 15 centuries before Christ, that is 700 years before Rome was founded, and about 1000 years before the work of Herodotus the first authentic history, was published. Centuries too, before the prince of Greek poets, Homer, flourished, or Hesiod, more ancient still perhaps, sang his verses. The Pentateuch and the book of Job are by far the oldest writings in existence. The historical and chronological records of China and Egypt are unworthy of consideration. It has been shown that even were the annals of the Hindoos-which exceed in absurdity those of China and Egypt - reliable, the arbitrary mode of computation (months of 15 days, and years of 60 days), would reduce the chronologies of these peoples to a near agreement with the Biblical chronology. There is neither book nor monument within several centuries of the time when Moses wrote the first portion of the Bible. Then after a quarter of a century, Joshua, the second inspired penman, wrote the book to which his name is attached. Then comes another interval, 'a lengthy and sorrowful one, of more than 300 years, covering the times of the Judges, and well termed "the dark ages" of Israelitish history, when Samuel, the third inspired writer, brought up the Jewish annals to the times of David-the sweet Psalmist of Israel. Another interval of 300 years, and we listen entranced to the grand and glowing strains of Isaiah-the prince of Hebrew prophets; perhaps the most magnificent piece of writing ever penned is the 60th Chapter of Isaiah, and of course divinely inspired like every other line and word of Scripture. Yet another period of nigh 300 years, in which the voices of the prophets were lifted up in the land of Immanuel, or

amongst the captives of Babylon, when their tears bedewed the sacred soil, and their sufferings and exercises are written on high, and Malachi closed the inspired records of the Old Testament. A long and dreary blank of 460 years, unwritten in the pages of God's most holy Word, brings us to a few years at most after the death of Jesus, when Matthew wrote of CHRIST. Within 30 years after, the whole of the New Testament was completed, save the Revelation, which was written about A.D. 96. Thus the whole Bible was completed and in the hands of the Christian, and keeping of the church, or rather of God, ere the first Christian century closed. Of the places where the various parts of the Bible were written, Babylon, the capital of the Chaldean monarchy, Jerusalem, the capital of the kingdom of Israel, Rome, the capital of the fourth Universal Empire, and Ephesus, the capital of Asia Minor, may be instanced. Take Jerusalem as a center, and you have Daniel the calm and measured historian, and Peter the warm-hearted and fervent Apostle, both writing in Babylon, 560 miles distant, and Paul penning his prison epistles in the imperial city of Rome, 1450 miles distant. The greater number of the sacred books were of course written in Palestine-regarded by the ancients as occupying the central situation in the known world. (Eze 5:5.)

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

## Vol 01 - The Holy Bible: the Books of the New Testament

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The Holy Bible: the Books of the New Testament

Name and Meaning

By Whom Written, or Compiled

Where and When Probably Written

Character of the Book

Matthew, gift of the Lord

Matthew, (see Mark 2:15) of Levi, of Jewish origin

Palestine, A.D. 38

Neither Mark nor Luke were Apostles nor eye witnesses of much at least of what they relate; Mark is especially circumstantial and minute. Luke moralizes upon the facts; both were companions of Paul.

This Gospel is the Spirit's record of the divine, human, and legal rights and titles of Christ to the throne of Israel. Salvation to the Jew first, and then to the Gentile is here the order.

Mark, polite

John, surnamed Mark, cousin to Barnabas, Col 4:10

Rome, A.D. 64

This Gospel is the Spirit's record of the service and acts of Jesus, Son of God to needy Israel. Hence viewed as the servant of Jehovah's grace, there is no genealogy of our Lord given.

Luke, luminous

Luke, Gentile physician, Col 4:14

Rome, A.D. 64

This Gospel is the record of the ways in suffering, grace, and dependence of Jesus, Son of Man; not the legal genealogy as in Matthew but the human one is found here.

John, grace, or gift of the Lord

John, companion of Peter: for authorship see 21:20, 24

Ephesus, A.D. 69

This Gospel is the Spirit's record of the Divine glories of the Son. The matchless simplicity, yet profound depths herein unfolded are truly God-like.

Acts, from the character of the book

Luke, Gentile physician and companion of Paul

Rome, A.D. 64 (supplementing the third gospel)

This, the only historical book of the New Testament supplements the Gospel history and serves for an introduction to the study of the Epistles.

Romans, from "Rome," strength

Paul was a Jew, of the sect of the Pharisees, of the honored tribe of Benjamin, a free-born citizen of Tarsus, of Cilicia, educated in Jerusalem, under Gamaliel, converted in A.D. 36, and 16 years afterward commenced writing these inspired communications bearing his name, as also that to the Hebrews, was martyred by beheading at Rome, A.D. 68, under Nero, perhaps the cruelest of the Caesars. Thus died Paul, after a 32 years' life of service and suffering, unexampled by all then or since. His record is on high.

Corinth, A.D. 58 (first in moral order of the epistles)

A divine, comprehensive, and orderly exposure of Jewish and Gentile corruption and unfolding of Christianity - of the Grace and Gospel of God.

1 Corinthians, from "Corinth," satisfied

Ephesus, A.D. 57

(Corinth noted for wickedness and philosophy; exceeded by Rome in the former and Athens in the latter.

The ordering of the Church - the house of God, so as to maintain practical holiness, and the regulation of gift and ministry so as to secure godly order in the assembly.

2 Corinthians, from "Corinth," satisfied

Macedonia, A.D. 57

The afflicted Apostle cheered by the partial recovery of the Corinthians from their state of decline, and filled with the consolations of Christ, pours out his heart to his children in the faith.

Galatians, from "Galatia," white or milky

Corinth, (?) A.D. 57 - Both time and place uncertain

The true Grace of God and justification on the principle of faith established for the saint in opposition to law, legalism, and flesh.

Ephesians, from "Ephesus," desire

Rome, A.D. 62

Written with the Epistle to Philemon about the same time - during the Roman imprisonment

The individual, then corporate blessedness of the saints as united to Christ, as glorified Man; seated too in heavenly places before God - in Christ and as Christ.

Philippians, from "Philippi," lover of horses

Rome, A.D. 62

Christian work and experience which is the manifestation of Christ Himself, amidst wilderness trials and circumstances.

Colossians, from "Colosse," correction

Rome, A.D. 62

The richest and fullest unfolding in Scripture of the glories and perfections of Christ - the Church's Head, as also of the application of His work.

1 Thessalonians, from "Thessalonica," from name of the daughter of Philip of Macedon after a memorable victory obtained over the Thessalians. Ancient name was Therma.

Corinth, A.D. 52

The "blessed" or happy hope - the immediate return of Christ for His Saints, whether asleep, or alive on the earth - the central subject

2 Thessalonians (see above)

Corinth, A.D. 53 (first written of the Pauline epistles)

The translation of the Saints, the subsequent rise of Antichrist etc. then the return of Christ in glory, and kindred subjects are developed in this epistle.

1 Timothy, honored of God

Macedonia, A.D. 67 (?) - Date uncertain

Godly behavior in the Church which is God's house, and which is here viewed in its normal character, is the main point insisted upon.

2 Timothy, honored of God

Rome, A.D. 68 (last written of Paul's epistles)

The ruin of the Church as God's witness to the world is here depicted, and the individual pathway of the saint traced by the pen of inspiration

Titus, honorable

Ephesus, A.D. 67 (?) - Date uncertain

The conduct becoming the faith of God's elect, not in the Church as in 1 Tim. But in the world, is the great point insisted upon here, by the Spirit.

Philemon, affectionate, or kind

Rome, A.D. 62 (Eph., Col., Phil. written at same time)

A courteous and delicately expressed inspired communication, touching a personal and domestic matter.

Hebrews, from "Eber," the other side. Gen 11:17

Italy, A.D. 63 (for authorship see chap. 13:23, and 2Pe 3:15-16)

An elaborate and comprehensive disclosure of Christianity in its effects, its priesthood, worship, and sacrifice, which are shown to be heavenly and permanent in contrast to Judaism.

James, supplanter

James, "the Lord's brother," "the Just," son of Alpheus

Jerusalem, A.D. 61 (the first of the four Hebrew epistles)

The scattered tribes of Israel, not the Church, are here exhorted to a life of good works as evidence of their faith in God, hence the use of Gen 22:1-24 in chap. 2:21.

1 Peter, a stone or piece of rock; see Mat 16:18; 1Pe 2:4-8

Peter, conversion recorded in Luk 5:1-39; Chief of the Apostles, Mat 10:2; Mark 3:16; Luk 6:14; martyred by crucifixion in Rome A.D. 68 (?)

Babylon, A.D. 64. See chap. 5:13 where the word "Church" should be omitted.

Addressed to Christian Jews, in which their call to heaven, and walk on earth are the distinguishing subjects.

2 Peter (see above)

Unknown, A.D. 65. Compare chap. 1:14 with John 21:18-19

Addressed to the same persons as the first (chap. 3:1) In the first Epistle the saints are encouraged and comforted, here they are warned and the judgment of the world announced.

1 John

John, the son of Zebedee, and brother of James, who was martyred by Herod Agrippa; A.D. 42-44 (Acts 12:2.) John outlived all his apostolic brethren, and is believed to have fallen asleep at Ephesus, about A.D. 98-100

Ephesus (?) A.D. 69 (?)

These Epistles contain no information when or where they were written. Tradition is the ground of our answer to these really unimportant questions.

Eternal life in the believer in manifestation and communion; its moral characteristics, and all pretensions to it tested and judged.

2 John

Ephesus (?) A.D. 69 (?)

The glory of Christ to be unflinchingly maintained; neither sex, woman, position, Lady, nor age, children are freed from the responsibility.

3 John

Ephesus (?) A.D. 69 (?)

The stern rejection of evil is the point of the second Epistle; the hearty reception of and encouragement of all that is good, the main point of the third.

Jude, praise the Lord

Jude, or Judas, Lebbaeus, surnamed Thaddeus

Unknown, A.D. 66 (?) (Compare with 2 Peter)

Jude and second Peter are much alike, but they differ in this essential respect, that the former develops the apostasy of Christendom in the last days, the latter, the sin of the last days.

Revelation, rolling back of a veil

John, the youngest and probably the most beloved of the apostles

Patmos, A.D. 96. This lonely Isle was a convict establishment.

The Lord's judgment upon the professing Church, Israel, and the world prophetically announced, with the final results to all, whether in glory or judgment.

Note - We may remark the Who and Where and When the various books of Scripture were penned, are questions irrespective of their inspiration. The Divine character of the Bible remains untouched, although in some instances we cannot answer these questions with any degree of certainty. God by His Spirit wrote the Bible.

## **Vol 01 - The Revised Version of the New Testament. Mat\_3:4-17; Mat\_4:1-25; Mat\_5:1-22**

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The Revised Version of the New Testament. Mat 3:4-17; Mat 4:1-25; Mat 5:1-22

3:4.-" John himself;" this is undoubtedly a more correct translation than "the same John." The word which the Revisers render "food," in this verse, signifies literally "nourishment," " as meat " does in old English. In modern English the meaning of the word "meat" is narrower, and this is no doubt the reason which has led the Revisers to prefer the expression "food."

3:10.--"And even now."-This is more graphic than " now also." The latter seems to intimate that the ax had been laid at the root of the trees on some past occasion.

3:14. "But John would have hindered him." In the translation of 1611 we read, "But John forbad him." This latter rendering misses the force of the Greek Imperfect. But "would have hindered him" goes somewhat beyond the original expression. "Was forbidden" is most literal.

4:6.-"Lest haply thou dash thy foot." "Lest at any time" is a rather more literal translation of the Greek word. "Lest haply" has, however, the advantage of resembling the passage in the Psalm more closely. We there find merely, "Lest thou dash thy foot against a stone." (Psa 91:12.)

4:12.-" That John was delivered up." The word translated "delivered up" is the same that is used in speaking of the betrayal of Christ. The words, "was cast into prison" go far beyond the meaning of the Greek.

4:21.-"In the boat." The Authorized Version has "ship." In modern English we should scarcely say "ship," in speaking of a vessel used merely for fishing. The Greek word is of the most general import, and is the same as that employed in Jas 3:4.

4:24.-"Epileptic" is here substituted for "lunatic." The original word distinctly means "moon-struck."

5:10.-"They that have been persecuted." This is more exact than "they which are persecuted," and is also more intelligible. The beatitudes, or blessings at the beginning of this chapter, refer primarily to the Jewish remnant. Hence "they that have been persecuted" are the remnant at the close of the persecutions. (See for example Isa 66:5).

5:15.-The expressions "lamp" and "stand" are preferable to "candle-stick." Candles and candle-sticks do not appear to have been commonly in use among the ancients. The word translated "candle" in Job 18:6 and similar passages, means simply "light," and the "candle-stick" in the Tabernacle (Exo 25:31) was really a lamp-stand, and not a candle-stick at all in the modern sense of the word.

5:16.-"Even so let your light shine before men." This rendering connects verse 16 with what precedes. In the Authorized Version, verse 16 appears to be independent, as if it were said, "Let your light shine before men, so that they may see," &c.

5:21.-" Ye have heard that it was said to them of old time:" The translation "by them," besides being less literal makes the passage somewhat mysterious. The various precepts quoted in this chapter (verses 21, 27, 31, 33, 38,) were of course spoken by God to Israel.

5:22.-" Every one who is angry with his brother." The words "without cause" are omitted in the Vatican manuscript, though given, as the margin here tells us, by many ancient authorities. "The hell of fire " is substituted for " hell fire." The margin says "the Gehenna of fire." "Gehenna" is a corruption of the Hebrew "Gey'-hinnem," or the valley of Hinnom, called also (Jer 7:32) "the valley of the son of Hinnom." This valley was on the southern side of Jerusalem, and is first mentioned in Jos 15:8. The origin of its name is not known. We next hear of this place in 2Ch 28:3, where we are told that king Ahaz used it for the performance of idolatrous rites. It was here especially that children were "caused to pass through the fire" in honor of Molech, an idol of the Ammorites. (1Ki 11:7; 2Ki 23:1-37 to.) This custom seems to have existed in Palestine from the earliest times (Deu 12:31). Owing to these human sacrifices the name of Topheth (or abomination) was given to the valley of the son of Hinnom, and the word " Gehenna" is therefore used in the New Testament in order to convey the idea of a place of horrible sufferings. Such is the place reserved for the wicked. It is worth while to mention that the Greek word "Hades" is also translated "hell" in the Authorized Version, (Acts 2:27; Acts 2:31, and elsewhere). Hades, however, means merely the place of departed spirits. We therefore find that the Revisers have very properly retained the Greek word wherever it occurs, in order to distinguish Hades from "Gehenna" or "hell."

## **Vol 01 - The Revised Version of the New Testament. Mat\_5:29-48; Mat\_6:1-34; Mat\_7:1-29; Mat\_8:1-12**

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The Revised Version of the New Testament. Mat 5:29-48; Mat 6:1-34; Mat 7:1-29; Mat 8:1-12

5:29 - "Causeth thee to stumble." The Greek verb thus translated is derived from the substantive rendered "stumbling-block," in 1Co 1:23. The word "offend," which we find in the Authorized Version, is too vague to be easily understood.

5:37.-"Whatsoever is more than these is of the evil one." It is impossible to say with certainty whether the word translated "evil" is here to be understood in a masculine or neuter sense. The margin therefore says, " Or, evil." In the 39th verse the same difficulty occurs, and again in the 13th verse of the following Chapter. In each verse the Revisers have preferred to take the word in a masculine sense, and have therefore been accused of making, without sufficient ground, changes that involve a question of doctrine. But the personality of the "evil one" is so clearly taught in Scripture, that the meaning of these particular passages scarcely affects the question at all.

5:44.-" Love your enemies, and pray for them that persecute you." The additional clauses, which we find in the Authorized Version are here omitted.

5:47 - "The Gentiles" is here substituted for "the publicans." The former reading is supported by important manuscripts.

5:48 - "Ye therefore shall be perfect." There can be no doubt that this rendering is more correct than that of the Authorized Version, "Be ye therefore perfect."

6:1.-" Take heed that ye do not your righteousness before men." The Authorized Version has " alms." We may remark that the expression, " righteousness " harmonizes much better than " alms " with the context. The first verse of this Chapter is a general principle, and this principle is then applied to various particular cases, namely, (5: 2), to doing alms, (5: 5), to praying, (5: 16), to fasting.

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

6:4.-In this verse the word " openly" is omitted. This accords with the judgment of the best authorities.

6:16.-" That they may be seen of men to fast." This is preferable to the rendering of the Authorized Version, " that they may appear unto men to fast," as the latter seems to suggest that the persons in question wished to make it appear that that they were fasting, when they were not doing so. This meaning the original will not bear.

6:22.-" Lamp " is here substituted for "light," possibly in order to show that the word is not the same as that translated " light " in the following verse.

6:25.-" Be not anxious for your life." The expression "Take no thought " is too strong. The Revisers have made the same alteration in Chapter 10:19.

7:13.-" The narrow gate " is perhaps preferable to " the strait gate," as "strait" is apt to be confounded with "straight."

7:22.-" Did we not prophesy by thy name?" That is, using the name of Christ as a kind of formula. See, for an example of this, Acts 19:13. To do a thing in the name of the Lord (Col 3:17) is something quite different, and we accordingly find that, in the original, a different expression is used. The word translated "devils " in this verse is quite distinct from the word "devil" in Chapter 4:1. The latter word means " false accuser," and is always applied to Satan himself, never being used in the plural, except in speaking of human beings (as in Tit 2:3). In this verse " devils " are properly " demons," as the margin tells us. The term " demon" had originally no evil signification. The expression was borrowed from the Greeks, who imagined that between the gods and men there existed an intermediate order of beings, to which they gave the name of " demons."

7:28.-" Teaching" is substituted in this verse for "doctrine." Besides having the advantage of being a Saxon word, " teaching" is also more suitable in this passage, for "doctrine" refers merely to the things taught, whereas it is evident from what follows, that the people were astonished, not only at the ideas uttered by the Lord, but also at the whole style and manner of His teaching.

8:6.-The word rendered " servant " in this verse, may also, as the margin adds, be rendered "boy." The same word occurs in Acts 4:27, and is there translated " child" in the Authorized Version; the Revised Version has " servant."

8:12.-"The outer darkness-the weeping and gnashing of teeth;" in these expressions the presence of the definite article adds greatly to their force. Why it is omitted in the Authorized Version, we cannot say.

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

( To be continued.)

## **Vol 01 - The Revised Version of the New Testament. Mat\_8:28-34; Mat\_9:1-38; Mat\_10:1-3**

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The Revised Version of the New Testament. Mat 8:28-34; Mat 9:1-38; Mat 10:1-3

8:28.-We here find the word "Gadarenes" instead of "Gergesenes." In Mark 5:1-43 T, where the same events are related, we read "Gadarenes," in the Authorized, and "Gerasenes" in the Revised Version. Gadara was the chief town of Perica. Gerasa was at some distance from Gadara, between Petraea and Arabia. Gergesa, according to Origen, was situated on the sea of Galilee, but no other writer mentions the existence of the place. Some have explained the difficulty by supposing that " Gadara" was a name applying not only to the town itself, but to the surrounding district, and that Gerasa or Gergesa was the particular locality in which the events here recorded took place.

9:2.-" Thy sins are forgiven." This is undoubtedly the meaning of the passage. The rendering of the Authorized Version, " thy sins be forgiven thee," sounds like the expression of a wish, and not like a positive statement.

9:13.-" I came not to call the righteous, but sinners." The words " to repentance," which are added in the Authorized Version, have been omitted by the Revisers.

9:17.-" Old wine-skins." The ancients, as is well known, kept wine either in large jars or in the skins of animals. The latter custom seems to have been universal in Palestine.

10:3.-" Thaddaeus." Other authorities have "Lebbaeus" only, and some "Lebbaeus whose surname was Thaddaeus," which is the reading of the Authorized Version. The names Thaddaeus and Lebbaeus signify "my breast," and "my heart," respectively; it is therefore easy to understand how both names could belong to the same person.

( To be continued.)

## **Vol 01 - The Revised Version of the New Testament: Mat\_10:4-42; Mat\_11:1-30; Mat\_12:1-50; Mat\_13:...**

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The Revised Version of the New Testament:Mat 10:4-42;Mat 11:1-30;Mat 12:1-50;Mat 13:1-52

10:4.-" Simon the Cananean," that is, as the margin adds, the Zealot. The Zealots were a religious sect existing amongst the Jews of that time. The word Cananean means "zealous," and has nothing whatever to do with "Canaanite."

10:18.-" For a testimony to them," that is, in order to bear witness before them. Precisely the same expression occurs in Luk 5:14, where the Authorized Version has "for a testimony unto them."

11:11.-" He that is but little in the kingdom of heaven." The comparison is instituted, not between John the Baptist and any other individual, but between John and a class of people who are described as being " but little (or lesser, margin) in the kingdom of heaven.

12:5.-The word translated "blameless" in the Authorized Version is the same as that used in the seventh verse of this chapter, where it is rendered by "guiltless." The Revisers very properly translate " guiltless " in both cases, thus showing the connection between the two verses.

12:21.-" In His name shall the Gentiles hope." "Hope" is here more correct than "trust." In Isa 42:4, from which this passage is quoted, we read, " the isles shall wait for his law." The isles, or rather "coast-lands," stand here for the Gentiles; especially those to the west of Palestine.

12:40.-" As Jonah was three days and three nights in the belly of the whale," (margin, sea-monster.) In the book of Jonah we read merely of a " great fish," and the Greek word employed in the New Testament is equally comprehensive.

12:43.-The unclean spirit, when he is gone out of the man...." The man here spoken of represents the Jews (see 5: 45) who had abandoned the practice of idolatry, (called here the unclean spirit) but who, as we know from Scripture, will fall back into that sin in a far more horrible manner, until God "causes the spirit of uncleanness to pass out of the land." (Zec 13:2.) In this verse the Authorized Version has "a man" instead of " the man," which makes the whole passage appear like a general principle, whereas it is merely a parable, referring to a particular case.

13:2. -" Straightway he stumbleth." The expression " he is offended" is ambiguous, and is no doubt understood by most readers in a wrong sense on account of the particular meaning which offend has in modern English.

13:39.-" The harvest is the end of the world," (margin, "or the consummation of the age.") We cannot help regretting that the marginal reading was not adopted in the text. The event described in this verse is not " the end of the world," but the end of the "times of the Gentiles," that is to say, it is the time of the establishment of the kingdom of Christ upon the earth. This is the explanation of the question addressed to the Lord by the disciples in Mat 24:3, where the same expression occurs. The end or consummation of the age meant, in the mouth of the Jew of that time, the

overthrow of the Gentile supremacy, and the final redemption of Israel.

13:52.-" Every scribe who hath been made a disciple to the kingdom of heaven." The Authorized Version has "instructed into the kingdom of heaven," which translation falls short of the force of the original. To become a disciple to the kingdom is to have one's whole moral being associated with it.

(To be continued.)

## **Vol 01 - The Revised Version of the New Testament: Mat\_15:8-39; Mat\_16:1-28; Mat\_17:1-27; Mat\_18:...**

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The Revised Version of the New Testament:Mat 15:8-39;Mat 16:1-28;Mat 17:1-27;Mat 18:1-35;Mat 19:1-30;Mat 20:1-34;Mat 21:1-46;Mat 22:1-44

15:8.-" This people honoureth me with their lips, but their heart is far from me." The words "draweth nigh unto me with their mouth," are here omitted.

15:19.-" Railings" in this verse is substituted for "blasphemies." The original word includes all injurious speaking, whereas "blasphemy" refers almost necessarily to speaking against God.

17:37.-" Jesus spake first to him." The Authorized version has "prevented him" using the word "prevent" in its original sense of "coming before," of which we have an example in Thessalonians 4:15. In modern English "prevent" has -quite lost this meaning.

19:17.-" Why askest thou me concerning that which is good? "The adjective "good" being omitted in the preceding verse, it is evident we cannot read in the 17th verse "Why callest thou me good?" In Mark 10:18 we find, both in the Authorized Version and in the Revision, " Why callest 'thou me good?" and in the previous verse "good Master."

19:29.-In this verse the words "or wife" are omitted by the Revisers.

20:7.-The sentence, "And whatsoever is right that shall ye receive," is here left out.

20:16. -In this verse there is another omission, " For many be called, but few chosen."

20:21.-The word translated "grant" in the Authorized Version, and " command" in the Revision, means literally " say." This usage of "say" in the sense of " command" is common in the later books of the Old Testament.

20:22.-The rendering " the cup that I am about to drink," instead of "the cup that I shall drink of " is unquestionably -more exact, and besides, draws our attention to the fact that the event referred to was close at hand. The words "and to be baptized with the baptism that I am baptized with" are -omitted by the Revisers.

21:8.-" The most part of the multitude" is no doubt a more correct translation than "a very great multitude." We may also remember that, as we find in Luk 19:39, a part of the multitude was composed of Pharisees who wished the rest to be rebuked. The expression used by Matthew "the most part of the multitude" is therefore peculiarly appropriate, as referring to those who rejoiced.

22:43.-" In the Spirit" is here substituted for "in Spirit." It is true that in the Greek text the definite article is not present before the word "Spirit," but this is sometimes the case in passages where even the Authorized Version translates "in the Spirit," as, for example, Rev 4:2; Rev 17:3. In this verse in Matthew it is quite clear that the Spirit of God is meant, whereas if we read "David in spirit" the word "spirit" would refer to the spirit of David.

22:44.-The reading "till I make thine enemies thy footstool," adopted in the Authorized Version, is a more exact rendering of the Hebrew text in Psa 110:1-7 But the best manuscripts support the reading "till I put thine enemies underneath thy feet," both here and in Mark 12:36. In other similar passages, such as Luk 20:43, Acts 2:35, Heb 1:13, we should no doubt read, as in the Revised Version, "till I make thine enemies the footstool of thy feet."

( To be continued.)

## **Vol 01 - The Revised Version of the New Testament: Matthew 1-2:23**

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The Revised Version of the New Testament: Matthew 1-2:23 As the Revisers of the New Testament have lately given to the world the result of their labors, we think that it may be profitable, and, it is to be hoped, not altogether uninteresting, to pass rapidly in review the principal changes which have been introduced into the text of our English New Testament. In doing so we shall necessarily be as brief as possible, and in general confine our remarks to those alterations which have more or less influence on the substantial sense of each passage. We must first observe that the alterations made are of two kinds, namely, various renderings into English of the Greek Text, and various readings in the Greek Text itself. The latter are, of course, more important than the former, as we all know that the Greek Text alone is inspired by God, and that the best translation must of necessity bear the traces of human weakness.

## Vol 01 - To Correspondents

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

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

G M.-C H v F. Your Queries will be answered in the " Y. B." A F E. We will notice your Query in next month's "Notes and Fragments."

G M. Thanks for letter received.

## Vol 01 - To Correspondents

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

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

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

A. E. C.-We are sorry for the reason you give, but it is right to do nothing without a good conscience. 1Jn 3:21.

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

H. L. L.-Read Php 4:13.

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

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

C. H. 5: P.-J. C.-We are reluctantly obliged to leave your query till next month.

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

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

## Vol 01 - To Correspondents

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### To Correspondents

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

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

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

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

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

W. J. H.-We have considered your questions in the Y. B. Note Book, having no space in this magazine (see Y. B. for November.) Anon.-See answer to Q. 348, this month.

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

## Vol 01 - To Correspondents

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### To Correspondents

13.-Many thanks for your letter. We are much encouraged to hear from many sources that the study of the subjects selected for the class has been used for blessing.

F. C.-We do not think it would be practicable to carry out your suggestion: it would require the whole of our space.

W. E.-We have put your name down in the class, but we must ask you to explain your last question a little more fully, as we do not understand it.

N.--A Revision of the Old Testament is being proceeded with, but no date is yet fixed for its publication.

W. J. H.-The division allotted should at least be searched through, but any member of the Class is quite at liberty to take up more than one division.

F. E. le. P.-Your first question is not clear enough.

E. R.-Asking questions is not limited to members of the Class.

Communications received from J. G. S. Y; T. S., and others. As will be seen from the notice given earlier, we hope next month to be air, to devote more space to the papers received from various correspondents.

## Vol 01 - To Our Readers

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

We shall be most glad to receive any fruits of Bible study at all times, especially when original, also any articles which will help in the object set before us. At present we hope to include in the contents of the magazine, a series of papers comparing the Authorized and the Revised Versions in a simple way so as to point out the leading changes and where they are of value; also articles on Bible words, tracing their use throughout Scripture; and some papers on the History and Contents of the Bible. Any Bible queries (hitherto answered in the "Young Believer ") sent before the 10th will be answered if possible in the following month. In addition to this, the result of the month's research of the Class will take up several pages, and it is hoped will prove of permanent value for study and reference. At present the magazine is only 16 pages, but as soon as the efforts of our friends in distributing and making it known, secure for it a good circulation, it will be enlarged. We sincerely trust therefore that all who believe in the special value of the Word of God to keep young believers in the narrow path, will seek earnestly to make this little magazine widely known, and will also look to God that He may greatly use it for His glory. We would especially ask any engaged in the Lord's work to seek to make the Bible Students' Class in connection with this magazine, known amongst young Christians, for we believe that it will most profitably employ many a spare hour over the Word of God that would otherwise be wasted. A leaflet setting forth the objects of the Bible Class and of the magazine, (partly reprinted from the " Young Believer), can be had free in required quantities for distribution amongst young Christians, on application to the publisher.

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

## Vol 02 - Analysis of 1 King

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### Analysis of 1 Kings

#### 1. History of the reign of Solomon, God's King in glory

1Ki 1:1-53; 1Ki 2:1-46; 1Ki 3:1-28; 1Ki 4:1-34; 1Ki 5:1-18; 1Ki 6:1-38; 1Ki 7:1-51; 1Ki 8:1-66; 1Ki 9:1-28; 1Ki 10:1-29; 1Ki 11:1-43

#### I. Solomon Placed on the Throne

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##### A. Rebellion of Adonijah

1:1-10

##### B. Made Known to the King

1:11-31

##### C. Solomon Anointed

1:32-40

##### D. Adonijah's Fall

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#### II. Early History of His Reign

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##### A. Death of David

2:1-11

##### B. Judgment of David's Enemies

2:12-46

##### C. Solomon Wisdom

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###### b. His display of wisdom

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D. Order of His Kingdom

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E. The Gold Work

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### B. Idolatry and Death of Jeroboam

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#### b. God's judgment by the prophet

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#### c. Disobedience of the prophet

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### C. Notice of Rehoboam's Reign

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## II. Nadab, Baasha, Elah, Omri

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### B. Notice of Asa's Reign

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### D. Elah and Omri

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### A. Ahab's Wickedness

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B. Elijah the Tishbite

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b. The prophets of Baal

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## Vol 02 - Analysis of 1 and 2 Samue

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### Analysis of 1 and 2 Samuel

#### Outline

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#### 1. History of Samuel the Prophet.

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##### II. Priesthood Set Aside.

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##### III. Samuel Established as Prophet.

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##### IV. Death of the High Priest & Loss of the Ark.

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14

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B. Flees to Achish (First Time).

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E. David Refuses to Kill the Lord's Anointed.

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1. The Philistines declare war.

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## Vol 02 - Analysis of 2 Kings

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### Analysis of 2 Kings

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##### B. Elijah Destroys 100 men

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3

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b. Pottage healed and loaves multiplied

4:38-44

c. Naaman's leprosy healed

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d. Iron made to swim

6:1-7

e. Syrians smitten with blindness

6:8-23

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15:1-7

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15:12-38

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D. Hoshea

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17:24-41

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21:19-26

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22:1-8

B. The law found and read

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C. High places removed

23:3-28

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24:8-16

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24:17-20

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c. All the treasures removed

25:13-17

d. A remnant left

25:18-26

e. Jehoiachin's captivity

25:27-30

## Vol 02 - Analysis of Haggai

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Analysis of Haggai Haggai prophesied in Jerusalem after the return from the captivity.

Subject.-The House of the Lord.

I. First Prophecy: To Build the House

Hag 1:1-15

A. Prophecy

1:1-11

B. Response

1:12-15

II. Second Prophecy: Encouragement by the Lord's Power and Final Glory

2:1-9

III. Third Prophecy: State of the People

2:10-19

IV. Fourth Prophecy: To Zerubbabel (Christ) Chosen of the Lord

2:20-23

## Vol 02 - Analysis of Malachi

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Analysis of Malachi Subject - God's final controversy with His people

I. His love for them

Mal 1:1-5

II. Their sin against Him

1:6-3:5

A. Indifference to God's service

1:6-14

B. Failure of the priests

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a. Towards God

2:1-9

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2:10-12

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2:13-17

C. God's judgment

3:1-5

III. God's appeal to them

3:6-15

IV. The remnant

3:16-4:4

V. Mission of Elijah

4:5, 6

## Vol 02 - Analysis of Zechariah

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### Analysis of Zechariah

Subject.-The Restoration of the people (partially at the time, but fully at the end) in connection with Jerusalem rather than exclusively with "the house" (the temple).

#### I. Introduction

Zec 1:1-6

#### II. Prophecy: Gentiles & Jerusalem

1:6-6:15

##### A. First vision (horses); Jehovah's care for Jerusalem

1:6-17

##### B. Second vision (horns): Final Destruction of Israel's oppressors

1:18-21

##### C. Third vision (measuring line): Restoration of Jerusalem

2

##### D. Fourth vision (Joshua): Cleansed and Clothed (representing the people)

3

###### a. Joshua before the Lord

3:1-5

###### b. Placed on his responsibility

3:6-7

###### c. Typical of Christ

3:8-10

##### E. Fifth vision (gold candlesticks): Jerusalem a light on earth maintained by the royalty and priesthood

4

##### F. Sixth vision (flying roll): Judgment of the wicked in Israel

5:1-5

G. Seventh vision (ephah of lead)

5:6-11

H. Eighth vision (four horses): Four Gentile empires

6:1-8

I. Ninth vision (the branch): Full result in Christ

6:9-15

III. Prophecy: Jerusalem and Christ

7-14:21

A. Hardness, insincerity, and judgment of the Jews

7

a. During their captivity

7:1-7

b. Previously

7:8-14

B. The Lord's mercy to Jerusalem

8-9:7

a. At that time, detailed

8:1-15

b. Conditional

8:16-17

c. Future and unconditional

8:18-23

d. Extending over all the land

9:1-7

C. Blessing by Messiah

9:8-10:12

a. His coming

9:8-10

b. Restoration of Israel and Judah

9:11-10:12

D. Details as to Messiah's present rejection

11:1-4

a. The land overrun

11:1-6

b. Rejection of Christ

11:7-14

E. Antichrist in figure

11:15-17

F. Final restoration in Jerusalem

12-14

a. Enemies judged

12:1-9

b. Judah's confession of sin

12:10-14

c. Cleansing from idols and false prophets

13:1-4

d. Christ introduced - wounded and smitten

13:5-7

e. One third of Judah finally saved

13:8-9

f. Coming of Christ to deliver them

14:1-5

g. Coming of Christ generally

14:6-11

h. Judgment of Judah's enemies

14:12-15

i. Jerusalem - the center of worship and holiness to the Lord

14:16-21

## Vol 02 - Bible Queries

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### Bible Queries

Notice. All queries on biblical subjects received up to the 3rd of each month, are inserted here in the following month. Wherever possible, answers are given which however must by no means be considered final, as discussion and further replies to the queries are invited, and the latter will be inserted (with the correspondent's initials attached) whenever helpful, it being however distinctly understood that the Editor holds himself responsible for no replies to which initials are attached. Any questions on practical Christian life and conduct must be addressed to the Editor of the Young Believer (at the same address) and will be answered in the pages of that magazine under the head of "Practical Queries."

New Queries, Nos. 1-32.

Q. 1. Are the Old Testament saints included in those who are asleep in Jesus?

A. The passage in 1Th 4:1-18 refers no doubt specially to those Thessalonians who had died, and for whom the living were sorrowing. But those who will be raised when Christ comes embrace all that are His, (1Co 15:23), and must therefore include all old Testament saints.

Q. 2. Did not the "good seed" in the parable take the longest time to come up, showing that a deep work in the soul is desirable?

A. No doubt there is a designed contrast between that seed which sprung up forthwith, because it had no depth of earth, and that which fell into (not on) good ground, the former being compared to those who receive the word with joy, and yet have no root. All this shows that a deep work is not only desirable but essential, shallow superficial hearers being found rather in the ranks of mere professors than of true Christians. Do not however think that, because a work is deep, it must necessarily be slow. The work of grace in the jailor's heart was undoubtedly deep but it was exceedingly rapid. Observe too that the first fruits of the gospel when truly received, are not joy, but conviction of sin, leading to repentance, and followed then by true belief in the gospel of salvation with which of course deep joy is connected.

Q. 3. (1) Would you please explain Isa 19:18-22; also (2) 4:5, 6. E. B.

A. (1) This passage will be true literally of Egypt in the future. Israel's ancient idolatrous oppressor will tremble and turn to God, and even Assyria shall then form one of a trio, marked with God's special favor. (2) As the Divine presence was a shelter to Israel in the desert so will the glory be to Jerusalem in the millennium. These verses may refer to the glorious light of the Heavenly Jerusalem above the earthly city.

Q. 4. How do we know that "temptation" means "tribulation," in Rev 3:10; E. B.

A. In the R. V. it is rendered "trial" and if we consider for it moment, we shall find that "temptations" and "trials" are very often much alike. Tribulation is a stronger word than trial, and refers primarily

to the threshing out of wheat, to which the sore trials of the righteous are compared, out of which they will come like gold refined in (1Pe 1:1-25) Temptation or trial includes more than tribulation, and in this case covers a considerably longer space than the great tribulation of ch. 7 and yet more than that of Mat 24:1-51.

Q. 5. Will you kindly tell me if the man mentioned in Mat 12:13, is a believer. H. P.

A. We have no evidence that he was; unless the fact of his obedience to Christ's command is deemed a sufficient proof of saving faith.

Q. 6. Does " all pleasing" in Col 1:10 mean pleasing all men or pleasing the Lord in all things? H. R.

A. The latter decidedly. This wonderful sentence presents one of the loftiest standards of Christian walk to be found in the whole word of God, " To walk worthily of the Lord unto all pleasing." How little do we consider the weight of words like these.

Q. 7. Will you please explain John 11:52. Why is it said that Jesus should gather together in one, the children of God? M. N.

A. No doubt Caiaphas here prophesied a great deal of which he understood but little of the depth or scope. We understand the gathering in one of Jew and Gentile to refer to what was accomplished by Christ's death on Calvary and fully described in the latter part of Eph 2:1-22.

Q. 8. Would you kindly explain Php 1:14? J. A. E.

A. This verse refers to those who were carrying on the good work begun by Paul, in preaching the gospel to the Gentiles while he was prevented by his bonds from doing so. Ver. 16 refers to a different class who, terrible as it may seem, were really preaching Christ in a spirit of faction and self-exaltation, taking advantage of the absence of the bright light of the great Apostle of the Gentiles to make much of themselves.

Q. 9. How would you explain Heb 13:1-25 to, as applicable now? C. M. B.

A. Kindly refer to Q. 311, B. S. vol. 1: page 67. The passage, written to believing Hebrews, points out that in receiving Christ they occupied a far higher place than the body of the nation, being in the place of priests to God (compare ver. 15.).

Q. 10. Please explain 1Pe 3:18-20. M. A.

A. Observe in Genesis, Jehovah's (1:e., Christ's) Spirit was only to strive with man 120 years. Those who disobeyed this were in prison (Hades.) So now, Christ preaches, by His Spirit, and those who heed it are saved as Noah was by water (death), of which salvation, baptism is a figure: not in cleansing the body, but in satisfying the conscience, and thus making it a good one before God, by the death and resurrection of Christ. Noah preached by the Spirit of Christ before the flood to souls alive on earth in his day, but who were in prison when Peter wrote of them.

Q. 11. (1) Why are Psa 120:1-7; Psa 121:1-8; Psa 122:1-9; Psa 123:1-4; Psa 124:1-8; Psa 125:1-5; Psa 126:1-6; Psa 127:1-5; Psa 128:1-6; Psa 129:1-8; Psa 130:1-8; Psa 131:1-3; Psa 132:1-18; Psa 133:1-3; Psa 134:1-3 called "Songs of Degrees "? (2) Have the five porches in John

5:2, any typical meaning? E. S. M.

A. (1) The answer to this is by no means certain, no less than four distinct meanings being given to the word. Some consider that it refers to the air to which the Psalm was chanted, others to the style of composition and the repetition of the closing words of one verse at the beginning of the next, as in Psa 121:1-2; Psa 121:4-5; Psa 124:1-4, &c. Others again think that these fifteen degrees allude to the fifteen steps which in the temple at Jerusalem led from the court of the women to the court of the men, on each of which a psalm was chanted. The opinion however most generally held now is, that the word refers to stages on a journey, and that some at least of these Psalms were composed on the return of the captives from Babylon. (2) We do not know of any, perhaps some of our correspondents can furnish one.

Q. 12. Please give the correct rendering of Deu 33:5, and has it any teaching for us? (2) Can you say why the Lord generally addressed His mother as "woman," John 2:4; John 19:26? E. S. M.

A. Jeshurun is a common term for Israel (see Deu 32:15; Isa 44:2; &c.), and Moses proceeds to invoke a blessing on its individual tribes beginning with Reuben. Ver. 6 simply means that the tribe was not to become extinct in Israel. We cannot see any special meaning in the words beyond what lies on the surface. (2) "Woman" in the East implied no disrespect, but was the common mode of address. We must beware of judging the language of Scripture by the standard of propriety common amongst us at the present day.

Q. 13. Is it known what has become of the Ark? E. S. M.

A. It was probably taken captive or destroyed by Nebuchadnezzar, if We may rely in any way on the statement in the Apocrypha (2Es 10:22), a work which although not inspired is often of value in historical matters. Josephus plainly states that there was no ark in the second temple. And it is said that a sacred stone stood in the place where it should have stood.

Q. 14. In Mark 14:3-9, The Lord's head is said to have been anointed, and in John 12:3-8, His feet. Please explain this, and say if Luk 10:38-42 refers to the same event. G. B.

A. No doubt both are true. The propriety of the head being mentioned in Mark and the feet only in John will be at once seen if we consider that in the former we have Christ as the servant, in the latter as the Son of God. Luk 10:1-42 describes a previous scene in which Mary was not rendering any service to Christ, but learning from Him. In John 12:1-50 we get Mary giving, in Luk 10:1-42 she is getting. And it was doubtless what she got on this and similar occasions that enabled her to show such exquisite feeling when it became her turn to give.

Q. 15. Is it right to use the text " Choose you this day whom ye will serve" in speaking to the unconverted? It seems very appropriate, and yet the Lord says " ye have not chosen me, but I have chosen you." C. H. V. P.

A. Certainly. Your question however raises the old and well-worn one of God's sovereignty and man's responsibility. Both are true and Scriptural, but incapable of being intellectually reconciled by our finite capacities, darkened as they are by sin. Responsibility throughout Scripture is pressed on unbelievers, " Ye will not come unto me that ye might have life," &c. while God's electing grace chews us that after all it is His drawing that brings us. We know no better illustration of the two truths than the familiar one of the gate over which is written on the outside " Whosoever

will let him come" while on the inside is written "Chosen in Christ before the foundation of the world." Some taking their stand outside deny what is written within, while others from within deny the free grace that is inscribed without. The Bible student knows that both are true and also that, although difficulties can be easily raised by cavilers, the truth of election forms no barrier for any soul really in earnest.

Q. 16. Please explain Rom 14:5-6, and Gal 4:10-11 which seem to be contradictory. J. B. S.

A. We must read the context of both passages. In Rom 14:1-23 the apostle bids us respect the weak conscience of our brother. He does not here set one day above another, but says that the conscience of the man who does so is to be respected, while seeking at the same time to instruct him (15:2.) In Galatians on the contrary the apostle is attacking a relapse into Judaism that was threatening to sap the whole foundation of the Christian faith. Keeping days being here an integral part of the Jewish religion. Hence the apostle denounces it unsparingly.

Q. 17. What does Rom 15:13 "that ye may abide in hope" mean? J. B. S.

A. We see no difficulty in the passage. In verse 8 the apostle points out the connection of Christ with the Jews, and in verse 9 with the Gentiles, which he proceeds to prove in verse 10 from the Law, in verse 11 from the Psalms and in verse 12 from the Prophets, and then he sums all up with a prayer to the God of hope that they might be filled with joy, peace, faith, and hope through the Holy Ghost.

Q. 18. Was Paul right to leave his work at Troas, and go in search of Titus? (2Co 2:13.) J. B. S.

A. The Apostle's zeal to get to Macedonia was partly for the sake of the Corinthians themselves, although as we find here, personal affection had a large share in directing his steps. Certainly it is a very serious thing to pass by an open door, especially when one can say "a door was opened unto me by the Lord," and to some it may seem doubtful whether in this case Paul should not have stayed at Troas. More than this we cannot say.

Q. 19. Does 1Co 9:27 favor ascetic practices? J. B. S.

A. Not for the sake of asceticism. But we must beware lest in condemning all self-imposed bodily mortifications, we give the reins on the other hand to a love of ease and self-indulgence. There is a middle path, and this Paul trod, careful while preaching to others to keep the reins well over himself in everything, not as a meritorious action, but as an approved minister of the gospel. (Compare 1Ti 3:1-5; 2Ti 2:14, &c.) Q. 20. (1) Please explain Exo 23:3; Exo 23:8. (2) 1Co 15:2; (3) 2Co 1:5; (4) Rev 13:18. J. B. S.

A. (1) Verse 3 probably means "browbeat," verse 8 is very well understood at the present day. (2) Believing in vain here means believing in what was false, that is, in the resurrection if there were none, which the Apostle proceeds to argue about. (3) The Apostle did not get Christ's sufferings without getting Christ's consolation, which has been true ever since (4) Rev 13:18, nothing whatever is known about the number of the beast excepting that it is a threefold shortness from perfection (typified by the number seven); innumerable profitless speculations have been made in all times concerning it. One thing however may be said which is that in the Apostle's time it was by no means unusual to designate persons and places by numbers. Under this supposition one of the early Fathers (Irenaeus) has made the number mean "Latin" referring to Rome.

Q. 21. Please explain 2Co 2:16 (2) 2Co 3:16. J. B. S.

A. (1) Refer to Q. 370 B. S. vol. 1, p. 117. (2) The margin in R. V. reads " a man shall turn to the Lord." The passage is true whenever a Jew is converted, and the veil taken away, and he for the first time really understands the Scriptures; but it will be true in a still wider sense when the nation as a whole look to Him whom they have pierced and mourn.

Q. 22. How does (1) Exo 27:20 agree with 1 Sam. 3:38; also (2) Ecc 1:4 with 1Jn 2:17?

A. The word " always" does not necessarily mean incessantly, but regularly (at its appointed time from the evening till the morning) from year to year. We think it is clear that the lamp did not burn in the daytime. (2) Ecclesiastes speaks of God's earth, 1Jn 2:1-29 of man's world: two entirely distinct things, the confusion of which leads to great error. The earth in Eccles. is said to abide forever, that is relatively, in comparison with the little day of man's life.

Q. 23. What does Psa 17:2 mean? Also (2) Psa 104:5? J. B. S.

A. (1) The Psalmist seeks God's sentence on his path, not man's, and that God's eyes may righteously discern all. (2) The language here as elsewhere is highly poetic. " Forever" in these and other places must be limited by what Scripture reveals elsewhere of the duration of the material world.

Q. 24. Will you kindly explain (1) Mark 2:19, (2) John 3:29, (3) 2Co 11:2? H. B.

A. Christ was the bridegroom, and His Jewish disciples the children of the bridechamber. (2) Here John the Baptist appears to speak prophetically of the future bride of Christ which He had come to purchase with His own blood (Acts 20:28), putting himself in the Jewish place of being merely the bridegroom's friend. (3) The church is not yet married to Christ. That scene will take place in heaven (See Rev 19:1-21). Meanwhile the Church has to keep herself from the world; espoused as a chaste virgin to Christ. (Compare Rev 17:1-18 for the contrast.) Q. 25. What does 1Co 15:29 mean? J. B. S.

A. The general interpretation is that it means baptized to fill up the ranks of those that have fallen; as when in battle, one falls, another takes his place to continue the struggle. The idea is a military one and is in keeping with the military similes employed throughout the Chapter (verse 23 &c.).

Q. 26. Please explain John 10:35. H. D.

A. In Exo 22:28, "gods" distinctly means judges or rulers, and it is in this sense the Lord uses the word here. These judges were the representatives of God's government in the earth, and if they were called gods, how could the Jews accuse Christ of blaspheming, for calling Himself the Son of God, when He had been sent in a far more special way.

Q. 27. Kindly explain the parable of the tares Mat 13:1-58 " Let both grow together until the harvest". Are we not to try and remove evil? Or in doing so are we departing from our own work and doing that of the angels? S. B.

A. You must carefully observe verse 38 " the field is the world.' Nearly all Christians speak as if it said " the field is the church." Hence it is not our place to put the world right, but it is our place to put away evil from the church, Read carefully 1Co 5:12. "What have I to do to judge them also that

are without? do not ye judge them that are within? But them that are without God judgeth." If not clear, write again.

Q. 28. Please explain 2Ki 6:6; 2Ki 13:21. M. E.

A. We cannot say that the passage has a typical meaning. It has been remarked that "The house built with that which was taken from the banks of the river, and the power of the stream overcome and destroyed by the piece of wood cast into it, by means of which that which was beyond hope and lost was rescued from it, easily suggest a typical meaning" The same writer remarks in reference to 13:21. This resurrection, wrought by contact with the bones of Elisha, appears to me to give the comforting instruction, that, while apparently lost to Israel, the true Prophet is still the vessel and guardian of all their hopes; and that when Israel is as it were, dead and forgotten, He will after all restore them to life in a manner as unexpected as powerful".

Q. 29. Have we any proof from Scripture that the forbidden fruit in Gen 3:3 was the apple? S. J. R.

A. No, and we do not suppose it is possible to ascertain what fruit it was.

Q. 30. Please say who is meant by the " friend of the bridegroom" in John 3:29. (2) Mat 22:12. Can any one get into the feast without the wedding garment? L. P.

A. No doubt John the Baptist here alludes to himself. Refer to Q. 24. (2) Certainly because the feast is here regarded as that into which professors may enter, but from which they will inevitably be finally excluded when passed under the Divine scrutiny; even as many pass muster now amongst Christians and outwardly enjoy Divine things who will however eventually be shut out from heaven.

Q. 31. (1) Is the meaning of the first part of Rev 22:11, that they who in this dispensation have rejected the gospel will never have another opportunity? (2) Does 1Pe 3:1 mean that unbelievers can be " won" or converted to Christ without the "Word," or does it refer to believers who are disobedient to the word? L. P.

A. (1) This passage appears to regard the coming of Christ and the closing of the testimony as so imminent that all would be found in the state in which they were, and that like the foolish virgins in the parable, time would not then permit of a change. (2) This passage refers to unbelievers, who, however unwilling to read the word of God for themselves, will really observe, and may perhaps be won by the example of their wives, illustrating by their conduct the precepts contained in scripture.

Q. 32. What is meant by the "sin unto death" in 1Jn 5:16? Is it the "blasphemy against the Holy Ghost" spoken of in Mat 12:31? (2) Please explain Heb 6:4-6. F. E.

A. The sin unto death does not mean any special sin, but in accordance with the abstract style of this Epistle refers generally to all sin which may require Divine chastisement in taking away the offender in judgment. Compare 1Co 11:30. (2) This refers to Jewish professors who, after having taken their place amongst Christians and enjoyed all their peculiar privileges, turned round and apostatized from the faith. It nowhere says they had eternal life. If we compare the passage with verse 18, we learn two things, first, that the greatest amount of privileges cannot save, and secondly, that the weakest faith can.

## Vol 02 - Books Quoted or Referred to in the Bible

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Books Quoted or Referred to in the Bible The following is a list (not at all complete) which we have culled from the pages of the Sacred Volume, of writings not included in the Canon, at least many are not, and yet divine reference is made to them, or passages quoted from them.

1. The Greek heathen poets, Aratus and Cleanthes quoted, Acts 17:28.
2. The Greek heathen poet Menander quoted, 1Co 15:33.
3. The Greek heathen poet Epimenides quoted, Tit 1:12.
4. The Book of the Wars of the Lord, Num 21:14.
5. The Book of Jasher, Jos 10:13; 2Sa 1:18.
6. The Book of the Acts of Solomon, 1Ki 11:41.
7. The Book of the Chronicles of the Kings of Judah, 1Ki 15:7.
8. The Book of the Chronicles of the Kings of Israel, 1Ki 15:31.
9. The Book of Samuel the Seer, 1Ch 29:29.
10. The Book of Nathan, the Prophet, 1Ch 29:29.
11. The Book of Gad, the Seer, 1Ch 29:29.
12. The Prophecy of Ahijah, the Shilonite, 2Ch 9:29.
13. The Visions of Iddo, the Seer, 2Ch 9:29; 2Ch 12:15.
14. The Book of Shemaiah, the Prophet, 2Ch 12:15.
15. The Story of the Prophet Iddo, 2Ch 13:22.
16. The Book of Jehu, 2Ch 20:34.
17. The History of Uzziah by Isaiah, the Prophet, 2Ch 26:22.
18. The written Lamentations over the godly Josiah, 2Ch 35:25.
19. The Book of the Kings of Israel and Judah, 2Ch 35:27.

### NOTES.

Nos. 7, 8. There seems to have been a separate account of each monarch's reign, to which reference could readily be had.

No. 9. This may refer to the Books of Samuel, and which were originally written as one.

Nos. 10, 11. Jewish tradition is sometimes well founded. We are inclined to receive it in this instance, which attributes the authorship of the first 24 chapters of the first book of Samuel to that prophet, while relegating the remaining seven chapters, along with the second Book to the Prophets Gad and Nathan. " And Samuel died" (1Sa 25:1) is evidently the historical statement of another, and not the prophetic: utterance of the prophet himself.

Nos. 15, 16. See the margin of our English Bibles.

Nos. 19. This is not exactly the same as Nos. 6 or 7.

## Vol 02 - Christ Our Example: Extracts Illustrating Our January Subject

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Christ Our Example: Extracts Illustrating Our January Subject No. 1\*.-" In Him Was Light."

(\* From " The Moral Glory of the Lord Jesus Christ," by J. G. Bellett. W. H. Broom, Paternoster Square, E.C.) The life of Jesus was the bright shining of a candle. It was such a lamp in the house of God as needed no golden tongs or snuff-dishes. It was ordered before the Lord continually, burning as from pure beaten oil. It was making manifest all that was around, exposing and reproofing; but it ever held its own place uncondemned.

Whether challenged by disciples or adversaries, as the Lord was again and again, there is never an excusing of himself. On one occasion disciples complain, " Master, carest thou not that we perish?" But he does not think of vindicating the sleep out of which this challenge awakes him. On another occasion they object to him, " The multitude throng thee, and press thee and sayest thou, Who touched me? " But he does not need this inquiry, but acts upon the satisfaction of it. At another time Martha says to him, " Lord, if thou hadst been here, my brother had not died." But he does not excuse his not having been there, nor his delaying for two days in the place where he was; but instructs Martha in the wondrous character which his delay had given to that hour.

What a glorious vindication of his delay that was! And thus it was on every like occasion; whether challenged or rebuked, there is never the recalling of a word, nor the retracing of a step. Every tongue that rises in judgment against him he condemns. The mother rebukes him in Luk 2:1-52; but instead of making good her charge, she has to listen to him convicting the darkness and error of her thoughts. Peter takes upon him to admonish him: " This be far from thee, Lord; this shall not be unto thee.". But Peter has to learn, that it was Satan himself that in Peter prompted the admonition. The officer in the palace of the High Priest goes still farther, correcting him, and smiting him on the cheek. But he is convicted of breaking the rules of judgment in the very face and place of judgment.

Therefore, when we look at the Lord Jesus as the lamp of the sanctuary, the light in the house of God, we find at once that the tongs and snuff-dishes cannot be used. They are discovered to have no Counterpart in him. Consequently, they who undertook to challenge or rebuke him when he was here had to go back rebuked and put to shame themselves. They were using the tongs or snuffers with a lamp which did not need them, and they only betrayed their folly: and the light of this lamp shone the brighter, not because the tongs had been used, but because it was able to give forth some fresh witness (which it did on every occasion) that it did not need them. The Lord was "poor, yet making rich," "having nothing, and yet possessing all things." These high and wondrous conditions were exhibited in him, in ways that were and must have been peculiar-altogether his own. He would receive ministry from some godly women out of their substance, and yet minister to the need of all around him out of the treasures of the fullness of the earth. He would feed thousands in desert places, and yet be himself an hungered, waiting for the

return of his disciples with victuals from a neighboring village. This is "having nothing, and yet possessing all things." But while thus poor, both needy and exposed, nothing that in the least savored of meanness is ever seen attaching to his condition. He never begs, though he have not a penny; for when he wanted to see one (not to use it for himself), he had to be asked to be shown it. He never runs away, though exposed, and his life jeopardized, as we speak, in the place where he was. He withdraws himself, or passes by as hidden. And thus, again, I may say, nothing mean, nothing unbecoming full personal dignity, attaches to him, though poverty and exposure were his lot every day.

Blessed and beautiful! Who could preserve under our eye such an object, so perfect, so unblemished, so exquisitely, delicately pure, in all the minute and most ordinary details of human life! Paul does not give us this. None could give it to us but Jesus, the God-man. The peculiarities of his virtues in the midst of the ordinariness of his circumstances tell us of his person. It must be a peculiar person, it must be the divine man, if I may so express him, that could give us such peculiarities in such common-place conditions. Paul does not give us anything like it, again I say. There was great dignity and moral elevation about him, I know. If any one may be received as exhibiting that, let us agree that it was he. But his path is not that of Jesus; he is in danger of his life, and he uses his nephew to protect him. Again, his friends let him down the wall of the town in a basket. I do not say he begs or asks for it, but he acknowledges money sent to him. I say not how Paul avowed himself a Pharisee in the mixed assembly, in order to shelter himself; or how he spoke evil of the High Priest that was judging him. Such conduct was morally wrong; and I am speaking here only of such cases as were, though not morally wrong, below the full personal and moral dignity that marks the way of Christ. Nor is the flight into Egypt, as it is called, an exception in this characteristic of the Lord; for that journey was taken to fulfill prophecy, and under the authority of a divine oracle. In answering inquiries Christ did not so much purpose to satisfy them, as to reach the conscience or the condition of the enquirer. In his silence, or refusal to answer at all, when he stood before the Jew or the Gentile at the end, before either the priests or Pilate or Herod, we can trace the same perfect fitness as we do in his words or answers; witnessing to God, that at least One among the sons of men know "a time to keep silent, and a time to speak."

Great variety in his very tone and manner also presents itself in all this; and all this variety, minute as it was as well as great, was part of his fragrance before God. Sometimes his word was gentle, sometimes peremptory; sometimes he rears sons; sometimes he rebukes at once; and sometimes conducts calm reasoning up to the heated point of solemn condemnation; for it is the moral of the occasion he always weighs.

Mat 15:1-39 has struck me as a Chapter in which this perfection, in much of its various beauty and excellency, may be seen. In the course of it the Lord is called to answer the Pharisees, the multitude, the poor afflicted stranger from the coasts of Tyre, and his own disciples, again and again, in their different exposure of either their stupidity or their selfishness; and we may notice his different style of rebuke and of reasoning, calm, patient teaching, and of faithful, wise, and gracious training of the soul: and we cannot but feel how fitting all this variety was to the place or occasion that called it forth. And such was the beauty and the fitness of his neither teaching nor learning in Luk 2:1-52, but only hearing and asking questions-To have taught then would not have been in season, a child as he was in the midst of his elders, To have learned would not have been in full fidelity to the light, the eminent, and bright light, which he knew he carried in himself; for we

may surely say of him, " He was wiser than the ancients, and had more understanding than his teachers." I do not mean as God, but as One "filled with wisdom," as was then said of him. But he knew in the perfection of grace how to use this fullness of wisdom, and he is, therefore, not presented to us by the Evangelist in the midst of the doctors in the temple, at the age of twelve, either teaching or learning; but it is simply said of him, that he was hearing and asking questions. Strong in spirit, filled with wisdom, and the grace of God upon him, is the description of him then, as he grew up in tender years; and when a man, conversing in the world, his speech was always with grace, seasoned with salt, as of one who knew how to answer every man. What perfection and beauty suited to the different seasons of childhood and manhood!

## Vol 02 - Christ Our Example: Extracts Illustrating Our January Subject

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Christ Our Example: Extracts Illustrating Our January Subject No. 2. " That Eternal Life Which Was With The Father."

WE track His wondrous path from the glory to the Heirship, of all things. What discoveries are made of Him, beloved! Read of Him in Pro 8:22-31; John 1:1-3; Eph 1:10; Col 1:13-22; Heb 1:1-3 : 1Jn 1:2; Rev 3:14. Meditate on Him as presented to you in those glorious Scriptures. Let them yield to you their several lights, in which to view the One in whom you trust, the One who gave up all for you, the One who has trod, and is treading, such a path-and then tell me, can you part with either Him or it? In the bosom of the Father He was-there lay the eternal life with the Father, God and yet with God. In counsel He was then set up ere the highest part of the dust of the earth was made. Then, He was the Creator of all things in their first order and beauty; afterward, in their state of mischief and ruin, the Reconciler of all things; and bye and bye, in their re-gathering, He will be the Heir of all things. By faith we see Him thus, and thus speak of Him. We say, He was in the everlasting counsels, in the Virgin's womb, in the sorrows of the world, in the resurrection from the dead, in the honor and glory of a crown in heaven, and with all authority and praise in the Heirship and Lordship of all things. And still further; in each stage of this journey we see Him awakening the equal and full delight of God; all and as much His joy at the end as at the beginning, though with this privilege and glory, that He has awakened it in a blissful and wondrous variety. This blessed thought Scripture also enables us to follow. But when His Beloved was set up as the center of all the Divine operations, or the foundation of all God's counsels, He was still God's delight. In such a place and character we see Him in Pro 8:2; Pro 2:1-22; Pro 3:1-35; Pro 4:1-27; Pro 5:1-23; Pro 6:1-35; Pro 7:1-27; Pro 8:1-36; Pro 9:1-18; Pro 10:1-32; Pro 11:1-31; Pro 12:1-28; Pro 13:1-25; Pro 14:1-35; Pro 15:1-33; Pro 16:1-33; Pro 17:1-28; Pro 18:1-24; Pro 19:1-29; Pro 20:1-30; Pro 21:1-31; Pro 22:1-29; Pro 23:1-35; Pro 24:1-34; Pro 25:1-28; Pro 26:1-28; Pro 27:1-27; Pro 28:1-28; Pro 29:1-27; Pro 30:1-33; Pro 31:1-31. In that wondrous scripture, Wisdom or the Son is seen as the great Original and Framer and Sustainer of all the Divine works and purposes, set up in counsel before the world was-as several scriptures in the New Testament also present Him to us (see accordingly, John 1:3; Eph 1:9, to; Col 1:15-17). And in all this He can say of Himself, " Then I was by Him, as one brought up with Him; and I was daily His delight, rejoicing always before Him." So when the fullness of time was come, the Son of God lay in the Virgin's womb. Who can speak the mystery? But so it is. But it is only another moment, and a fresh occasion, of joy-and angels came to utter it, and tell of it to the shepherds n the fields of Bethlehem.

Then again, in a new form the Son of His love was to run another course. Through sorrows and services as Son of man, He is seen on earth, but all and as unmixedly awakening ineffable delight, as in the hidden ages of eternity. " This is My beloved Son, in whom I am well pleased," " behold My servant, whom I uphold, Mine elect, in whom my soul delighteth," are voices of the Father telling of this unchanging joy, while tracking the path of Jesus across this polluted earth. And that

same voice, "This is my beloved Son, in whom I am well pleased," is heard a second time—heard on the holy hill, as on the banks of Jordan, in the day of transfiguration, as at the baptism. And the transfiguration was the pledge and type of the kingdom, as the baptism was entrance on His ministry and witness. But the same delight is thus stirred in the Father's bosom, whether the eye of God track Him along the lonely path of Jesus the servant in a polluted world, or on the heights of the King of glory in the millennial world.

It is delight in Him, equal and full delight all along the way from everlasting to everlasting; no interruption, no pause, in the joy of God in Him, though various and changeable joy—the same in its fullness and depth, let the occasions proceed and unfold themselves as they may. The one who awakens the joy is the same throughout, and so the joy itself. It can know no different measures, though it may know different springs. The Holy Bible: No. 9.—Remarks Upon The Books Of The Old Testament.

Amos. This prophet was a Jew residing in Tekoa, a small town six miles south-east of Bethlehem, and followed the very humble occupation of a herdsman and gatherer of sycamore fruit (Chapter 7). From thence he was called to utter "the word of the Lord" in Israel, especially in Bethel, the southern seat of idolatry in the kingdom of the ten tribes (1Ki 13:1-34). The charming simplicity of the prophet's account of himself and of his peasant life, his striking images and metaphors drawn from nature and the animal creation, with which he was familiarly acquainted, are beautiful and very striking. The native eloquence of the shepherd of Tekoa characterizes the book throughout. Judgment upon the Gentiles in external relationship to Israel, as Damascus, Syria, Tyrus, and the Moabite nations bordering upon the land of Israel is the burden of the first eighteen verses of the book. Then the prophet denounces the wickedness and hypocrisy of Israel, even under the splendid reign of Jeroboam II., and predicts her captivity to Assyria and that of Judah to Babylon, announced in language and symbols both striking and original. The last five verses of the prophecy are beautiful, and we are not surprised at their frequent quotation by prophetic students in describing millennial blessedness. Amos was contemporary with Hosea (Chapter 1:1) and probably followed Jonah. The latter may have lived in the early part of Jeroboam's reign, and Amos in the latter part.

OBADIAH. This is the shortest of the prophetic books, and unless we regard 'Obadiah as an historian, writing after the capture and sack of Jerusalem by the Chaldeans 588 B.C., (actively assisted by the Edomites that exulted in Judah's overthrow,) we must place him among the early prophets and discard the date of the accomplished chronologist Ussher, viz: 587 B.C. The burden of this book is the doom of Edom, a people proverbial for their pride, wisdom, power, and whose rage against the people of Jehovah's choice found vent at the Chaldean destruction of Jerusalem. Alas! the Babylonians needed not the encouraging cry of the Edomite in wreaking their vengeance upon the poor Jew: "Rase it, rase it even to the foundation thereof" (Psa 137:7). The land of Edom is about an hundred miles in length, and is prophetically destined to be the scene of the most appalling judgment in the divine records (Isa 63:1-6). Here the character, doings, and thoroughness of the overwhelming desolation yet awaiting Edom by the hand of conquering Judah are calmly and sternly announced. The prophecy was probably uttered in Judea.

JONAH. It was probably because of the Gentile mission to which Jonah was separated and which he so disliked, that the ecclesiastical leaders of Judah conveniently forgot that a prophet had

arisen out of Galilee (John 7:52). Jonah was born in Gath-hepher in the northern part of Palestine, and was probably a contemporary of Elisha, or at least immediately succeeded him. This piece of information we glean from 2Ki 14:25-27, where we are told that the enlargement of Israel's sea coasts wrested from the Syrians was according to a previous prediction by Jonah. This consideration, as also the internal character and contents of the book itself, warrants us in assigning a very early date indeed to this prophecy of judgment upon proud and haughty Nineveh, the capital of the Assyrian kingdom and the mistress of the earth. It is perhaps the earliest prophetic book we have. The personal history of the prophet occupies the larger portion of the book, while the remainder affords a highly instructive narrative of the Lord's governmental ways with nations as exemplified in the threatened judgment of Nineveh, its repentance, and the suspension of the stroke for a lengthened period. The book was probably written about 826 B.C. and either in Palestine or near Nineveh.

MICAH. This prophet was contemporary with Isaiah, Hosea, and Amos: see the first verse of each of the books of these prophets. Micah is termed "the Morasthite" from Moresheth-Gath, a small town in southern Judea, not far from Jerusalem. There is not in this book such a range of subjects or comprehensiveness of treatment as in Isaiah, yet Micah in some respects resembles his great contemporary. Both specially regard Israel's political foe and external enemy in the future Jewish crisis, namely, "the Assyrian" or "king of the north;" and both predict millennial blessedness in the same eloquent terms (Isa 2:2-4; Mic 4:1-3). Jeremiah was not afraid that his credit as a prophet would suffer by referring expressly to Micah (Jer 26:18), as did Daniel in a latter day to Jeremiah (Dan 9:2), and Amos to Joel (Amo 1:2). There are few original characters in the world, and we above all others, should beware of the spirit of independency, for God has set us in: "one body" and constituted us members one of another and thus mutually dependent; let us not hesitate therefore to own frankly indebtedness to one another. In the prophecies contained in this book, Jerusalem the religious, and Samaria the proud, the respective capitals of Judea and Israel, have special judgment meted out to them; these predictions have been fulfilled to the very letter. Here Jehovah is seen coming out of His place, the temple; and so the storm of divine wrath sweeps through the land of Immanuel, then the land of Assyria, and finally spends itself upon the near and distant heathen. But glory will break for Israel and the nations in those coming days so grandly foretold by Isaiah, weepingly yearned for by Jeremiah, and energetically predicted by Ezekiel. Palestine (probably the southern kingdom) would be the scene where and 750 B.C., about the date when these prophecies were uttered.

NAHUM. The prophets Jonah and Nahum were Galileans, and both had Nineveh as the burden of their testimony. In the former, however, the character of the prophet forms an integral part of the book, while in the latter the character of God is unfolded in language unrivaled for its sublimity. The short, abrupt, bold and elegant sentences in describing Nineveh, her lengthened siege and the manner of her capture, make the book a very interesting one indeed. We need not the pen of the historian to trace for us the particulars connected with the destruction of that city which with its rival Babylon is doomed to perpetual desolation. A more graphic account of the pride, cruelty, and idolatry of Nineveh, of its size and of its resources, and finally of the mode of its capture, with the surprise of its king and nobles, cannot be produced, and positively makes the reader independent of the mere human historian. Here we have God's account of things, surely preferable infinitely to man's judgment and his generally faulty record of things and persons.

Nahum prophesied in Palestine, and nearly a century-and-a-half after Jonah his predecessor, in testimony to and of Nineveh.

HABAKKUK. We have nothing in scripture as to the personal history or parentage of this prophet, but plenty of tradition as to both, which is not of much value. It has been remarked that Jeremiah's great prophecy has been divided into two parts which we might term the moral and prophetic, and further that Habakkuk takes up the moral side of the book of Jeremiah, as Zephaniah does the prophetic side. We have neither note of time, nor exact historical data as to when or where this prophecy was uttered and written. We should judge, however, from verses 5 and 6 of Chapter 1, which intimate the Chaldean invasion of Judea, that the vision of Habakkuk (Chap, 1 and 2.) and his sublime and fervent prayer (Chapter 3) considerably preceded the rise of the Chaldeans, and that the southern kingdom of Palestine, probably Jerusalem, was the scene of the "vision," and "prayer." If Nahum announces the judgment of the Assyrian who destroyed the kingdom of Israel, Habakkuk on the other hand predicts the utter ruin of the Chaldeans, who in turn destroyed the kingdom of Judah. The distinctly moral character of the book, and the prophet's identification with the people in their sin, and then in their turning to Jehovah and hoping in His mercy, are truths of priceless value to every true servant of God whose desire is to serve Him and His afflicted saints and church. It will be observed that the word "Selah" meaning to pause or consider, occurs three times in the third Chapter, as also about seventy times in the book of Psalms. This Chapter also contains other points of resemblance to the Psalms. The character of the Chaldean power (Chapter 1) and the five woes pronounced upon it (Chapter 2) are foretold with an exactness, force of language, and striking imagery peculiar to our prophet. We heartily endorse the encomium of another who says "it were difficult to find words to set forth adequately the exalted claims and peculiar merits of this high minstrel of grief and joy, of desolateness and hope, of scorn and tenderness."

ZEPHANIAH. The pedigree of this prophet is carefully given, for four generations, as also the period of his prophecy,-the reign of the godly Josiah, the last pious king of Judah (Chapter 1:1). The time and place of these predictions are thus easily ascertainable. It was in the land of Judea, and about 630 B. 100:, or a few years later when Zephaniah uttered his "Thus saith the Lord"-the usual formula of the prophets. The references to preceding prophecies as Isaiah, Amos, and Joel, are numerous in so short a prophecy. The harmony and entire agreement in the prophetic books of the Old Testament is well worth consideration, as evidencing that one Divine mind and purpose characterize all Scripture. The great themes of all the prophets are iniquity, judgment, and glory, and Zephaniah descants on these subjects, especially the latter. In the main, the burden of his prophecy is the "great day of the Lord," the day of Jehovah's anger-an expression common to all the prophets, and signifying the future period of judgment. It is therefore pre-eminently a book of judgment, but glory triumphs in the end. The judgments predicted by this prophet are not only general and universal in their range and extent, but are also minute and particular-none escape. Thy land and people, O Immanuel, will yet be the object of Thy joy, and the rest of Thy love.

HAGGAI. The three last books of the Old Testament have a peculiar character impressed upon them. They contain predictions of judgment, but are also exceedingly rich in their anticipations of that happy future awaiting Israel and the earth. They were uttered in presence of the remnant returned to Judea from the Babylonian captivity, and in view of their then moral condition. Man's utter failure and inability to respond to God's claims of grace or law, with Jehovah's tender and

yearning love over His guilty people, are truths graven in these books by the "Prophets of the Restoration." Haggai and Zechariah greatly encouraged the people to resume the building of the Temple which had been interrupted for about 14 years (Ezr 5:1-17 by a decree from Artaxerxes, the Persian Monarch, forbidding the work (Ezr 4:1-24). The energetic and faithful remonstrances of our prophet and of his able coadjutor Zechariah, had the desired effect, and the people recommenced the work before Darius reversed the decree of his predecessor, and confirmed the commandment of Cyrus. What about the unchanging laws and unalterable decrees (Dan 6:15) of the Persian realm in presence of God and of His power? When God is working with His people, and they are in fellowship with Him, what is man? All! we have omnipotent strength and infinite love to count upon, the strength for our weakness and the love for our need. The living God is Himself the resource of His people. The book contains four messages, termed in each case, "the word of the Lord" delivered in Jerusalem in the second year of Darius Hystaspes, 522 B.C. and within a period of about three months.

**ZECHARIAH.** This prophet commenced his prophetic service two months later than his contemporary and colleague Haggai (compare Zec 1:1 with Hag 1:1-15 t). The latter is simply termed "Haggai the prophet" whereas the father and grandfather of our prophet are expressly named. We gather from a comparison of the first verse with Neh 12:4, and Ezr 5:1, that Zechariah was of priestly descent, as were Jeremiah, Ezekiel, Ezra, and perhaps Habakkuk. We would direct special attention to the minute accuracy of the dates in the books of Zechariah and Haggai. They conclusively mark God's recognition of the sovereign power granted to the Gentiles and under which His people were placed till the government of the world shall be once again exercised through the Jew, and from Jerusalem, the city of the Great King. The prophecies contained in this book are mainly respecting Judah as a people, and Jerusalem as a city in their judgment, as also in their blessed future, but in special relation to the Gentiles. The eight visions seen in one night (chaps. 1-6.), from the Persian power, under Cyrus (the rider among the myrtle trees, but figuring Christ, Chapter 1:8) till the temple and throne are set up in Jerusalem in millennial glory, present the great facts connected with Israel and her relation to the imperial powers. In the rest of the book numerous details of a deeply interesting kind bearing upon the millennial future, are given; moral truths, prophecies of and about the Messiah and physical facts (Chapter 14) abound.

**MALACHI.** Significantly, the name Malachi means "My Messenger." (Chapter 3:1). What now remains for God to do in view of Israel's moral condition, if His claims are treated with proud contempt, His service a weariness, and His worship a lifeless form? If Jehovah's last pleadings of love fall upon the cold insensible ears and hearts of these returned remnants, save upon a few (a remnant out of the remnant Chapter 3:16-18) what can God now do to His degenerate vine but send "His messenger" before He comes personally in judgment? We have the coming of Jesus in grace referred to (Chapter 3 and His coming in judgment (Chapter 4:5.) The opening words of our prophet are quoted by Paul (Rom 9:13) while the closing utterances are cited by Jesus (Mat 17:11-12). We close these remarks upon the Old Testament in the earnest hope that the reader will lay deeply to heart the solemn lessons and truths graven on these last books of the former revelation.

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Christ Our Example: Extracts Illustrating Our January Subject No.3. " The Son Of Man Hath Not Where To Lay His Head."

Christ Jesus was the only one who chose his own condition in the world, and his choice was adverse to all that human wisdom would have suggested. We should have said of him, as we say of ourselves, that an elevated station would afford the greater means of doing good. We should have thought a great deal about influence and opportunity, and the effect to be produced by a descent from princely greatness to a malefactor's grave; with all the contrast to be exhibited by the way, between the humility of his deperiment and the dignity of his station.

God judged otherwise-he has judged always otherwise. Whether to manifest that while the instrument is nothing, all power and all effect depend on the hand that wields it, or with intent to pour contempt on whatever seems great and glorious to us, he has never chosen the great things or great ones of this world with which to do His work, even when they seemed the fittest for His purpose. What an effect, as we should think, would have been produced, had Jesus made the throne of the Roman empire the stepping-stone to the cross, and exhibited his passion and humiliation before the delegates of the universe assembled there, through whom the report would have gone forth to every nation under heaven! But this was not what he intended: he chose his birth-place in a tributary province, distinguished indeed above every other, but with a distinction nothing thought of in the world; and he chose it not in the capital of that province, but in an inferior city; and not amongst the great ones there, but with its meanest and most unknown. All that was striking, all that was remarkable in the Redeemer's birth, was supernatural. He deigned not to make any use of temporal signs to distinguish it from others, as if he were determined to derive no evidence of his greatness from the world, and to give it none but of a miraculous kind. Nor was it for himself alone, that Jesus chose poverty and meanness of condition. He chose the same for companions and instruments of his work. He took his disciples from among the unknown; not that he preferred the poor because they were poor-we must beware of erecting poverty into a merit, as has been done ere now-but he preferred poverty, because he knew it to be the state in which his followers could best subserve his Father's purposes. Doubtless he who foreknew and fore-arranged the whole, had placed in that situation those he intended to select from it-a choice as little consonant with our ideas of what would have been best, as that which he made for himself; because the sudden conversion of twelve persons of elevated station and distinguished talent would have produced a great sensation, tending much more directly, as it seems to us, to the evangelizing of the world. But God never meant to evangelize the world: he meant to call for himself a people out of it by the workings of his grace, and to this little flock to give his kingdom. He meant to send the whispers of his still small voice throughout the earth, that whosoever would hear it might be saved; but he would commend it to them by no factitious attractions, borrowed of this world's wisdom and greatness.

It is as individuals, each one for ourselves, that we are to be conformed to the image of our Lord. He chose poverty, he chose meanness of condition, he chose to be the least of all men. Who besides him does so? Who is of the mind of Christ? There would be a remedy, if men believed that 'they are strangers and pilgrims upon earth'-travelers, whom it encumbers to have much to carry-sojourners, who have no abiding city here. This is what the Scripture says we are, but we do not think so.

It will be said, It is a needless question what we ought to choose, when we cannot choose at all. Our station in life is appointed by our Maker, and our subsequent fortunes are in his hands. But we must remember that "a man's heart deviseth his way, though the Lord directeth his steps"; and the state of his heart may be judged by his desires, whether they be prospered or defeated. There is much in our condition that is entirely of God, and not of the will of man. I wish it were that part with which we are best satisfied. If it be an exalted station, it would be as rebellious to descend from it, as it would be from a lower to aspire to it. If it be in abundance, it would be as ungrateful not to enjoy it, as to complain when we have it not. The chief who leads an army to the battle, the insignia of nobility about him, is not to doff his dangerous distinctions, and seek for safety in the rear. Every christian should know, every one who is like-minded with his Lord does know, that distinctions are not desirable; and the more he has of them the better he knows it, whether they be talents, wealth, or name. To such a one they are not a source of pride or exaltation. I will say, for I believe it, that they are a source of humility and self-abasement. I believe a child of God, whose mind is as it should be, is never reminded of his powers or his possessions but his heart sinks within him under a sense of his unworthiness, and the deep responsibility that is upon him, testifying to himself, at least, that he did not choose it. Like most of the genuine traces of the Christian character, this is a hidden feature. Who but God would have known, had he not told it us, the different emotions of one royal bosom looking down from the ramparts of Babylon, and of another, when he asked, ' Who am I, O Lord God, and what is my house? ' But our responsibility is greater than it at first appears. The circumstances of birth are much; and constitutional differences are much; and God overrules the current of our destiny. But from the moment of our entrance into life, other agency begins to work upon our fortunes. For a while it is the parents' responsibility, and the Christian parent does as much prove the likeness of his judgment to the judgment of his Lord, in the choice he makes for his children, as for himself; perhaps more, for he looks upon life then with its tried value full before him, and should have added knowledge to his faith. The choice of the heavenly Father for his children is the pattern by which to regulate our desires for those whose fortunes are in a measure within our influence. It rests with us to save our children from the very necessity we plead as an excuse for what our better principle condemns, by giving them simple habits, moderate desires, and a just estimate of what constitutes the greatness and happiness of a child of God, of an heir of heaven in the days of his minority; choosing a station rather below than above what they might by possibility attain. With graphic clearness the word of God places before our eyes the two extremes of human destiny, each one in possession of his own good things-doubtless the things that in his lifetime he esteemed most good. It shows us the first Adam in the height of prosperity, lord of all that he beheld, possessed of the world's good things, when they were good indeed, falling on the first temptation by desire for something more. And after him all who are molded in his likeness. Lot exposing himself to the sin and to the doom of Sodom, because of the rich pastures and well watered plains. Israel forgetting in their pleasant lands the lessons of their long adversity. Solomon, the Lord's anointed, corrupting himself, in possession,

with the very greatness he had been once too wise to ask. The rich man leaving Christ, because he had too much of earth to leave for him. All men, as St. Paul expresses it, seeking their own and not the things of Christ; exposing themselves to temptations, loading their consciences with sin, and piercing themselves through with many sorrows, because they will be rich, be great, be somebody, be something. On the other hand, the Scripture exhibits to us Christ, the second Adam, choosing lowliness as the fittest state in which to recover what the first in his plenitude had lost; to triumph in adversity, as he in prosperity had fallen: making himself the servant of all; and because he so humbled himself, God hath highly exalted him above every creature. And it shows us those who are renewed after his likeness, doing all the same thing. Moses preferring adversity with the people of God, to the riches and royalty of Egypt; Abraham leaving all that he had to go out, he knew not whither; and those, of whom the world was not worthy, who held its greatness for nothing, and its wealth for dross, confessing they were strangers and pilgrims on earth.'

There has been seen from that time forward the likeness of both-in the likeness of one or the other all men must be found. There are the rich and the poor, the prosperous and the afflicted, the high-born and the base, the rising and the sinking; but the line that separates these, though it were better defined than it is, could never separate the image of the first Adam from the image of the second, the lowly from the proud, the earth-renouncing from the earth-aspiring. There is a line visible from the heights of heaven, whether we upon earth can distinguish it or not. On one side of it are those who, be they what they may, would still be something more, or seem to be something that they are not; who cannot enjoy what they have because their desires exceed it, and cannot be grateful because they are not satisfied. There are those who are ashamed of a position which their Master chose, or proud of one which he refused to occupy; and, in spite of all God's declarations to the contrary, persist in accounting the proud happy, and their end honorable. On the other side this line of separation there are some, born indeed in the similitude of Adam, but changed by grace into the image and spirit of Christ. They have not changed their station, they are not at liberty to do so, unless God does it for them; but they have changed their mind. They have broken the scale by which this world's good was measured, and taken the word of God to measure it by instead. Their vain imaginings have ceased, and the devices of their hearts are changed. The grasping hand is unloosed; the heart lets go its hold; the foot of pursuit is slackened. If there are none who have come to the full mind of Christ, which I cannot say there are not, that it is best to be least, and safest to be last, and happiest to be nothing, there are many who are hastening towards it, having more fear of than value for the world's distinctions, do not admire them, do not seek them, and would rather not have them.

It is said that our position is not like Christ's: He was God, and could not want means to do good. It is not to be supposed that he who had been partner of the Father's throne should value the distinctions of this poor world. There is something almost ridiculous in the supposition. What should the Lord of glory want with the honors and pride of this life? The thought seems absurd-it is absurd; but what miserable pretenders then are we! How does our unbelief betray itself! Are not we, too, the heirs of celestial glory? Are we not expectants of a heavenly crown? Are we not preparing, in as short a space as he was, for a destiny so great, so blessed, that in comparison with it the distinctions and possessions of this world are really no more to us than they were to him? Are we not likewise sons' and daughters of the Most High, too great to be exalted or debased by any condition here, or any thoughts that men may have of us?

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Christ Our Example: Extracts Illustrating Our January Subject 4.-" Take Up The Cross And Follow Me." Of the cup of sorrow filled for all men, there was one who drank so much more deeply than the rest, that he has been emphatically called "the man of sorrows," as if there were no other. "His face was so marred more than any man." " He path no form nor comeliness; and when we shall see him, no beauty that we should desire him. He is despised and rejected of men: a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not."

Excepting his fast in the wilderness, we are not told to what corporeal sufferings Jesus was exposed previous to his condemnation to a painful death.

Bodily sufferings, which form so large a portion of the primeval curse upon our race, can have no connection, in themselves, with our conformity to the image of Christ. As expiatory they are useless: his only could atone for sin. As voluntary, they are not required at our hands. As laid on us by Providence in judgment or in mercy, it is neither sinful to feel nor meritorious to endure them. Any conformity to our Lord's example required of us in respect of these, must be sought for in the spirit with which they are received and borne; with reference to which we may observe, that these were not the sorrows Jesus felt the most. He makes but little complaint of them, and that little was between himself and God: in the gospel narrative there is none.

Twice in the narrative of Jesus' life, we are told by those who saw him, that he wept. Observe the occasion of his tears: at neither time did he shed them for himself. The one occasion (John 11:35) exhibits the exquisite sympathy, the extreme sensitiveness with which Jesus regards the sorrows of his people. He knew the mourning of that beloved family would soon be turned into joy. He knew what he was about to do. But they did not know; and his sensibility yielded to the impression of their transient sorrow. A beautiful representation of what he is in heaven; touched with the feeling of our infirmities, while he delays to remove them-mourning with us, while he waits to be gracious-sharing every present sorrow, while preparing to change it into everlasting Joy. On another occasion (Luk 19:41) Jesus looked upon Jerusalem and wept-not for her calamities then, but for her sins. There were sickness, and want, and misery, in her streets, and he had shown no slowness to relieve them; but it was not for these he wept, it was for the iniquity of his people. As in another place it is written, " Rivers of water run down mine eyes, because they keep not thy law." These were not selfish mournings. His own sorrows were kept for his own bosom, or poured in secret into his Father's ear; we find no expression of them to those about him till the time of his latest agony. In the secret outpourings of his holy soul, we read at once the depth and the character of his sufferings; externally, they may seem no more than other men's: the secret of their intenseness was within; in the purity and exaltation of the soul that was to bear them-in the spiritual nature of his afflictions, and their undeservedness, so abhorrent to his high and holy nature-in the mental anguish of imputed sin and divine abandonment-in that power of unlimited

suffering derived from its own infinity: these were the hidden depths of the Redeemer's sorrow. Men think lightly of it, because they think lightly of him. They think of him only as a man; other men have been scorned and buffeted-other men have been tortured and put to death unjustly-martyrs have been seen to bear as much as this;-or they think of him only as God, deriving from his deity such support as left him little more than a fictitious rehearsal of sorrow he was too great to feel. How false an estimate! His pure manhood made him susceptible of the faintest touch of evil, to which the noblest natures must ever be the most averse: his Godhead made him capable of suffering it to an infinite extent. In finite being, suffering has a limit-a limit that has been reached, but never passed. Men have touched the point at either end, where sorrow ceased to be painful, and joy ceased to be enjoyed, because it exceeded their capacity to feel: as objects, approaching the eye too nearly, by their very magnitude become invisible. The man Jesus Christ only had an unlimited power to feel and capability to endure, that his sufferings might be sufficient to expiate the sins of the whole world. No one can enter into the nature of his passion but those who know what spiritual sorrows are-the greatness of it none can estimate. Every kind of sorrow had been accumulated upon his head-his enemies were triumphing around him-his own people were bringing the curse of his blood upon themselves and their children; of those who had been his familiar friends, witnesses of all his works that he had done, one had betrayed him, and one denied him, and the rest had forsaken him and fled. All this had drawn no audible complaining from his lips. One anguish only was too much to be suppressed-'My God, my God, why hast thou forsaken me?' When it came to that, there was nothing to be added-sorrow had reached its utmost-the expiation was perfected. He said, "It is finished," and died. Has conscience spoken while we read? Has memory flown back through all our days of sorrow, and numbered our bygone tears to find how many of them fell for causes such as these? -how many for man's destruction?-how many for God's outraged laws and his averted countenance?-how many for our sins? Christ requires those who would come after him, to take up their cross and follow him. The apostle Paul speaks of believers as "planted together in the likeness of his death;" and of himself he says, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death;" and the apostle Peter, "Forasmuch, then, as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh hath ceased from sin." And again, "Because Christ also suffered for us, leaving us an example." And God has promised that if we suffer we shall also reign with him.

Respecting this sorrow, which characterizes the people of God, begetting in them a feature of likeness to their blessed Lord, there have been many and great mistakes; but this cannot abrogate the word of God, that there should be no such thing, or that it should not be required of his people. It is not for man's perversions to deprive the word of God of meaning, and leave it an empty letter. It makes one shrink to hear thoughtless people say, "This thing or that thing is my cross," "We have all our cross." No, we have not all a cross, and yet without one we cannot walk in the steps of our blessed Master.

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Christ Our Example: Extracts Illustrating Our January Subject "That Your Joy Might Be Full." Had the Man of sorrows any joys? The Gospels, the proper memoirs of his life, make no mention of any. His tears are spoken of; but not his smiles. When we consider what he was-holy, pure, divine, eternal; when we consider whence he came-from the bosom of the Father, from a throne in glory; and what he came for-to suffer, the just for the unjust; we might conclude that in this unsatisfying, miserable world, the Son of God could find nothing to enjoy-could have no thought of gladness; and yet I think he had. We must look very closely indeed to find the sources of his joy, for they were few and hidden. Once, and I think no more, it is said in the Gospels, that Jesus rejoiced in spirit. (Luk 10:21.) The occasion of his rejoicing is very remarkable 'I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes.' There could be but one cause for this-Jesus had no pleasure in the blindness of any one-no value for the soul of one above another; but he beheld his Father's glory in it; he knew that had the wise and prudent of this world been chosen to make known his gospel, men would have given to them the glory-perhaps they would have taken it to themselves. But God had chosen the foolish of this world to confound the wise, and Jesus delighted in the preference, because he saw the greater glory that would result from it to God: proving that salvation is of grace, and not of merit; that divine knowledge is imparted immediately from heaven, and not acquired by human understanding. I cannot help remarking how different a feeling prevails among men. There is apt to be great rejoicing in the Church when some great one, some wise one, is converted, as if it were more important that such a one should be saved than one who is poor and unknown. A great deal is said about the influence such a conversion may have on others, the power of such a one for doing good, the conspicuousness of a light so elevated. This may be the result if God so pleases, but it is evident that Jesus made no account of all this: he expressly rejoiced that it was otherwise.

I have said, there is in the Gospels no other mention of the Redeemer's joys. It is only by inference we can trace them. It may be inferred justly, that he himself rejoiced in that which he declared to be a cause of joy in heaven-the bringing of a sinner to repentance. 'He shall see of the travail of his soul, and shall be satisfied;' entirely, when the purpose of his travail should be accomplished in the salvation of his Church; but prospectively in the depth of his sufferings. As St. Paul also speaks, 'Who, for the joy that was set before him, despised the shame.' As one and another turned to follow him, we must suppose the compassionate Savior rejoiced in the fruits of anticipated victory, with a joy proportioned to his love-and that was infinite. When, of the ten who were healed, one only returned to glorify God, some pleasure in that one would mix itself with his sense of the ingratitude of the remainder. And when, in the house of Lazarus, Jesus expressed so little satisfaction in the hospitable assiduities of Martha, needless to him, and injurious to herself, we cannot suppose otherwise than that he felt pleasure in the company of Mary, as she sat listening at his feet. And did he not take pleasure in Mary's love, and the Centurion's faith? When we consider how dear to him were the souls he came from heaven to save, and how dear the glory

of the Father which he came to vindicate, it cannot be doubted that Jesus felt a joy exalted as his own nature, whenever a sinner gave tokens of repentance, and God was glorified in his works. If we would know more, we must have recourse to the Psalms, those sacred soliloquies of Christ's humanity. Let them testify as to the character of the Redeemer's joy. A single quotation will unfold it all. 'Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God.' 'The Lord is the portion of mine inheritance and my cup; thou maintainest my lot. The lines are fallen unto me in pleasant places; yea, I have a goodly heritage. I will bless the Lord, who hath given me counsel; my reins also instruct me in the night seasons- I have set the Lord always before me; because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth; my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt show me the path of life; in thy presence is fullness of joy; at thy right hand are pleasures for evermore.' Psa 16:1-11 Were we to multiply quotations, as we might, the result would be only this-Jesus mentions, the prophetic Spirit mentions for him, only two sources of delight; God, in his law, his glory, and his presence, and the salvation of mankind. If he had any other pleasures-if the senses and affections of his humanity could delight in what gratifies ours-if he could enjoy those external blessings so abundantly bestowed on us, nothing is said of it-he does not tell us so. Jesus came on earth in search of pain and sorrow: probably he found no joys but those he brought with him from heaven; certain it is, he does not speak of any other.

If this was so, we cannot but perceive in how different a position the servant stands with respect to the enjoyments of this life, to that in which his Lord was placed. 'The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head.' The meanest of God's people, the most ungrateful of his enemies, have more sources of temporal enjoyment than were granted to the humanity of his only begotten Son. The common gifts of Providence, those rains that descend alike on the just and the unjust, how abundant they are! We are not justified in undervaluing them, and we are not forbidden by our Savior's example to enjoy them.

Admitting, in this one respect, a merciful unlikeness, there is not the less a required conformity between the enjoyments of Christ and the enjoyments of his people.

If it is difficult to set forth the secret sorrows of the believer, how much more so to give the measure of his joys! Had we the language of heaven to express them in, we should fail to convey a just impression to the mind of the ungodly. We find ourselves in a maze when we would set about it, and know not where to begin, and are ready to give up the attempt. We must recall the Savior's words, for we perceive that joy is joy, only in proportion as it resembles his.

'How I delight to do thy will!' or as David, Lord, how I love thy law!' and St. Paul, For I delight in the law of God after the inner man.' This the natural heart does not and cannot. The unconverted man may sometimes do the will of God: he may wish, with a view to the eternal consequences, that he could do it more; he may by his natural judgment perceive that God's laws are good, and, without entering into the spiritual meaning, make an attempt to observe them in the letter. Those who do not so themselves, often bear testimony to their excellence, by admiring those that do. But to love them, to delight in them-this no man ever did, but he who has learned it of his Savior. Consider what this delight implies. It is in all his will-in all his laws; this law, this will, may require of us the sacrifice of everything-the sacrifice of ourselves, and our sins, it must require. The will of God often

imposes severe and bitter trial, much passive endurance, as well as active self-sacrifice: a pharisaic effort to do the one, and a calm submission to endure the other, have often been manifested by the children of this world. It is reserved to the children of God to find joy in them. St. Paul rejoiced in his infirmities when it was the will of God they should not be removed; he speaks of them that glory in tribulation. St. James bids the rich rejoice when they are made low. Our Savior bids us rejoice, and be exceeding glad, under falsehood, insult, and oppression. These are not nature's joys; no natural man can say he ever felt them-the believer can. The believer further manifests his delight in the law of God, by the joy he feels in seeing others do it. As he can never behold sin without feeling pain, so does he never see holiness without delighting in it. What exquisite joy, in the darkness of this evil world, to look upon the lights that grace has lighted-to hear of, to see the works of them that walk according to his law: to find, it may be in some public walk, it may be in some abode of poverty, one who seems living only to fulfill his will: this is a pleasure worthy of Christ to have enjoyed-and doubtless he did enjoy it, when he beheld Mary at his feet, forgetting in her desire to learn of him.

If I speak less of joy in doing the will of God, than in having it done in us, and seeing it done by others, it is not because I do not know it to be greatest. But we so seldom attain to it -it is so seldom we are satisfied with anything we do-we perceive so much more of defect than of conformity in our best performances, that though I know it may be felt, and be more grateful to us than any other joy, and though I know we may so desire it as to say, with our Lord, My meat and drink is to do the will of God;' yet the sense of having done it satisfactorily is so rare, I can say little about it; it may at least be judged of by the pain of having failed in it. The Lord is the portion of mine inheritance and my cup.' The lines are fallen to me in pleasant places; yea, I have a goodly heritage.' This is the gladness of him, who, having found a treasure hidden in a field, for joy thereof goeth and selleth all that he bath, and buyeth that field. Perhaps it would be too much to say the believer is the only contented one on earth. I have seen the children of this world so well pleased with its perishable possessions, as long as they can keep them, that I must suppose they too believe they have a goodly heritage, as he did who said to his soul, 'Soul, take thine ease,' &c. But when these words applied to Christ, he had no such possessions-He had not where to lay his head; He had stripped himself of infinite wealth, and retained no portion to rejoice in but his God. The enjoyment of God, as a present portion, is very difficult to describe, but every experienced christian knows what it is; it is something quite distinct from the expectation of future blessedness; it is what St. Paul calls 'being filled with the fullness of God;' of which David says, Happy are the people that have the Lord for their God.' And again, 'Thy lovingkindness is better than life.' And in Rev 1:1-20 know thy works, and tribulation, and poverty: but thou art rich towards God.' This is spoken of present good. It is difficult sometimes to separate present enjoyment from eternal hope; but the believer knows that he has both. He as much seeks happiness in God now as he expects to seek it in heaven, and finds it in him when he has none elsewhere. The moments of greatest delight in God are usually those of greatest destitution: when we look for some to take pity, but there is none; and for comforters, but there is no man. Ask the tried saint which have been the happiest moments of his life, and he will tell you of those in which every earthly good had departed from him-in some deep affliction, some extreme suffering, some pressing danger, when man either could not or,-would not give him any help. These have been his happiest hours; for then, emptied of everything else, he was fullest of God; and had such sensible enjoyment of him as earthly language is not suited to express, nor earth-devoted spirits able to understand. It is then that,

having nothing, we are possessed of all things.

I proceed with the Redeemer's words. I have set the Lord always before me: because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth.' The Lord is to his people an abiding portion. He does not, like some friend of earth, come in at distant periods, give us a fond embrace, and go away. He makes his abode with us. He sits down, as it were, at our right hand, to be ready for our need of him. The seasons of peculiar joy we have just spoken of, more akin to heaven than earth, are but for an occasion, and generally pass with it: leaving behind them a more distinct notion of what our future blessedness will be, a firmer evidence of what God will do, by what he has done in our time of need. Were this elevation to continue always, we should not only have no cross to bear, but should be unfit to do our work on earth. The disciples, together with their Master, descended from the mount of transfiguration, to try in very different scenes the love and faithfulness of God. So must our seasons of spiritual enjoyment pass: leaving their remembrance like a beacon light to cheer the believer through his hours of darkness. But it is not in times of exaltation only that the child of God is conscious of His Father's presence. Joyful above measures as these moments are, they are not those visits that he values most. It is the abiding-the sitting down- the perpetual consciousness of God's presence, he values above these evanescent joys. He is about my bed, and about my path.' He knoweth my down-sitting and mine uprising.' When thou goest through the waters I will be with thee.' I laid me down and slept, I awaked, for the Lord sustained me.'

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### Subject. 5

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He did good, and lent, hoping for nothing again. He gave, and his left hand did not know what his right hand was doing. Never in one single instance, as I believe, did he claim either the person or the service of those whom he restored and delivered. He never made the deliverance he wrought a title to service. Jesus loved, and healed, and saved, looking for nothing again. He would not let Legion, the Gadarene, be with him. The child at the foot of the mount he delivered back to his father. The daughter of Jairus he left in the bosom of her family. The widow's son at Nain he restores to his mother. He claims none of them. Does Christ give, in order that he may receive again? Does he not (perfect Master!) illustrate his own principle-" Do good, and lend, hoping for nothing again "? The nature of grace is to impart to others, not to enrich itself; and he came, that in him and his ways it might shine in all the exceeding riches and glory that belong to it. He found servants in this world; but he did not first heal them, and then claim them. He called them, and endowed them. They were the fruit of the energy of his Spirit, and of affections kindled in hearts constrained by his love. And sending them forth, he said to them, " Freely ye have received, freely give." Surely there is something beyond human conception in the delineation of such a character. One repeats that thought again and again. He never refused the feeblest faith, though he accepted and answered, and that too with delight, the approaches and demands of the boldest. The strong faith, which drew upon him without ceremony or apology, in full immediate assurance, was ever welcome to him; while the timid soul, that approached him as one that was ashamed and would excuse itself, was encouraged and blessed. His lips at once bore away from the heart of the poor leper the one only thing that hung over that heart as a cloud. " Lord if thou wilt, thou canst make me clean," said he. " I will; be thou clean," said Jesus. But immediately afterward the same lips uttered the fullness of the heart, when the clear unquestioning faith of the Gentile centurion was witnessed, and when the bold earnest faith of a family in Israel broke up the roof of the house where he was, that they might let down their sick one before him. When a weak faith appealed to the Lord, he granted the blessing it sought, but he rebuked the seeker. But even this rebuke is full of comfort to us; for it seems to say, "Why did you not make freer, fuller, happier use of me? " Did we value the giver, as we do the gift,-the heart of Christ as well as his hand, this rebuke of weak faith would be just as welcome as the answer to it. And if little faith be thus reproved, strong faith must be grateful. And therefore we have reason to know what a fine sight was under the eye of the Lord, when, in that case already looked at, they broke up the roof of the house in order to reach him. It was indeed, right sure I am, a grand spectacle for the eye of the divine and bounteous Jesus. His heart was entered by that action, as surely as the house in Capernaum was entered by it.

Time made no change in the Lord. He is the companion of his disciples in labor after his resurrection, nay, after his ascension, as he had been in the days of his ministry and sojourn with

them. This we learn in the last verse of St. Mark. On the sea, in the day of Mat 14:1-36, they thought that they saw a spirit, and cried out for fear; but the Lord gave them to know that it was he himself that was there, near to them, and in grace, though in Divine strength and sovereignty over nature. And so in Luk 24:1-53, or after he was risen, he takes the honeycomb and the fish, and eats before them, that with like certainty and ease of heart they might know that it was he himself. And he would have them handle him, and see; telling them, that a spirit had not flesh and bones, as they might then prove that he had. In John 3:1-36 he led a slow-hearted Rabbi into the light and way of truth, bearing with him in all patient grace. And thus did he again in Luk 24:1-53, after that he was risen, with the two slow-hearted ones who were finding their way home to Emmaus. In Mark 4:1-41 he allayed the fears of his people ere he rebuked their unbelief. He said to the winds and the waves, " Peace, be still," before he said to the disciples, " How is it that ye have no faith?" And thus did he, as the risen One, in John 21:1-25, He sits and dines with Peter, in full and free fellowship, as without a breach in the spirit, ere he challenges him and awakens his conscience by the words, "Simon, son of Jonas, lovest thou me? " The risen Jesus who appeared to Mary Magdalene, the evangelist takes care to tell us, was he who in other days had cast seven devils out of her; and she herself knew the voice that then called her by her name as a voice that her ear had long been familiar with. What identity between the humbled and the glorified One, the healer of sinners and the Lord of the world to come! How all tell us, that in character as in divine personal glory, he that descended is the same also that ascended. John, too, in company with his risen Lord, is recognized as the one who had leaned on his bosom at the supper. " I am Jesus " was the answer from the ascended place, the very highest place in heaven, the right hand of the throne of the majesty there, when Saul of Tarsus demanded, " Who art thou, Lord?" (Acts 9:1-43) And all this is so individual and personal in its application to us. It is our own very selves that are interested in this. Peter, for himself, knows his master, the same to him before and after the resurrection. In Mat 16:1-28 the Lord rebukes him; but shortly after he takes him up to the hill with him, with as full freedom of heart as if nothing had happened. And so with the same Peter, -in John 21:1-25 he is again rebuked. He had been busy, as was his way, meddling with what was beyond him. "Lord, what shall this man do? " says he, looking at John, -and his master has again to rebuke him- " What is that to thee? " But again, as in the face of this rebuke, sharp and peremptory as it was, the Lord immediately afterward has him, together with John, in his train, or in his company up to heaven. It was a rebuked Peter who had once gone with the Lord to the holy mount; and it is a rebuked Peter, the same rebuked Peter, who now goes with the Lord to heaven; or, if we please, to the hill of glory, the mount of transfiguration, a second time.

Full indeed of strong consolation is all this. This is Jesus our Lord, the same yesterday, to-day, and forever; the same in the day of his ministry, after his resurrection, now in the ascended heavens, and so forever; and as he sustains the same character, and approves himself by the same grace after as before the resurrection, so does he redeem all his pledges left with his disciples.

Prophetic Explanations: From The Book Of Daniel.

1. The Great Image.-Gentile Imperial power as a whole. See Luk 21:24.
2. The four Metals of the Image.-The four successive Gentile Empires.

3. Decreasing Value of the Metals, from gold to iron.-The gradual decline of the governmental power, at first immediately derived from God. See Chap: 2:37.

4. The gold, silver, brass (or copper,) and iron.-The Empires of Babylon, Medo-Persia, Greece, and Rome, also symbolized by four wild beasts. Chapter 7. The supreme power granted to Nebuchadnezzar the "head of gold," who was responsible, and subject to God alone, from whom he directly received his kingdom and power. In the second, or Persian Empire, the nobles and princes made the laws, which the king confirmed. The laws and decrees of the realm were irrevocable, binding even the monarch himself (Chapter 6:7-15.), a clear departure from God's original order, which placed the king as maker of, and above the law, God alone being his lawgiver. An inferior order of power characterized the third or Grecian Empire, the government being administered by the military authorities, who were created at the will and pleasure of Alexander. A still lower character of governmental power characterized the fourth or Latin Empire. The emperor was a mere puppet in the hands of the lawless soldiery, and the imperial crown was generally bought, and its continuance secured by currying favor with the legions. The empire was essentially military and aggressive, hence the "iron breaketh in pieces and subdueth all things." (Chapter 2:40.) At a triumph accorded to Pompey, (one of Rome's ablest generals)"there were exposed to view, besides kings, captives of the highest rank, and an immense treasure, the names of 15 conquered kingdoms, of 800 cities taken, of 29 recaptured, and of 1000 castles brought to acknowledge the Empire of Rome," and adds the historian: "such was the bruising and breaking to pieces effected even by one single general."

5. The mixture of iron and clay, (Chapter 2:41,42.)- "Brittle " or constitutional government, as at present, previous to the last phase of the Empire-a tenfold division.

6. Stone cut out of the mountain without hands.-Not a triumphing gospel, but the conquering Christ in power and glory to wind up the times of the Gentiles in judgment.

7. The winds of heaven upon the sea (Chapter 7:2.)-God in providence calling the Empires in succession out of the troubled mass of people then in anarchy and confusion, to bear rule over the earth.

8. The Lion, Wings, &c. (Chapter 7:4.)-The majesty of Babylon(the lion), its ambition and conquest (the eagle's wings), its supremacy destroyed (the wings plucked), its utter degradation, (standing upon its feet). Nebuchadnezzar's repentance is expressed in the last clause of the verse; see Chapter 4:34-37.

9. The Bear with ribs, etc. (chap. 7:5).- The Medo-Persian Empire cruel and tenacious of its grip over its conquered provinces, like the "bear," "arise devour much flesh," see Esther Chapter 1:1. The one side rising up higher than the other, would express the ultimate supremacy of the Persian over the Median, thus Darius the Median reigned before Cyrus the Persian, the latter however made the Empire essentially Persian, and raised it to the supreme place of power on the earth.

10. The Leopard with wings and heads (Chapter 7:6.)-The Macedonian Empire under Alexander, remarkable for its rapid attacks, like the leopard's spring, and the swiftness of his movements, like the wings of the fowl, building up his mighty Empire in the course of 12 years. The "four heads " would denote the fourfold division of the Empire soon after the death of the mighty Grecian chief; see fuller details in chaps. 8 and 11.

11. The fourth beast with ten horns, etc. (Chapter 7:7).-This unnamed beast, sets forth the oppressing power, vast extent, and cruel character of the fourth or Roman power; its ten horns represent the ten kings or kingdoms into which the Empire will be distributed when revived by Satan.

12. " The little horn" -The Spirit specially directs attention to this, the personal and future head of the Western Empire.

13. " I beheld till the thrones were east down" (Chapter 7:9.) read "I beheld till the thrones were set" or "established."

14. " Ancient of days" and "Son of man" refer to Christ; Compare 7:13 with Rev 1:13-16.

15. " Saints of the most high" (or heavenly places) as Eph 1:3.-The heavenly saints are meant, not Jewish or earthly ones. " Most high " in verses 18, 22, 27, of Chapter 7 does not refer to God, but to the heavenly places, the sphere of blessing.

16. The two-horned Ram (Chapter 8)-The second Empire, Medo-Persia in its constitution; " the higher (horn) came up last " 1:e., the Persian Cyrus who made the nation famous succeeded his uncle Darius the Median.

17. The he goat from the West-The Macedonian kingdom.

18. The notable horn-Alexander the Great.

19. The great or notable horn broken-Death of Alexander in the zenith of his glory and power.

20. " The four notable ones" 1:e., horns-The fourfold partition of the Macedonian Empire after the death of Alexander.

21. " A little horn" Chapter 8:9.-Historically, Antiochus Epiphanes whose rage and cruelty against Israel knew no bounds. Typically the king of the north (Chapter 11) or Assyrian, (Isa 10:1-34) the future north-eastern power who will oppress Israel in the future crisis of her history. The " little horn" of Chapter 7 is the great blaspheming power in the west and persecutor of the saints of Go; while the " little horn" of Chapter 8 is Israel's great political enemy in the east. These horns will be mutually opposed to each other in the coming crisis.

22. "His power shall be mighty, but not by his own power" (Chapter 8:24)-This " little horn " or northern king will be upheld by his great chief, 1:e., " Gog" or Russia, Eze 39:1-29 23. King of the South-Egypt.

24. King of the North-Northern part of Syria.

Observe that from the time of the vision and prophecy down to the era of the Maccabees we have exact historical fulfillment (although typical of the future Jewish crisis) in the first 35 verses of Chapter 11 From the 36th verse of the Chapter to the end all is future; C. the king" of verse 36 must be distinguished from the northern and southern kings, the "Antichrist" being meant.

25. The ships of Chittim - The war galleys or naval power of Rome.

26. " Abomination that maketh desolate"- " Abomination" refers to Idolatry, 1Ki 11:5-7; " maketh desolate," this Jewish idolatry will bring a desolator on the scene, 1:e. king of the north.

27. Instructors amongst the Jewish people (Chapter 11:32-35). Historically the Maccabees; Typically, godly Jews seeking to instruct the nation in practical righteousness.

28. The time of trouble (Chapter 12:1). The coming tribulation; see also Jer 30:7; Mark 13:14-24; Mat 24:15-29; Rev 12:1-17

29. Sleep in the dust of the earth (Chapter 12:2). At the epoch of Messiah's personal intervention on behalf of Judah, a portion of the nation will be amongst the Gentiles in the utmost depths of moral degradation; verse 1 refers to the Jews in the land; verse 2 to those then out of the land. From Zechariah.

30. Vision of Chapter 1. The colored horses, red, bay, and white represent the character and energy of the three Imperial powers of Persia, Greece, and Rome. The man riding on the red horse sets forth Cyrus the Persian, the destroyer of Babylon and deliverer of the Jews, prefiguring, however, Christ, Israel's Savior and Judge of the mystic Babylon. Rev 18:1-24; Rev 19:1-21 The four horns (verse 18) are the four Gentile Empires which scattered Judah, while the four carpenters (verse 20) represent the instruments used of Jehovah, for the judgment of the Empires, who, in punishing Judah, exceeded their commission (verse 2).

31. Vision of Chapter 2. The man measuring Jerusalem is Jehovah's prophetic intimation that He will yet appropriate to Himself the land and people of Judah; see Rev 11:1-2.

32. Vision of Chapter 3. Here the future justification of guilty and defiled Israel, and her place in millennial glory according to the sovereign grace of Jehovah is intimated. Joshua prefigures the nation in her guilt in verse 1, in her defilement in verse 3, in her justification in verse 4, in her acceptance in verse 5, in her responsibility in verse 7, he represents Christ, however, in verse 8. The stone with seven eyes (verse 9) represents the stability of Messiah's government exercised according to the intelligence of God.

33. Vision of Chapter 4. Saved Israel, in millennial glory, will be God's vessel of light on the earth; now the Church is the light, or candlestick. The testimony (the olive trees) will be to the priestly grace and kingly glory of the Messiah, the former represented by Joshua, and the latter by Zerubbabel. The power-the oil, and the instruments-the golden pipes, will maintain the testimony of the Lord for at least 1000 years.

34. Vision of Chapter 5. Jehovah will surely punish His guilty people; the flying roll intimates sure and certain judgment; but the idolatry of the Gentiles which will again be rampant in the land of Judah will be removed and sent back from whence it came-the land of Shinar; Jehovah will punish His people, but He will remove her guilt, and banish her sin to its original scene and center.

35. Vision of Chapter 6. The character and geographical course of the four Gentile kingdoms are here set forth, and as accomplishing, unknowingly, the counsels of God. The black horses (Persia) go forth into the north country, viz., Babylon, and destroy it; while they, in turn, are destroyed by the white horses, Greece; the grisled horses (Rome) establish themselves in the south (verse 6). God grants universal dominion to Rome (verse 7) and rests in the destruction of Babylon (verse 8). From verse 9 to 15 we have Christ building up Zion in glory, as a Priest, too, upon His throne

(verse 13), His people crowned (verse 14) and the Gentiles willingly lending their aid (verse 15). This symbolic representation beautifully confirms the prophetic Word.

36. The details of Chapter 14 are to be accepted in their literal import. From The Revelation.

37. The Angel of the church. The representative or representatives of the moral condition of things; the godly person or persons, not necessarily gifted, but competent to reflect the light of heaven upon the state of things, as " stars " shine in a dark night.

38. "I will spue thee out of my mouth" (Chapter 3:16). The rejection of the professing church; its judgment is executed instrumentally by the Western Powers in Chapter 17; by God, the source of her judgment, in Chapter 18; and celebrated by the hallelujahs of heaven in Chapter 19 39. " The morning star." The joyful return of the Lord in person; see Chapter 22:16.

40. "Four and twenty seats." Four and twenty thrones.

41. "Four and twenty elders." Representatives of the Old and New Testament saints.

42. The beasts, or "living ones" are so described as to set forth the judicial authority of God. His character and attributes in governmental exercise.

43. The seven-sealed book (Chapter 5). The title deeds of Christ's inheritance claimed by the Lamb from Jehovah, in virtue of His person and work.

44. A "Beast" signifies an Imperial power, or its head.

45. A " Horn," a kingdom, or its king.

46. A "horse," warfare.

47. A " Throne" sets forth established conquest, hence set up for exercise of government, for reward and punishment.

48. A "crown," general or special reward.

49. A " Sword," bloodshed.

50. The " Sun," supreme and controlling authority.

51. The " Moon," derived governmental authority.

52. The "Stars," ruling but subordinate powers; also ecclesiastical personages.

53. The "Lion," majesty.

54. The "Jasper," divine glory.

55. The "Sea," men in anarchy and confusion.

56. The "Land," or Earth, settled government.

57. The " Trees," eminent political personages.

58. The " Grass," general prosperity.

59. The " Ships," commerce.
60. The " Rivers," the moral life and principles of nature.
61. The " Dragon," satanic authority in the fourth Empire.
62. The " Woman," (Chapter 12). Israel.
63. The "Harlot," corrupt church.
64. "Babylon," the corrupt professing church, in her future wickedness, and worldly grandeur.
65. "New Jerusalem," the glorified bride and wife of the Lamb in heavenly and divine splendor.
66. The " Harvest," discriminating and separating judgment.
67. The " Vintage," unsparing judgment.
68. The " Wine Press," the execution of divine wrath.
69. " Virgins," moral purity.
70. " Vine of the earth," future union of apostate Judaism and corrupt christianity.
71. "Heads " and" Horns" (Chapter 17.7), forms or phases of government and also kings.
72. " Gog and Magog," Symbolic representation of the last uprising of the wicked; the expression in Eze 38:1-23 refers to Russia, and her future chief and lord.

Note On Prophetic Dates. The seventy weeks of Dan 9:1-27 give in full number 490 years. From the commandment concerning the building of the city (verse 25), which is alone recorded in Neh 2:1-20 (the decrees in Ezra referring to the Temple), till the public entrance of Messiah, the prince, into Jerusalem (Mat 21:1-46) according to the prediction of Zec 9:1 we have a period of 483 years. The last seven needed to complete the number are yet future, and the events recorded in Revelation from Chapter 6 to 19:10 are embraced in that still future interesting period. Thus these 18 christian centuries really form a parenthesis between the 69th week and the 70th. The periods of days in Daniel and Revelation as 1290; 1335; 1260; all refer to the last half of the future 70th week. The first 31- years of the seven are not specially noted in Scripture for reasons which we cannot at present give for want of space. The last named number of days, 1260, equal to, and refers to the same time as 42 months, and a time, times and half a time. The point from whence we reckon is the middle of the future week of seven years.

## Vol 02 - Divine Names and Titles

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### Divine Names and Titles

#### 1.-Jesus.

Let us briefly but reverently consider the wondrous meaning that resides in this name. Jesus is the Greek form of Joshua, which itself is a contraction of Jehoshua, that is "the help of Jehovah." This word occurs in Num 13:10, on the occasion of the changing of the name of one of the twelve spies from Oshea (help) to Je-hoshua (the help of Jehovah). The name Jesus was expressly given by divine command to the Lord, and it is His only name, all others being titles, and we may then surely look upon it as worthy of our careful thought.

We may first remark that though pre-eminently human and given to Christ as man, it also proclaims Him as God over all, blessed forever. The first syllable Je or Jeho-tells on divine authority the wonderful fact that our Jesus is Jehovah, the " I AM." What a flood of comfort and blessings belongs to the knowledge of this one fact, that He, who carried His people on eagles' wings all through the days of old, and brought them to Himself, whose longsuffering and patience were proof against their many murmurings, and who fed them during their whole journey through the waste howling wilderness, is our Jesus. Oh! that we knew more of the wondrous stores contained in this name. This first syllable tells us of His Eternal Godhead, of His covenant relations, of His mighty power, of His thoughtful love; all the glories, all the virtues but dimly seen in the Jehovah of old, are ours in Jesus now. It commands our reverence, it gives us lofty and fitting thoughts of Christ as the High and Holy one that inhabits eternity. But were the name to end here, we could not look on it without awe and dread; it would not be the Jesus we know. One syllable is wanting to make the name peerless above all others to us; Jesus, the help or salvation of the Lord. This second syllable tells us of Christ as man; it speaks to our ears of a life of patient grace, an atoning death of infinite suffering; it proclaims to us pardon and peace; it opens the gates of heaven and delivers us from hell; it calls forth springs of gratitude, and notes of praise that shall not be hushed through out eternity. And observe that the two syllables are knit together; " the help " is " the help of the Lord," how secure then, how divinely certain is our salvation! On what a rock does the feeblest believer rest when he rests on Jesus! When his weary head is pillowed on this name and his broken heart is bound up here, he is resting on the bosom of the High and Holy one that inhabiteth Eternity, and in His salvation is his trust. Jesus, a name so despised among men, so often called "of Nazareth" in contempt, is sometimes too lightly used by the believer now, but never by the one who has sat down in contemplation of its wonders, and listened to the unfolding of its majesty and fragrance, its deep and lofty meaning. Does it not rest your heart, beloved reader, to meditate on His name? Do you not find a beauty, shared by none other in this oft repeated and familiar word? It reaches from the highest heaven to earth, from the throne to the cross, from the cross back again to the throne, from eternity to eternity. It speaks of the "yesterday" of the cross, of the " to-day " of grace, of the " forever" of glory. Oh! how little do our hearts grasp the simple fact this name repeats to us, that our Savior, our Help is "JEHOVAH "

Himself that the Man crucified between two thieves for us, was none other. But while the name has such a high and holy meaning, it was yet free to all. The blind beggar at Jericho was welcome to it, in common with all who at all times have a need that it can meet. It is remarkable, however, that after the resurrection, when that same Jesus had been made Lord and Christ, the name is used alone only some thirty times, on every other occasion having the prefix "Lord" or some other title added. This has a meaning for us; Christ is no longer the humble, despised and rejected man. We triumph in the fact that His sufferings are all over, that in heaven at last He has now His proper place, as He shortly shall have on earth as well, and in accordance with His new place in the glory, we call Him "Lord Jesus." Such is His proper title now, though doubtless there are occasions when the blessed name can with all reverence be used alone. We may consider the title Lord at another time, we only just allude to it now to point out the change that the glory of the Lord has made in the use of the name "Jesus." This word has been the fragrance of Christian song for eighteen hundred years, and as long as the world endures will "How sweet the name of Jesus sounds" soothe and comfort the weary heart. The following well known lines of George Herbert, though quaint, contain a deep and true insight into the virtue that lies in the name of "Jesus",- Jesus is in my heart, His sacred name is deeply carved here; but th' other week A great affliction broke the little frame, Ev'n all to pieces; which I went to seek: And first I found the corner where was J, After, where E S, and next where U was graved. When I had got these parcels, instantly I sat me down to spell them and perceived That to my broken heart, He was I ease you, And to my whole is JESU. With such a name shedding its sweetness abroad in our hearts, surely we can press on with fresh courage along the thorny road, cheering it with songs of praise to our Help, our Jehovah, our thrice blessed Savior, until at length the wilderness over, our haven reached, His presence entered, we understand in all their meaning those beautiful lines by Irwin"

Hark! the thrilling symphonies Seem within to seize us, Add we to their holy lays, Jesus! Jesus! Jesus!

Sweetest sound in seraph's song, Sweetest note on mortal's tongue, Sweetest anthem ever sung, Jesus! Jesus! JESUS!

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### Divine Names and Titles

2-Christ. This the most familiar of all the titles of our Lord, is frequently coupled with His name Jesus, especially in the Epistles, and the two form what is considered to be His full name. The word is derived from the Greek word for anointing, and means The Anointed One. It is used as an equivalent for the Hebrew word Messiah, which has the same meaning, and which we may consider at another time. That priests (Exo 40:15), kings (1Sa 9:16), and prophets (1Ki 19:16), were anointed to their office, sufficiently explains why the title " Christ" should have been chosen by the inspired writers to express the fact that Jesus of Nazareth was the Prophet, Priest, and King of whom Moses and the Prophets did write. The general use of this title is plainly seen in connection with Old Testament prophecies, as in Mat 22:42; Mat 23:10; Mat 24:5; Mat 24:23; Mark 12:35; Mark 13:21; Luk 3:15; Luk 20:41; John 7:26-27; John 7:31; John 7:41-42; John 12:34; in all of which places the character of " Christ" as described in the Old Testament is referred to. Were this, however, all the meaning connected with this special title, it would only have at most a secondary interest for us, poor lost sinners of the Gentiles; but such is not all its meaning. If we turn to Mat 16:1-28, we shall there find a remarkable change given by the Lord in the force or meaning of this title or name. At this time the Lord had been definitely rejected by His ancient people. He had come unto His own and His own had received Him not. In Chapter 12 their leaders attributed His mighty works to Beelzebub (5: 24), thus committing the unpardonable sin (5: 32), and Jesus calling them a " generation of vipers," and " an evil and adulterous generation," pronounces the final judgment on the people (39-45), declaring that His brethren now were all who should do the will of His Father in heaven (50). He then goes forth as a sower to sow the seed of a new race, of whom Mat 13:1-58 gives the history in parable. In Chapter 16 Peter, by the express revelation of God, not now from Old Testament Scriptures, places the name of " Christ " in a new connection as " Son of the living God," and Jesus declares that on this confession He would found His church, and at the same time charges His disciples no longer to proclaim Him on earth as Messiah (5: 20); that is to say, that having been rejected by His earthly people when presented to them as the " Christ," Jesus takes up this same title and transfers it in resurrection (" the living God ") to a new and heavenly race, gathered from Jew and Gentile, the church of God, of whom henceforth He was to be the Head. The subject is resumed in Chapter 18, where the value of "the name," taken in this new connection (with the church instead of with Israel), is shown (5: 20). The result of this wondrous change is that the name of Christ now ceases to be Jewish property, and becomes the cherished possession of Christians, the new race thus scripturally ( 1Pe 4:16) taking their name,\* not from Jesus, but from Christ. In proof of this we find that, whereas " Christ" only occurs some 22 times in the Gospels, in the Epistles, as now belonging to us, it occurs over 220 times; "Jesus Christ" which is found only some 8 times in the Gospels, occurs about 90 times after. Looking at the new use of this wondrous name, it is seen at once that it has a far deeper meaning to the Christian than it ever had to the Jew. That wonderful expression, so constantly occurring that we are in danger of passing over its deep meaning, "in Christ," could never be

applied to the Messiah as such. It is Christ who is the Head of His body the church, as well as the head of every man (1Co 11:3). The new life is Christ in us for He is our life (Col 3:4). So inseparable is Christ now from His people, that in the well-known passage in 1Co 12:12, they, the body, with the Head are called " the Christ " (lit). What special thoughts are there then to feed our souls in connection with this name! We get in it the one Body, the union of all believers with one another and with Christ, we get our security " in Christ," and our power for walk " Christ in us," we get the Rock (Mat 16:1-28) on which all our hopes are built. In short, in this name we see expanded in a full and glorious way in resurrection all the meaning that lay hidden in the latter half of the Lord's own name, JESUS. And if we put the two together we get a full picture of the person and work of Christ. Jehovah the mighty God is our help, the God of Jacob is become our refuge and is now in resurrection our life, our portion forever. Jesus the humbled man, Christ the risen Lord, the two together tell all the story of the "sufferings of Christ and the glories that follow."

(\* It is interesting to observe that in the early history of the Church, among the heathen, Christ often became " Chrest," benign or gracious, and Christians " Chrestians," partly in contempt and partly in acknowledgment of their character.)

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### Divine Names and Titles

#### 4.-Messiah.

We have already seen in another paper (CHRIST) that this name is the Hebrew one answering to Christ, both meaning "anointed." The word at first was used of anyone anointed with the holy oil. It was applied to the high priest (Lev 4:3; Lev 4:5; Lev 4:16) and figuratively to Saul's shield. (2Sa 1:21.) But the word especially refers to the Promised Prince who was to restore Israel to more than their pristine prosperity.

Three distinct classes of prophecy point to the coming; the first, previous to the entry of the people into Canaan; the second, when they were there; and the third, when they were in captivity out of it. Examples of the first class are Gen 3:15, (the earliest and most comprehensive) Gen 12:2-3; Gen 49:10; Num 24:17-19; and Deu 18:18 (probably referred to in John 5:45; John 5:47.) Instances of the second class abound in the Psalms of David, (Psa. 16:22, &c.) and also occur in 2Sa 7:13; 2Sa 22:1-51, &c. The third class are found in the prophets, Isa 11:1-16; Isa 40:1-31; Isa 41:1-29; Isa 42:1-25; Isa 43:1-28; Isa 44:1-28; Isa 45:1-25; Isa 46:1-13; Isa 47:1-15; Isa 48:1-22; Isa 49:1-26; Isa 50:1-11; Isa 51:1-23; Isa 52:1-15; Isa 53:1-12; Isa 54:1-17; Isa 55:1-13; Isa 56:1-12; Isa 57:1-21; Isa 58:1-14; Isa 59:1-21; Isa 60:1-22; Isa 61:1-11; Isa 62:1-12; Isa 63:1-19; Isa 64:1-12; Isa 65:1-25; Isa 66:1-24Mic 5:2; and particularly as fixing the date of His coming, Dan 9:1-27, commonly known as the vision of seventy weeks. The prophecy is worded thus: "From the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks and threescore and two weeks; the street shall be built again, and the wall even in troublous times," or margin "strait of time." This last expression has been supposed to mean "the narrow time" referring to the seven weeks in contrast with the longer time of sixty-two weeks, the two making up the sixty-nine weeks of Messiah the Prince: so that the prophecy means that the city should be rebuilt in seven weeks (of years) or less than half a century. The prophecy continues "and after threescore and two weeks shall Messiah be cut off, but not for himself" (or margin) "shall have nothing" (John 14:30). We have italicized the word "after" to contrast it with "unto" in verse 25; the two words showing that whereas Messiah should come as Prince at the end of 69 weeks or 483 years, He should not be cut off till after that period, Among the many more exact interpretations of this prophecy, the following recent one is perhaps the clearest and most interesting. The sixty-nine weeks clearly begin at Neh. 2 10: and by careful calculation most writers have found that they end at a date corresponding about with that of the crucifixion. Various independent calculations extending over many years have led to the same conclusion-that the dates corresponded to within a week of the crucifixion. This might be thought exact enough, but quite recently attention has been drawn to the fact that the true reading of Luk 19:42, is not "in this thy day," but "in this day," and that the day on which Christ definitely presented Himself to His people at Jerusalem as their Prince, in fulfillment of the ancient prophecy, was the very day when the last of the sixty-nine weeks ended. We cannot now touch further on this interesting subject, but

if true (as seems scripturally probable) it certainly gives a wonderfully deep meaning to our Lord's action in riding into the city, and also to His lamentation over it, " If thou hadst known in THIS DAY, even thou, the things which belong unto peace but now they are hid from thine eyes." (R.V.)

We have seen in the paper on " Christ" how in that name the Lord leaving His earthly people (after their rejection of Him) takes His place at the head of a new and heavenly race. But He has not cast off Israel forever (Rom 11:1-36); His affections for His ancient people are unchanged, and when Daniel's seventieth week shall have run its course as described in the Apocalypse, Messiah shall return to the Mount of Olives, to the place where He wept over the beloved City, to usher in His millennial reign (Dan 9:24).

Then in the glowing words of the fine old German hymn will Jerusalem awake from her sleep of death, and welcome her once rejected and crucified Messiah.

Wake! Awake! the night is flying, The watchmen on the heights are crying, Awake Jerusalem at last!

Midnight hears the welcome voices, And at the thrilling cry rejoices, Arise ye virgins, night is past. The Bridegroom comes, awake, Your lamps with gladness take.

Hallelujah! And for the marriage feast prepare For ye must go to meet Him there.

Zion hears the watchmen singing, And all her heart with joy is springing, She wakes, she rises from her gloom, For her Lord comes down all glorious, The strong in grace, in truth, victorious; Her star is risen, her light is come, Ah, come! thou Blessed Lord, Ah! Jesus, Son of God.

Hallelujah!

We follow till the halls we see Where thou hast bid us sup with Thee.

It is profitable for our hearts to dwell upon the affections of Jehovah (Jesus) to His ancient people, for they skew us what depths of love are in His heart, and from them we get a faint picture of the deeper love wherewith He now loves His chosen Bride, of which you and I, beloved reader, to the praise of His glory, have been called to form a part throughout the ages of eternity.

## Vol 02 - Eastern Manners and Customs: Illustrating Various Passages in the Bible

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Eastern Manners and Customs: Illustrating Various Passages in the Bible "Nay my Lord... I give it thee."-Gen 23:1-20

Flattering and empty speeches like those of Ephron to Abraham, when a purchase was under consideration are common in the lands of the Bible to the present day. When a friend of the writer had occasion to hire a house in Jerusalem, the native to whom it belonged met his inquiries respecting the rent with "I do not want any money from you; you are my father; come and live in my house as long as you like; you are welcome; I shall charge you no rent," &c. At last, however, he named his price, which was as exorbitant a one as he could ask, and the arrangement was concluded. Compare with this the interview to which reference has been made and which took place some 3700 years ago. Abraham states his business, the acquisition of a burying place, and before he has time to complete his sentence (compare verses 4 and 9), the people interrupt him by assuring him that he is welcome to bury his dead in the sepulcher of any one of them. But he courteously declines the offer of interment for his own dead in one of their heathen sepulchers; and asks for a price to be fixed. Three times does Ephron reiterate that the field is to be a gift, but, on being further pressed, he fixes the very large sum of "four hundred shekels of silver"; about £52 of English money, adding, with apparent indifference, "what is that betwixt me and thee?" Abraham, we are told, "hearkened unto Ephron;" he paid respectful attention to his words; but "he weighed to Ephron the silver," and thus acquired his "first and only possession in Canaan," viz. a grave.

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Eastern Manners and Customs: Illustrating Various Passages in the Bible " Friend, lend me three loaves."-Luk 11:5.

It was usual for the Lord Jesus to illustrate His teaching by reference to common things, such as concerned every day life. Increasing acquaintance with the customs of Eastern lands throws light upon many a passage upon which differences of opinion have arisen, such as respecting these "three loaves," a custom which to this day is well understood by the people of Bible lands. A missionary lady directed her servant to buy some bread for an unexpected visitor, and he said he must get "three loaves." Eastern loaves are small, not larger than English dinner-rolls; but three seemed a large quantity, and she said so. The man replied "I must buy the loaves; that is a man's portion,\* and you cannot set less before him." Another lady who lived for many years in Jerusalem, has stated that the words "three loaves" are always known there to signify provision for an unexpected guest. The heat of the climate renders it unadvisable to prepare more food, at one time, than is likely to be consumed at one meal; the uncertainties of Oriental travel makes it impossible for a guest always to time his arrival; and he may, therefore, make his appearance when there is nothing in the house for his refreshment, and his host has to send round to his friends and neighbors to see if fragments can be found from which some dish may be hastily prepared. The last mentioned lady was sitting in her room one evening, when a black boy, servant of a Missionary living near, put his head in at the door, with these words " My master says, Will you lend him three loaves? " She understood at once the state of the case, as well as if the boy had repeated the verse that follows these words. She found a small piece of meat, and a little milk, sufficient for the traveler's tea (the boy had already obtained bread from another friend); and this was her part of the required " three loaves."

(\* The portion for a woman consists of two loaves.)

Such illustrations as these, familiar to all who listened to the Lord's words, furnish one reason, we can well understand, why " the common people heard Him gladly."

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Eastern Manners and Customs: Illustrating Various Passages in the Bible " Be as the he-goats before the flocks."-Jer 1:8.

" Some time ago we sent a shepherd and a Chowkedar of the regiment with two rupees to buy a flock of sheep for the Mutton Club. They were obliged to buy a large he-goat to walk at the head of the flock, for until they did so, the sheep ran hither and thither, and could not be driven comfortably. Does not this illustrate the expression (Jer 1:8,) in which the Jews are told to go out of Babylon, and be as the he-goats before the flocks, that is, to set an example to others to follow."

-Mrs. Colin Mackenzie.

"I have enough."-Gen 33:9; Gen 33:11.

These words, used by Jacob and Esau at their meeting of reconciliation, differ in the original, and their force and meaning are lost by their being rendered alike in the Authorized Version. Esau uses *rabh*, great things, equivalent to " much goods laid up for many years." " I am rich," he says boastingly. But Jacob's rejoinder, *kol*, is rightly rendered in the margin. " All things are mine," he says with the confidence of faith. St. Paul seems to repeat these words of Jacob.--1Co 3:21. The characters of the two brothers, the man of the world, and the man of God, are thus indicated by the different expressions which they use.

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Eastern Manners and Customs: Illustrating Various Passages in the Bible " The gift of God."-John 4:10. No cry (in Egypt) is more striking than the short and simple cry of the Water-carrier. " The gift of God," he says, as he goes along with his water-skin on his shoulder. It is impossible to hear this cry without thinking of the Lord's words to the woman of Samaria: " If thou knewest the gift of God and who it is that saith to thee, give me to drink; thou wouldest have asked of him, and he would have given thee living water" (John 4:10). It is very likely that water, so invaluable, and so often scarce in hot countries, was in those days spoken of; as now, as "the gift of God," to denote its preciousness; if so, the expression would be very forcible to the woman, and full of meaning.-Miss M. I. Whately.

"Baldness is come upon Gaza."-Jer 47:5. The remarkable feature (in Gaza) was the numerous mounds of a kind I have not observed elsewhere. Each is round, and of white sand, and each is girt with weeds or plants, and each looks precisely like the bald pate of an old man.-Rob Roy.

"Anoint the shield."-Isa 21:5.

It was customary to smear the shields (made of hide) over with oil, to render them smooth, so that the weapons of the enemy might slide off, and also to preserve them from being injured by rain. This was done before engaging in battle.-

Henderson. In 2Sa 1:21, David laments that the shield of Saul had been "vilely cast away... as though it (as the word supplied should be) had not been anointed with oil "; in which case it would have been worthless.

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Eastern Manners and Customs: Illustrating Various Passages in the Bible "Except a corn of wheat fall into the ground, and die, it abideth alone."-John 12:24.

There is a remarkable fact connected with the germination of wheat which lends great force to our Lord's illustration... A grain or corn of wheat, when properly buried in the ground, like all other seeds sends forth roots which grow downwards, and a stalk which ascends. But when the stalk emerges from the earth, its first knot or joint is made, and from this a leaf springs, and here a very peculiar feature may be noticed. As soon as the weather will allow, a second set of lateral roots are thrown out from this knot, " which act as the real feeders of the plant; while the stalk and roots that are beneath speedily perish. This must occur in the case of all healthy wheat that is to bear "much fruit." The growth of these lateral roots, and the decay of all below them, is only found wanting where the grain has been too superficially sown, that is, has been allowed to fall on but not "into the ground," and under these circumstances it can never flourish. It is, therefore, literally true, in a remarkable manner in which it is not true of other seeds, that " a corn of wheat," in order to its proper and abundant increase, must actually die.

Rev. James Neil.

"Where are the gods of Hamath and of Arpad?" - 2Ki 18:34.

"It was the custom of the Assyrians to carry away in triumph the images of the gods of the conquered nations, which were placed on poles, and borne in procession upon men's shoulders."

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Eastern Manners and Customs: Illustrating Various Passages in the Bible " A gatherer of sycamore fruit."-Amo 7:14. THE sycamore, or common fig of Egypt, is a noble tree of wide-spreading, giant branches... Just the tree which when it over-arches the way, a man could easily climb into, and find there a safe perch of observation... It is essentially a "fruitful tree." The natives of Syria say that it bears seven crops a year... At the end of each of its figs a drop of watery fluid is in the habit of forming, which, if it is not removed, entirely prevents the fruit ripening. The cultivation of this tree requires, therefore, that each fig should be lanced, or lacerated, to allow of the escape of this noxious matter. The way in which it is effected is by rubbing and slightly tearing the fruit, shortly before the time it should ripen, with an iron comb, when some four days afterward, it comes to perfection. The prophet Amos... tells us, as it is in the original Hebrew, " I was a cultivator of sycamore fruit."

Rev. James Neil.

" Will he give him a stone?" The native Egyptian bread is a sort of flap, pliant, and moist, like a cold pancake; it is always round, and of a dusky color, and in fact, resembles the flat stones often found in the bed of rivers, or in the desert. At a distance, a pile of bread might be taken for a pile of such stones, and makes one think of the beautiful expression of scripture, " What man is there of you, whom if his son ask bread, will he give him a stone?' (Mat 7:9). Will he give the mockery of a good thing, instead of its reality? M. L. W.

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Eastern Manners and Customs: Illustrating Various Passages in the Bible " Thou shalt not muzzle the ox when he treadeth out the corn." -Deu 25:4.

"THE traveler's first sight of an oriental custom has a special charm, and is a memorable event. It is now some years since, wandering about the Pyrenees, we first lighted on a few illustrations of eastern life, drifted there, we suppose, by some waves of Moorish influence, during the possession of Spain by the Saracens. In a small village on the Spanish side, we once came suddenly upon a little yard, where cattle unmuzzled were quietly going round and round, trampling upon heaps of barley, and so threshing it out; whereupon, of course, we saw in a new and practical light, the old Hebrew law, " Thou shalt not muzzle the ox when he treadeth out the corn." Anon.

"A certain man... sent his servant at supper time to say to them that were bidden, Come, for all things are now ready."-Luk 14:16-17.

It would appear to us unnecessary to send round to those who had not then, apparently, refused the invitation; but a similar custom still prevails in some parts of the East. A missionary lady, recently writing from India, described an entertainment which she gave to as many of her pupils as she could gather together; and said of her guests, "although invited, as I have said, a week beforehand, yet, according to custom, they had to be bidden again when everything was ready." R. A. W.

Eze 5:3.

One day, in our Egyptian Class of Bible study, the lesson was the fifth of Ezekiel, which we were reading in the Hebrew. A member of the class is blind, and it came to him to translate into Arabic the third verse "and thou shall take thereof a few in number and bind them in thy skirts." The blind lad inquired "why is the word translated skirts? It means wings. The wings of a garment are the sleeves, and we always bind up things in our sleeves, and not in our skirts."

It is quite true that kenef means wings, and Orientals are accustomed to tie up almost everything, from a dose of medicine to a bushel of barley, in their sleeves: see Hag 2:11-12, where the holy flesh is carried in the sleeve. Our Oriental servants, who come home each morning with their sleeves full of meat, vegetables, and fruit, would think that they had insulted us as well as polluted the eatables should they bear them beneath the girdle. See also Ruth 3:9, (compare same word in Chapter 2:12), Eze 16:8, and Zec 8:23. Anon.

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Eastern Manners and Customs: Illustrating Various Passages in the Bible " Wine bottles, old, and rent, and bound up."-Jos 9:4. This " evidently refers to bottles of skin, torn and sewn. Also, distended skins must be meant by the allusion in Job 32:19 'ready to burst like new bottles.' The unfitness of old skins to hold wine subject to fermentation is, beyond question, the point in our Lord's memorable words, 'Men do not put new wine into old bottles, else the bottles break, and the wine runneth out, and the bottles perish.' When we read in Psa 119:83, 'I am become like a bottle in the smoke,' the allusion is to bottles hung in the abodes of the poor, where there were no chimneys, and where the smoke would be sure to collect on the hairy surface of the skin, and leave upon it minute particles of soot. Under such circumstances, the bottle might also have a shriveled appearance, and would altogether be a striking symbol of affliction and calamity, to denote which the psalmist employs it..., As we wandered in the northern desert of Till, not far from Beersheba, how could we help thinking of Hagar and Ishmael, when the water was spent in the bottle. The word bottle' here used signifies a leathern or skin one: and, indeed, no other would suit the conditions of the beautiful story, for the carrying of a pitcher of water all that way on the head, or by hand, would be quite out of keeping with Oriental life. Hagar's empty skin upon the ground, and the boy Ishmael placed under the shrub were realities before us, as we saw the corresponding objects on our way." Anon.

" A light unto my path."-Psa 119:105.

" The streets of Jerusalem are perfectly safe, but some of the roads around bear a bad character. In the city, at night, a lantern must be borne before the passenger, and it is a realization of the words of the Psalmist, A lantern unto my feet and a light unto my path.' The lantern, (a large one, with a powerful light) is held down at the feet, to show every step, and the light is cast a long way on the ground."

A. F. 1:

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Eastern Manners and Customs: Illustrating Various Passages in the Bible " A spring of water, whose waters fail not."-Isa 58:11

" I WAS greatly struck by an illustration which was forced on my attention where staying at Alexandria, and thought it might interest some English friends. It was at the little sea place of Ramleh. I was going down to the coast to breathe the sea air, and noticed amongst the clumps of palms which beautified the spot, one standing alone, and bent so much that it seemed not likely it could stand many more of the strong blasts to which it was exposed, and I casually observed to my Arab guide " That tree will surely soon come down, it is already bent so much." " Not at all, lady," he coolly replied, " it is quite strong, and will last very long yet. I will tell you why: if it were like those palms yonder, planted in the garden, and watered as the gardens are, its roots would not have struck very deep, and being bent like that, (by some storm when very young) it would fall. But this is an old wild palm of the desert, and in order to get water, its roots have been obliged to strike very, very deep, till they reached the hidden water, far under the sand, and the great length of the roots, and their strength supports it. Then there is a hidden spring,' said I. Oh yes, from the Lord,' meaning not dug by man. Ah, there is nothing like the Lord's own hidden springs for giving strength to the weak. The righteous (in Him, and whose righteousness is His) may indeed flourish like the palm tree, and not fall even when bent by storms and blasts." M. L. W.

" Shall cast of his flower as the olive."-Job 15:33.

"The olive is the most prodigal of all fruit-bearing trees in flowers. It literally bends under the load of them. But then not one in a hundred comes to maturity. The tree casts them off by millions, as if they were of no more value than flakes of snow, which they closely resemble. So it will be with those who put their trust in vanity. Cast off, they melt away, and no one takes the trouble to ask after such empty useless things, -just as one olive seems to throw off in contempt the myriads of flowers that signify nothing, and turns all her fatness to those which will mature into fruit." Dr. Thomson.

## Vol 02 - Eastern Manners and Customs: Illustrating Various Passages in the Bible

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Eastern Manners and Customs: Illustrating Various Passages in the Bible " Among the pots." Psa 68:13. The roofs in Cairo are usually in a great state of litter.

One thing never seemed cleared away, and that was the heap of old broken pitchers, sherds, and pots, that in these and similar houses are piled up in some corner... A little before sunset, numbers of pigeons suddenly emerge from behind the pitchers and other rubbish, where they had been sleeping during the heat of the day, or pecking about to find food. They dart upward and career through the air in large circles, their outspread wings catching the bright glow of the sun's slanting rays, so that they really resemble shining " yellow gold"; then, as they wheel round, and are seen against the light, they appear as if turned into molten silver, most of them being pure white, or else very light colored. The effect of light in these regions is difficult to describe to those who have not seen it, and evening after evening we watched the circling flight of the doves, and always observed the same appearance.-" Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold."- Psa 68:13.

M. L. W.

"Behold the bridegroom cometh."Mat 25:6.

" Miss W- asked me to accompany her on a visit to a bride, a young native (at Damascus) who was to be married the following day. We found the bride surrounded by a large party of friends. Refreshments were handed as usual. We withdrew to the terrace, the night was lovely; the moon, just rising, lighted up all the town below. It was almost with a feeling of awe that we saw, advancing through the uncertain light, a procession of twelve or fourteen figures draped in white, and each carrying in her hand (extended before her) a lighted lamp. They came up the steps at our feet, and passed into the house. None but those who had witnessed this visible, realization of the parable of the virgins could imagine the impressiveness of the scene, which, as we were afterward informed, is still further carried out the next evening, when they follow the bride to her new home. As soon as within sight, the cry is heard ' Behold the bridegroom cometh,' and with this signal (which is one for all his friends to attend him) he appears on the house top, breaks a cake over the bride's head as she comes to the door, and then descending, receives her on the threshold, and all who are of the marriage party entering the door is shut.' " A. F. F.

" The rod of an almond tree."Jer 1:1; Jer 10:1-25

" It often blossoms in February, and this early activity is repeatedly attended to in the Bible. Jeremiah opens his heavy vision thus, ' the word of the Lord came unto me, saying, Jeremiah, what seest thou? And I said, I see the rod of an almond tree. Then saith the Lord, Thou hast well seen, for I will hasten my word to perform it,' just as this tree hastens to bud and blossom long before any other has begun to wake out of the repose of winter, and before it has put forth its own

leaves. The same thing is implied, according to the general economy of miracles, in the selection of rods from this tree by Moses to be laid up in the tabernacle... the rod of Aaron was budded, and brought forth buds, and yielded almonds.' This was miraculous rapidity certainly; but a rod was selected for the purpose from that tree which, in its natural development, is the most expeditious of all; and not only do the blossoms appear on it suddenly, but the fruit sets at once, and appears even while the flowers are yet on the tree, buds, blossoms, and almonds together on the same branch, as on this rod of Moses. In that affecting picture of old age drawn by the royal preacher, it is said that 'the almond tree shall flourish,' or blossom. The point of the figure is doubtless the fact that the white blossoms completely cover the whole tree, without any mixture of green leaves, for these do not appear until some time after. It is the expressive type of old age whose hair is white as wool, unrelieved by any other color."

The Land and the Book.

## Vol 02 - Eastern Manners and Customs: Illustrating Various Passages in the Bible

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### Eastern Manners and Customs: Illustrating Various Passages in the Bible

"Neither shalt thou set thee up any image (margin, statue, or pillar) which the Lord thy God hateth."-Deu 16:22. A modern commentator remarks upon this verse, " He had forbidden a carved image, and they may not set up even a pillar: they must resist all approaches to idolatry." It is curious that this pillar-worship still lingers in Egypt. Dr. Van Dyck thus describes it:- " In a corner of the small open space near the Hotel d' Orient at Cairo, a most interesting ceremony occurs once a year. A number of Moslems set up a large wooden pole; around it, for three days, a large crowd of men is to be seen, from about nine in the morning till sun-down, gathered in aisles, all facing towards the pole, and crying out incessantly ' Ya Allah,' which means O God.' They bow and wave their arms down, upwards and inwards, towards the pole. The time for beginning these incessant cries is about half-way between sunrise and mid-day... that is, the hour for the morning sacrifice... and precisely at sunset the cries stop, to be again taken up the second and third days." Thus the prophets of Baal " called on the name of Baal from morning even until noon, saying, O Baal, hear us."

Dr. Van Dyck adds:-"It is indeed wonderful to see how this high place,' or more properly speaking, this `pole' ceremony still holds its own through many ages. The Koran, and the doctrine of a single unique God, has not been able to root out this custom of worshipping round a pole, or upright beam, a remnant of the old worship of Astarte, or Ashtoreth, and what was most emphatically forbidden in the Mosaic books, is to-day practiced upon the banks of the Nile." The word "pillar," as given in the margin, occurs also in the following places, amongst others: Exo 23:4; Exo 24:4; Exo 34:13; Lev 26:1 : Deu 7:5; Deu 12:3; 1Ki 14:23; 2Ki 3:2; 2Ki 17:10; Jer 43:13.

R. A. W.

"Thy garments are warm when he quieteth the earth by the south wind." Job 37:17.

"We can testify that during the siroccos the clothes are not only warm but hot. This sensation is only experienced at such a time; and on such a day too, we understand the other effects mentioned by the prophet-bringing down the noise and quieting the earth. There is no living thing abroad to make a noise. The birds hide in thickest shades; the fowls pant under the walls with open mouths and drooping wings; the flocks and herds take shelter in caves and under great rocks; the laborers, retire from the field, and close the windows and doors of their houses; and travelers hasten to take shelter in the first cool place they can find. No one has energy enough to make a noise, and the very air is too weak and languid to stir the pendant leaves even of the tall poplars. Such a south wind with the heat of a cloud does indeed bring down the noise and quiet the earth."-Dr. Thomson in "The Land and the Book."

## Vol 02 - Fragment

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### Fragment

Death is symbolized in scripture by water spilled on the ground, 2Sa 14:14;-by sleep, John 10:11;-by cutting down the grass or the flower (difference of age or rank, but all leveled by the mower's scythe) Psa 90:1-17; Psa 5:1-12; Psa 6:1-10 -by a desolating flood, Psa 110:5;-by a shadow, Psa 23:4;-by a valley, Psa 23:4; Hos 2:15;-by a tent taken clown, 2Co 5:1;-by a change of place, Php 1:23 :-by passing over Jordan, Jer 12:5. To the believer death is but putting off rags for robes, falling asleep in the Father's arms, exchanging a pilgrim's tent for a prince's palace, leaving school for home. It is remarkable that we have three instances in Scripture, in which the exact time of death was foretold; yet we find this solemn warning ineffectual to save the person warned:Hezekiah, fifteen years, Isa 38:1-22; yet see Chapter 39:5-7.

Hananiah, one year, Jer 28:16-17. The rich fool, one day, Luk 12:20.

It is singular to observe the different colors different countries have adopted for mourning. In Europe, black is generally used as representing darkness. In China, white, because it is believed the dead are in a place of purity. In Egypt, yellow, representing the decay of leaves or flowers. In Ethiopia, brown, the color of the earth whence man was taken, and where he returns. In some parts of Turkey, blue, representing the sky, where they believe the dead are gone, but in other parts, purple, because being a mixture of black, and blue it represents sorrow on one side, and hope on the other.

## Vol 02 - God's Care

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### God's Care

Past-Hitherto has the Lord helped (1Sa 7:12), thou hest lacked nothing (Deu 2:7),: Present-The Lord is my Shepherd (Psa 23:1), I have all and abound (Php 4:18): Future-Thou shalt not lack anything (Deu 8:9), my God shall supply all (Php 4:19), no good will He withhold (Psa 84:11).

## Vol 02 - Hatred and Love

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Hatred and Love That which I am can be judged of by man, by that which I say, and that which I do. It is judged of by God, according to that which I love, and that which I hate. My words and my actions are more or less a manifestation of the love and hatred which exist in my heart. In the word of God, the love and hatred of the natural man, and the love and hatred of the new man are set before us, so that we may therefore behold ourselves, as seen not by man, but by God. Let us, beginning with the Old Testament, look at the hatred and love of the natural man.

He hates (21 things) The Lord, Deu 5:9, &c.

Christ, Psa 18:17, &c.

Instruction, Psa. 1:17, &c.

Knowledge, Pro 1:22; Pro 1:29 The poor, Pro 14:20

Life, Ecc 2:17 All his labor, Ecc 2:18 Him that rebuketh him, Pro 9:8, &c.

Israel, Psa 105:25. The lying tongue hates those that are afflicted by it, Pro 26:28 The upright, Pro 29:10 The neighbor, Deu 19:11 The righteous, Psa 34:21 Peace, Psa 120:6

Zion, Psa 129:6 Reproof, Pro 12:1, &c. His own soul, Pro 29:24 The good, Mic 3:2

God, Psa 83:2.

Wisdom, Pro 8:36 He loves (27 things) Them that hate the Lord, 2Ch 19:2 Evil more than good, Psa 52:3 All devouring words, Psa 52:4

Vanity, Psa 4:2 Cursing, Psa 109:17 Violence, Psa 11:5

Death, Pro 8:36 The bed of another than the Lord Isa 57:8 Strangers, Jer 2:25 Prophets prophesying falsely, and priests bearing rule by their means, Jer 5:31 The sun, the moon, the stars as objects of worship, Jer 8:2 To wander, Jer 14:10 " Give ye," Hos 4:18 A reward, Hos 9:1 To oppress, Hos 12:7 Simplicity, Pro 1:22 The rich, Pro 14:20 (margin) Transgression, Pro 17:19 Strife, Pro 17:19 Pleasure, Pro 21:17

Wine, Pro 21:17

Oil, Pro 21:17 Silver, Ecc 5:10 Sleep, Pro 20:13; Isa 56:10 Abundance, Ecc 5:10

Gifts, Isa 1:23

Evil, Mic 3:2 In the New Testament- He hates (7 things.) The disciples of Christ, Mat 10:22 &c.

Christ, Luk 19:14, &c. The Father, John 15:24

God, Rom 1:30 The light, John 3:20 A brother, 1Jn 2:9, &c.

One another, Tit 3:3 He loves not (5 things.) One that reproveth him, Pro 15:12 The truth, 2Th 2:10 God, John 5:42 Jesus, John 8:42 His brother, 1Jn 3:10 He loves (16 things.)

Money, 1Ti 6:10 Those who love him, Mat 5:46 To pray where he can be seen of men, Mat 6:5 The uppermost rooms at feasts, Chief seats in the synagogues, Greetings in the markets, To be called of men Rabbi, Mat 23:6-8 To gain respect by his dress, Mark 12:38 Men of the world, John 15:19 The world, 1Jn 2:15 Darkness, John 3:19 The praise of men, John 12:43 The wages of unrighteousness, 2Pe 2:15 Himself, 2Ti 3:2 Pleasures rather than God, 2Ti 3:4 A lie, Rev 22:15

Let us bear in mind in reading these lists that in each case it is not that a selection is made of the objects of love and hatred of the natural heart. All are here given. And thus we find in this portrait of the heart drawn by the hand of God, no good thing is the object of love, nothing but that which is good is the object of hatred in the unconverted man. With the aid of a Concordance this can easily be verified. May it serve to awaken some whose way has as yet been "right in their own eyes." May it serve to teach us more of the power and value of the work of Christ, by means of which the deepest roots of love and hatred are reached and destroyed, and replaced by a new love, a new hatred, precisely and diametrically the reverse of the love and hatred of the old man. Let each consider whether this marvelous change has really taken place in his or her case. The reversal of these mighty mainsprings of all action and thought is not such a small fact that it can happen without our knowledge of it. "I love the things that once I hated, and I hate the things that once I loved," was the answer of a poor girl when asked if she knew she had been born again. It is true that it is by looking away from self to Christ, and to Christ only, that we receive forgiveness and life. But where forgiveness and life are, this mighty change is the necessary consequence. "Turned from darkness to light, from the power of Satan unto God." We will next time look through the deeply interesting passages on the bright side of the subject-the love and hatred of the new man. The Holy Bible: No. 7.-Remarks Upon The Books Of The Old Testament. THE SONG. Solomon was not only a Preacher (Ecclesiastes). and a Moralist (Proverbs), but a Song-composer (Canticles). Of the coos Songs (1Ki 4:32) written by Solomon, all have perished save this one which is styled by way of preeminence "The Song of Songs," unless we include in the number of 1005 the two Psa 72:1-20; Psa 127:1-5 attributed to Solomon. The book was written in Palestine, probably Jerusalem, by Solomon in the early period of his reign, about 1014 B.C.

All Jews and Jewish writers in ancient times regarded the book as a sacred one, and it has always formed part of the Hebrew canon unquestioned till modern times. It also received the seal of the risen Lord as contributing its quota of testimony to Himself-His sufferings and glories. THE PROPHETS.

Prophecy and God's government of the earth, having Palestine as the land, Jerusalem then Babylon, and again Jerusalem as the City, Judah or Israel as the people, and the glory of Christ as the object, form the ground-work and basis of the prophetic revelations contained in the next 17 books-from Isaiah to Malachi.

ISAIAH. This is the grandest, sublimest and most comprehensive of the prophetic books; and because of its copiousness of subjects and wide sweep of the prophetic future occupying the whole scene of God's purposes respecting Israel and the nations, it is first in order in all Hebrew and English Bibles. If Isaiah lived to the close of Hezekiah's reign, then he must have worn the

prophetic mantle for a period of at least 60 years, dating his introduction to the prophetic office from the last year of Uzziah's reign (Chapter 6). Being a Judah-prophet, and standing in high repute in the royal court, these magnificent prophecies were mainly uttered in Jerusalem. Jewish tradition asserts that the aged prophet, then about 90 years old, was "sawn asunder" during the reign of Manasseh, and that to protract his sufferings a wooden saw was used for the cruel purpose. Isaiah too being their favorite prophet must have a royal parentage: so they tell us that Amoz the father of the prophet was a brother of king Amaziah. These traditions are not supported by a particle of evidence. We do not say they are false, neither can we say they are true. This great prophecy is divided into two main portions, the first occupying chaps. 1-39, the second part consist of chaps. 40 to the end. Now in this latter portion the prophetic intimations respecting Babylon and other nations are remarkably full, and have been fulfilled to the letter. Even Cyrus, the Deliverer of the Jews from their Chaldean exile and Destroyer of Babylon, was prophetically appointed for the work, and surnamed about 150 years before he was born. (chaps. 44 and 45.) Here then our modern critics are on the horns of a dilemma. If this latter part of the prophecy be really the work of the "Evangelical Prophet," or of the "Fifth Evangelist" as some have termed Isaiah, then the authority of Holy Scripture is supreme, for God alone can reveal the future, but then this portion of Isaiah is an integral part of the book. How then can it be got rid of? Well, it is said that the last 27 chapters were written after the events by Ezra, who is thus made the author of a stupidly arranged imposition. Can our denunciations of such unfounded suppositions be too scathing or severe? When our Lord went into the synagogue at Nazareth, there was handed to him "the book of the prophet Esaias," (Luk 4:17-21). Ah! did the Lord not know what our modern infidel scholars have found out, that only the first 39 chapters in general constituted the book of Isaiah. He read a portion of Chapter 61, that is, one of the so-called spurious chapters, and when finished, He said "this day is this Scripture fulfilled in your ears." Was Christ reading, applying to the consciences of His hearers, and fulfilling what falsely professed to be written by Isaiah? But the theory is baseless, and absolutely false, for Paul cites from the "great unnamed" (Chapter 65) The one to whom this title is applied by German and English divines, was Isaiah to him (Rom 10:20) and Isaiah and Scripture to the Lord (Luk 4:1-44) Why these persistent efforts to set aside the historical Moses and the prophetic Isaiah? Just this, dear reader, that you may doubt everything and believe nothing. The full verbal inspiration of the Scriptures is the ground of all authority. Hold fast, then, the written word of God.

## Vol 02 - Human Life

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Human Life The life of Man has been shortened by about a half several times, thus:- Methuselah lived 969 years.

Heber lived 464 years.

Peleg lived 239 years.

Abraham lived 175 years. An Israelite lived 70 years.

Christ lived 33 years.

METHUSELAH came short of the period allotted to man during the coming reign of the Lord Jesus over the earth. Then believing Jews and Gentiles, blest under the peaceful sway of the Lord of Glory, will live on the earth during the whole course of the Millennium- a thousand years. Death will then be the exception, in presence of Him who is the Resurrection and the Life.

HEBER, (or Eber) lived the longest of any born after the flood, and was the last of the Fathers, previous to the dispersion at Babel. He is regarded as the progenitor of the Hebrews or people of Israel.

PELEG was the father in whose days the earth was divided, as the meaning of the word, division imports. Then man's daring independence of God in the attempted erection of the " tower " and " city " of Babel, called for marked and signal judgment; life was considerably shortened, and man worldwide dispersed.

ABRAHAM, an idolator, when called out by the word and glory of Jehovah, was again in his own person a witness that sin and long life could not go together. Hence God marked His sense of the growing corruption by further reducing the age of man.

ISRAEL. In the 90th Psalm, entitled "the funeral Psalm of the Wilderness," the earliest, chronologically, and the only one of the 150 penned by Moses, 70 years are assigned as the limit of man's life, perhaps 80 years where unusual vigor was found.

CHRIST, the suffering Messiah, thus pleads: " O, my God, take me not away in the midst of my days." (Psa 102:24.) Jehovah answers by declaring the perpetuity of His Divine Being (compare Psa 102:1-28 last clause of verse 24, with Heb 1:10-12). Christ lived about 33 1/2 years, the present average of human life. Thus in life and death amongst men there is the continual testimony to the guilt of the creation in crucifying the Lord of Glory.

## Vol 02 - Jottings From Bible Margins

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### Jottings From Bible Margins

Under this heading we propose to insert all short Bible Notes of value received from our correspondents, extracted from their Bible margins or Note Books. We are quite sure that large numbers of notes lie thus buried which might be helpful to many if made public. Several now printed have been sent to us anonymously, but we shall in future print the initials of each contributor.

#### TONGUES.

Divided Tongues, sent in judgment, Gen 11:9.

Divided Tongues, used to carry the message of grace, Acts 2:1-12.

Divided Tongues, united in glory on the earth to praise God and the Lamb, Rev 7:9.

#### THREES:

Crowns.-Of righteousness (2Ti 4:8) of life (Jas 1:12) of glory (1Pe 5:4).

Shepherds.-The good shepherd the object of love (see Psa 23:1-6) the great shepherd, the object of faith (see Psa 22:1-31) the chief Shepherd the object of hope (see Psa 24:1-10).

Appearings.-Past (Heb 9:26) present (Heb 9:24) future (Heb 9:28).

Suppers.-Gospel supper (Luk 11:5; Luk 11:16) Marriage supper (Rev 19:9) the great supper of wrath (Rev 19:17).

#### SEVEN THINGS IN HEAVEN.\*

We have our Master (Eph 6:9) our home (Heb 11:16) our rest (Heb 4:9) our Father (Mat 6:29) our conversation (Php 3:20) our treasure (Mat 6:20) our hope (Col 1:5).

(\* We have received many "Sevens," which do not comprise all that is said on the subject, but are no doubt selected as being of special value. Ed.) SEVENFOLD CONFESSON OF CHRIST AS THE SON OF GOD, By the disciples (Mat 14:33), by Himself (Mat 27:43), by the centurion (Mat 27:54), by the Holy Ghost (Mark 1:1), by devils (Mark 1:24) by an angel (Luk 1:35), by John the Baptist (John 1:34.)

#### PERSECUTION.

Withers the professor-Mark 4:17; 2Ti 4:10.

Stablishes the believer-Acts 11:19; Rom 8:35; 2Co 12:10. THE GATES OF PARADISE.

Shut to the first Adam Gen 3:24; open to the second Psa 24:7.

## GRACE IN COLOSSIANS.

Paul's first desire, 1:2, and last desire, 4:18; known in their conversion, 1:6; in their singing 3:16; in their speaking, 4:6. THE PRODIGAL SON.

Conviction-" Came to himself " Luk 15:17 Contrition-" No more worthy," Luk 15:19 Confession-" I have sinned Luk 15:18 Conversion-" He arose and came " Luk 15:20.

## SEVEN WALKS IN EPHESIANS.

Wherein in times past ye walked according to the course of this world Chapter 2:2.

Good works which God hath before ordained that we should walk in them, Chapter 2:10.

I beseech you that ye walk worthy of the vocation wherewith ye are called, Chapter 4:1. That ye henceforth walk not as other Gentiles walk, Chapter 4:17. And walk in love, as Christ also hath loved us, Chapter 5:2.

Now are ye light in the Lord, walk as children of light. Chapter 5:8.

See then that ye walk circumspectly. Chapter 5:15. B. B.

## GOOD, BETTER, BEST.

Good to have truth in the head, 2Ti 2:2.

Better, to have truth in the heart, Mark 9:24.

Best, to have it in both, Rom 10:9; Acts 18:25.

## Vol 02 - Jottings From Bible Margins

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Jottings From Bible Margins The Gospel is set forth in Mat 1:1-25 by the four women introduced into the genealogy: TAMAR (Gen 38:1-30) is a dark picture of nothing but sin, yet sin brings her into connection with Christ. RAHAB (Jos 2:1-24) is a sinner, but faith brings her into connection with Christ. RUTH is a Moabitess (Deu 23:3), a spotless character, but kept out by the law, which must be set aside to bring her into connection with Christ. BATHSHEBA shows David (a saint) sinning, but (Rom 5:8; Rom 5:10) he is saved forever: hence Solomon (peaceful) can follow the true confession of his sin. The gospel then is for sinners, is received by faith, justifies those shut out by the law, and is eternal in its value.

THREES, IN CONNECTION WITH PETER. His threefold denial of our Lord, Mat 26:69-75, etc. The Lord's thrice repeated question, John 16:15-17. The threefold letting down of the sheet from heaven, Acts 10:16.

Three men came to him from Cornelius, Acts 10:19. The Angel's threefold command to him, Acts 12:7-8.

E. C. D. and A. D. J.

" Upon me be thy curse my son," Gen 27:13.

" His blood be on us and our children," Mat 27:25.

E. B.

COMPARE Gen 6:1, and Acts 6:1.

JUSTIFICATION.

God the author (Rom 3:26), grace the spring (Rom 3:24), blood the ground (Rom 5:9), resurrection the proof (Rom 4:25), faith the principle (Rom 5:1), works the evidence (Jas 2:24).

ROLL- Thy way upon the Lord (Psa 37:5), thy works upon the Lord (Pro 16:3), thy burden upon the Lord (Ps. 4:22).

GOD- To us (Gen 17:7), for us (Rom 8:31), with us (Mat 1:23), us (1Co 14:25).

## Vol 02 - Jottings From Bible Margins

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### Jottings From Bible Margins

1Jn 2:28.

Condition-little children.

Command-abide in Him.

Cause-when He shall appear.

Consequence-We may have confidence.

S. S. B.

Ten things made plain, or evidenced in the 1st Epistle of John.

Greek (ek touto) same in each case. In this (2:3) we do know that we know Him. In this (2:5) know we that we are in Him. In this (3:16) perceive we the love. In this (3:19) we know that we are of the truth. In this (3:24) we know that He abideth in us. In this (4:2) know ye the Spirit of God. In this (4:9) was manifested the love of God. In this (4:10) is love, not that we loved God. In this (4:13) know we that we abide in Him and He in us. In this (4:17) is love with us made perfect.

S. S. B.

1 Peter on " Well-doing."

2:14.-The praise of them that do well.

2:15.-That with well-doing ye may put to silence, &e.

2:20.--If when ye do well and suffer for it, &c.

3:6.-As long as ye do well.

3:17.--Better that ye suffer for well-doing.

4:19.-The keeping of their souls in well-doing as unto a faithful Creator.

S. S. B.

Things that cause indignation or much displeasure. (same Greek word.) 1. To the disciples:-That the ointment is poured upon the Lord. (Mat 26:8; Mark 14:4.) 2. To the ruler of the synagoue:-That Jesus healed on the Sabbath. (Luk 13:14.)

3. To the ten disciples:-That James and John should ask for the highest -the nearest-place in the glory. (Mat 20:24; Mark 10:41.) 4. To the chief priests and scribes:-That the children should shout the praises of the King. (Mat 21:15.) 5. To Jesus:-That His disciples should rebuke those who brought the children to Him. (Mark 10:14.)

S. S. B.

Manifold (or divers) temptations (1Pe 1:6 and Jas 1:2) are met by manifold (or divers) grace of God. (1Pe 4:10.) S. S. B.

Doing God's will (Heb 10:7) by Christ.

Doing God's will (Heb 10:36) by the Christian.

S. S. B.

## Vol 02 - Jottings From Bible Margins

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Jottings From Bible Margins POSSESSION-to have Christ, as 1Jn 5:9.

PROFESSION-to live Christ, as Php 1:2; Gal 2:20.

CONFESSION-to testify, as Rom 10:9; 1Jn 4:14. The Perfection Of Jesus. IN HIM was no sin. 1Jn 3:5.

HE KNEW no sin. 2Co 5:21.

HE DID no sin. 1Pe 2:22.

He was WITHOUT sin. Heb 4:15.

Yet He His own self bare our sins in His own body. 1Pe 2:24.

CHRIST OUR MODEL.

1. For FAITH. Looking unto Jesus the Author and Completer (proper rendering) of faith.
2. For BROTHERLY LOVE. " Walk in love as Christ also loved us." Eph 5:2.
3. For PURITY. "And every man that hath this hope in (God) purifieth himself even as he (Christ) is pure." 1Jn 3:3.
4. SUFFERING. 1Pe 2:21. " Because Christ suffered for us," &c.
5. PATIENT ENDURANCE. Heb 12:3. 'For consider him," &c.
6. SELF-SACRIFICE. Php 2:5-8.
7. WHOLE CONVERSATION. " He that saith he abideth in him ought himself also so to walk even as he (1:e., Christ) walked. 1Jn 2:6.

RESISTING the Spirit. Refusing to accept His testimony of Christ. Acts 7:51-53.

GRIEVING the Spirit. Yielding to things forbidden. Eph 4:29.

QUENCHING the Spirit. By despising prophesyings, 1Th 5:19-20 the Spirit speaking by others hindered by others from expression.

GROWTH IN GRACE.

1. "Least of the apostles." Then 5 years later- 2. "Less than the least of all saints." Just previous to death.
3. "Sinners of whom I am chief." 1Ti 1:18.

He (1:e., Christ) must increase, but I (1:e., self) decrease." John 3:30.

J. L.

## Vol 02 - Jottings From Bible Margins

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### Jottings From Bible Margins

TWO BIRTHDAYS are recorded in Scripture-Pharaoh's, Gen 40:20, and Herod's, Mat 14:6. On both of these a man was put to death. E. C. D.

### SERVICE.

Serve the Lord with all thine heart (Deu 10:12); serve Him without fear (Luk 1:74); serve the Lord with gladness (Psa 100:2); serve Him with a willing mind (1Ch 28:9); serve with pure conscience (2Ti 1:3); serve God acceptably with reverence (Heb 12:28); serving the Lord with all humility (Acts 20:19).

ORDINANCES. For in Jesus Christ neither circumcision availeth anything nor uncircumcision; but faith which worketh by love, Gal 5:6. For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature, Gal 6:15.

Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God, 1Co 7:19. THE FATHER. No man can come to me, except the Father which hath sent me, draw him, John 6:44. THE SON. No man cometh unto the Father but by me, John 14:6. THE HOLY GHOST. No man can say that Jesus is the Lord but by the Holy Ghost, 1Co 12:3.

### PERFECTION.

God's work, is perfect (Deu 32:4), His way is perfect (Psa 18:30), His will is perfect (Rom 12:2).

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Jottings From Bible Margins "THIS MAN."

"THIS MAN receiveth sinners." Luk 15:2.

"Never man spake like THIS MAN." John 7:48.

" No fault in THIS MAN." Luk 23:4; Luk 23:14; Luk 23:41.

"THIS MAN... somewhat to offer." Heb 8:3.

"Through THIS MAN is preached," &c. Acts 13:33.

"THIS MAN... worthy of more glory than Moses." Heb 3:3.

"THIS MAN... sat down." Heb 10:12.

"THIS MAN continueth ever." Heb 7:24 "Truly THIS MAN was the Son of God." Mark 15:39.

" We know THIS MAN." John 7:27.

CHRIST declared Himself in the Gospel of John to be The bread of life. John 6:35. The light of the world. John 8:12. The door of the sheep. John 10:7. The good shepherd. John 10:11. The resurrection and the life. John 11:25. The way, the truth, and the life. John 14:6. The true vine. John 15:1.

Before Abraham was, I AM. John 8:53.

CHRIST'S WITNESSES. The Father. John 5:37.

Christ Himself. John 8:14. The Spirit. John 15:25.

Prophets. Acts 10:43.

Apostles. Luk 24:48.

John the Baptist. John 5:33. His own works. John 5:36. FOR US.

GOD THE FATHER- Providing salvation. Luk 1:77.

Giving up His Son. Rom 8:32; 2Co 5:21. On our side. Rom 8:31.

Making provision. Heb 11:40.

GOD THE SON- Gave Himself. Tit 2:14; Eph 5:2.

Died. Rom 5:8; 1Th 5:10; 1Jn 3:16.

Suffered. 1Pe 2:21; 1Pe 4:1. Was sacrificed. 1Co 5:7.

Made a curse. Gal 3:13.

Made sin. 2Co 5:21.

Obtained redemption. Heb 9:12.

Maketh intercession. Rom 8:34Heb 9:24.

Entered within the veil. Heb 6:20.

Hath made a way. Heb 10:20.

GOD THE HOLY SPIRIT- Maketh intercession. Rom 8:26. THE FEAR OF THE LORD.

"Tendeth to life." Pro 19:23.

"Is a fountain of life." Pro 14:27.

"Is the beginning of knowledge." Pro 1:7.

"Is the beginning of wisdom. Pro 9:10.

"By it men depart from evil." Pro 16:6.

"Is instruction of wisdom." Pro 15:33.

"Is strong confidence." Pro 14:26.

"Is better than treasure." Pro 15:16.

"Is riches, honor, and life." Pro 22:4.

"Prolongeth days." Pro 10:27.

"Is to be chosen." Pro 1:29.

"We are to be in it all the day long." Pro 23:17.

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Jottings From Bible Margins LIVE as in God's sight, as Enoch walked with God; as Abram walked before God. Gen 5:24; Gen 15:1. DO nothing you would not wish God to see. 1Co 10:31 SPEAK nothing you would not wish God to hear. Psa 141:3.

SING nothing that will not be melodious in God's ear. Eph 5:19.

WRITE nothing you would not wish God to read. Psa 139:2.

READ nothing which you would not like God to say g show it to me.'

J. L.

" Unto The End."

" I am with you unto the end."Mat 28:20.

" He loved them unto the end."John 13:1.

" Who shall confirm you unto the end."1Co 1:8.

"The rejoicing of the hope firm unto the end."Heb 3:6.

" Beginning of our confidence, steadfast unto the end." Heb 3:14.

"Full assurance of hope unto the end."Heb 6:11.

" Keepeth My works unto the end."Rev 2:26.

Remarks On Scriptures: Short Summary Of Romans.

1. Lost. What man is. 1:18 to 3:20.

2. Saved. What God does for man. 3:21 to end of 8.

3. Man learning. God teaching. 9; 10; 11:32.

4. Lesson learned, man on his knees. 11:33-36.

5. Lesson practiced, man walking with God. 12:1; 15:7.

There are THREE KEY WORDS in Romans, and in John's first Epistle.

1. Ruin; 2. Redemption 3. Righteousness in Romans.

1. Light 2. Life 3. Love in John.

Genesis teaches truth by Persons, Exodus teaches truth by Actions, Leviticus teaches truth by Things.

J. L.

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Jottings From Bible Margins In the Heavens Our blessing. Eph 1:3. Our position. Eph 2:6. Our testimony. Eph 3:10. Our conflict. Eph 6:12.

One Mind In the gospel. Php 1:27. In likeness to Christ. Php 2:2; Php 2:5. In pressing forward. Php 3:15. In peaceful walk here. Php 4:2.

Seven Things We Are Told To Hold Fast. That which is good. 1Th 5:21. The form of sound words. 2Ti 1:13. The faithful word. Tit 1:9. The confidence and rejoicing of our hope. Heb 3:6. Our profession. Heb 4:14. The confession of our hope. Heb 10:23. (Rev. Ver.) Grace. Heb 12:28. (margin) In Christ We Are Crucified To the law. Gal 2:19-20. To the flesh. Gal 5:24. To the world. Gal 6:14.

D. T. C.

We Are To Walk- In newness of life, Rom 6:4. By faith, 2Co 5:7. In the spirit, Gal 5:25.

Circumspectly, Eph 5:15.

Worthy of the Lord, Col 1:10. In Christ, as we have received Him, Col 2:6. In the light, 1Jn 1:7. The Father Himself loveth you, John 16:27. Your heavenly Father knoweth that ye have need of all these things Mat 6:32.

He careth for you, 1Pe 5:7. M. N.

## Vol 02 - Jottings From Bible Margins

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Jottings From Bible Margins CHRIST OUR MODEL.

1. For Faith.- Looking unto Jesus the Author and Finisher of faith.Heb 12:2.
2. Purity.-Every man that hath this hope in him (Christ), purifieth himself even as he (Christ) is pure.1Jn 3:3.
3. Brotherly Love.-Walk in love as Christ also hath loved us, and given Himself for us. Eph 5:2.
4. Patience Under Provocation.-For consider Him that endured such contradiction of sinners against Himself. Heb 12:3.
5. Forgiveness And Forbearance. -Forbearing one another and forgiving one another, even as Christ forgave you, so also do ye. Col 3:13.
6. Suffering.-Because Christ also suffered for us, leaving us an example that ye should follow His steps. 1Pe 2:21.
7. Unselfishness.-Let every one of us please his neighbor for good to edification. For even Christ pleased not HimselfRom 15:2-3.

Finally, For Our Whole Walk-Let this mind be in you which also was in Christ Jesus: and again, He that saith he abideth in Him (Christ) ought himself also so to walk even as He (Christ) walked.

J. L. THE JOY OF JESUS. In anticipation, Pro 8:31. In obeying the Father, Psa 40:8. In resurrection, Psa 16:11. In revealing Himself, Luk 10:21. In His people, Psa 16:3. In His people's obedience, John 15:1. In presenting them to His Father in the day of His glory Jude 1:24.

## Vol 02 - Love and Hatred

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Love and Hatred The following is a list of things the new man loves and hates:- He loves (Old Testament) 18 things. The Lord's name, Psa 5:11 The Lord, Psa 18:1, &c., &c. The habitation of the Lord's house and the tabernacle of his honor, Psa 26:8 The Lord's salvation, Psa. 11:16, &c. The Lord's commandments, Psa 119:47 The Lord's law, Psa 119:97 The Lord's testimonies, Psa 119:119 The Lord's word, Psa 119:140 The Lord's precepts, Psa 119:159 Jerusalem, Psa 122:6 Wisdom, Pro 8:17 Instruction and Knowledge, Pro 12:1 Power of the tongue, Pro 18:21 His own soul, Pro 19:8 Pureness of heart, Pro 22:11 Him that rebuketh him, Pro 9:8 The king, Song of Solomon 1:3-4 He hates (Old Testament) 10 things.

Evil, Pro 8:13 The work of them that turn aside, Psa 101:3 Every false way, Psa 119:104 Vain thoughts, Psa 119:113 Lying, Psa 119:163 Them that hate the Lord, Psa 139:21 The congregation of evil doers, Psa 26:5 Suretyship, Pro 11:15 Gifts, Pro 15:27 Covetousness, Pro 28:16 He loves (New Testament) 7 things.

Christ, John 14:23, &c. The neighbor, Rom 13:8-9 God, 2Th 3:5, &c. The Lord's appearing, 2Ti 4:8 The brethren, 1Pe 1:22, &c.

Life, 1Pe 3:10 The nation of Israel, Luk 7:5 He hates (New Testament) Father, Mother, Wife, Children, Brethren, Sisters, when he has to choose between those and Christ His own life, Luk 14:26

Sin, Rom 7:15 The deeds of the Nicolaitanes, Rev 2:6 Garments spotted by the flesh, Jude 1:23

Many more passages might be added to these lists, were those included which are commands of God as to love and hatred. Perhaps some who have been interested in the subject will look out such passages. For where the command is given, the answering love and hatred will assuredly be found in the new man, who is "renewed in knowledge after the image of Him who created him." Seven objects of love are thus commanded in the Old Testament, and more are added in the New Testament. The lists would thus be rendered more complete, both as regards love and hatred. May the Lord bring home to each heart before whom this subject is brought, the depth and reality of the wonderful work of redemption, by means of which a change so complete and so radical is effected in every believer in Jesus. *isturkal auk. Tilustratiim.*

(Concluded from page 134).

## Vol 02 - New Queries, Nos. 119-164

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New Queries, Nos. 119-164 Q. 119. Will you kindly explain Eph 4:4? Is the oneness expressed in the loaf (1Co 10:1-33)? A. F. E.

A. Eph 4:4-6 gives the seven unities of the Christian faith. The first, that of the body of Christ, is expressed by the fact of all partaking of one loaf at the Lord's Supper, 1Co 10:17. The loaf thus not only sets forth Christ's actual body broken for us in death, but also reminds us of His spiritual body of which we all are members.

Q. 120. Please explain 1Co 3:15. A. F. E.

A. These would seem to refer to a true child of God in contrast to ver. 16, 17, which appear to speak only of professors (See Q. 75, p. 83). In this case the man is not destroyed, but, his work being built of materials that can not stand the searching fire of God's judgment, is all burnt up; he, himself being saved, because a true believer. It is sad to think that a christian may thus at the end lose all the fruits of a hard and laborious life, unless the work has really been of God, and according to the immutable principles of His written word.

Q. 121. What is the difference in Scripture between the blood, death, and cross of Christ?

A. Refer to Q. 330, vol. 1: p. 90. The blood of Christ is the atoning value of His death between God and the sinner (Rom 3:1-31, &c.) The death is rather the delivering power of Christ's work from sin and Satan; hence it is not so much between me and God, as between myself and sin, and Satan (Rom 9:1-33), while the cross is rather the separating effect of the death of Christ between me and the world, (Gal 6:1-18) The cross is the measure of the rejection of Christ, the death the delivering power, and the blood the atoning value of Calvary.

Q. 122. Do the " love feasts " of 2Pe 2:13, and Jude 1:12, (R. V.) refer to the Lord's supper, or a common meal of love? S. R. T.

A. Early in New Testament times the Lord's supper seems to have been preceded by the "Agapee," or feast of love. See 1Co 11:1-34 where the apostle, if he does not actually separate the two, enjoins greater order and decorum at the first. As time went on, the love feast gradually got more and more separate from the Lord's supper, until it finally died out. The expressions in the passages alluded to, clearly refer to the common love feast.

Q. 123. Will you kindly give the meaning of "double" in Isa 40:2? Is it the same as pardon? E,

A. The result is pardon on the ground of having received double punishment for her sins. Of course it is God's grace that reckons thus, looking at the Jews in connection with their Messiah; for apart from Him no amount of suffering could bring a righteous pardon for sin against God. This however, is a question of governmental pardon only.

Q. 124. Please explain Isa 28:16 (last clause) and say what bearing it has on what goes before, and what application (if any) to us. E.

A. The New Testament (1Pe 2:1-25) following the Septuagint reads, " shall not be confounded," and clearly refers to the contrast between those who rest on a sure foundation, and those who make lies their refuge (5: 15). This application of the passage is as forcible to us as to the Jew. The text (founded on our Authorized Version, "shall not make haste ") has also been used to teach that Christians should not act with undue haste or from impulse.

Q. 125. What position will children dying in infancy have in heaven? Will they form part of the church which is Christ's body? B.

A. Children who die young are saved in virtue of the death of Christ (Mat 18:11). They are therefore among those who are Christ's, and are thus raised and changed at His coming (1Co 15:23). We are not aware that anything further is said about them, but shall be glad to have any scriptural thoughts on this interesting subject.

Q. 126. Please explain " Henceforth know we no man after the flesh." E.

A. It means that the Christian is brought into a new sphere, and new relationships by the death and resurrection of Christ. The apostles had known Christ as the Messiah after the flesh. But He had died, and now in resurrection they know Him in His new character as head of the new creation and of the church. Their links also with Christians were all formed on this new and heavenly ground.

Q. 127. What was the name of David's mother? E.

A. It appears probable from a careful comparison of 2Sa 17:25, and 1Ch 2:16 that her name was Nahash-a serpent, unless the marginal reading be preferable that reads "Jesse" instead.

Q. 128. How are believers practically sanctified? E.

A. By becoming servants to God according to Rom 6:22, yielding their bodies a living sacrifice (Rom 12:1-2), and by cleansing themselves from all filthiness of flesh and spirit inwardly, as well as ungodly connections outwardly (2Co 6:1-18 and 2Co 7:1).

Q. 129. What is the difference between "the kingdom of heaven" in Matt. and the "kingdom of God" in Luke? T. H.

A. Refer to Q. 102, p. 88, where this question is answered.

Q. 130. Please explain the last clause of Jas 3:9. Z.

A. It clearly refers to Gen 1:26, but we should be glad of further light as to what that means. In a general sense it no doubt sets forth the high qualities in which man differs from any other created being.

Q. 131. Does "we may have confidence," 1Jn 2:28, refer to the apostle as having been instrumental in the conversion of those to whom he wrote? Z.

A. Certainly-they were the fruit of his labors. Compare 2 John; and 1Co 3:15.

Q. 132. Is "Hagan" to which Jacob was bidden to flee in Gen 27:43, the same as Padan-aram, Gen 28:2? Z.

Haran is a city, Gen 24:10, in Padan-aram,-that is " the table land of Aram"-a northern district of Mesopotamia. The former is therefore the name of a city, the latter of an immense tract of country of greater extent than modern Syria.

Q. 133. What is meant by the "middle wall of partition," Eph 2:14? Z.

A. The legal ceremonies and ordinances that fenced the Jew off from the Gentile, thus forming a partition wall between them.

Q. 134. How can Satan be said to have the power of death, Heb 2:14? H. J. M.

A. Man (Adam), seeking to be independent of God. was deceived by Satan, and became subject to death and to the dominion of Satan, who held over him the fear of death which kept him in bondage, testifying as it did both to the righteous judgment of God, and to his inability to escape the consequences of sin. Hence Satan's power is gone for those from whom the fear of death is removed by the delivering work of Christ.

Q. 135. Please explain Mat 5:34-36, " Swear not at all: neither by heaven" etc. Would such an expression as "by Jove" be forbidden by this passage? W. F.

A. The passage rather needs obeying than explaining, for it is so plain that none could misunderstand it. Such expressions as you refer to need no words of ours to chew how unsuitable they are to christian language. We do not speak of the unconverted, as such passages are not addressed to them at all.

Q. 136. What are the "hornets" spoken of in Exo 23:28; Deu 7:20; Jos 24:1-2? Z.

A. We cannot say whether the literal insects are meant. We have historical proof that even armies have been seriously molested by swarms of hornets Moreover these insects abounded in Palestine. The simile of " chasing like bees" is found in Deu 1:44, and it is possible that the word may be merely so used in these passages to symbolize the intense dread that God would put upon the Canaanites according to Exo 15:16, and Deu 2:25.-See also Isa 7:18.

Q. 137. Please say why it was not wrong to eat the shewbread and do good on the sabbath, Mat 12:1-14. E. B.

A. Because the Sabbath was made for man, and not man for the Sabbath. We must carefully distinguish between the Divine law and the Rabbis' traditions as to the Sabbath day. The former, while prohibiting all secular and unnecessary labor, allowed even extra labor in religious things, for the morning and evening sacrifices were doubled on the Sabbath, and so much work had to be done that it became a saying, " There is no Sabbath in holy things." To this Christ appeals in 12:5. Feasts were also allowed on Sabbath days. The tradition of the Rabbis, however, prohibited all action on the Sabbath, and was full of trivial absurdities, leading them, while professedly zealous for the letter, entirely to neglect the spirit of the law. The objection raised by the Pharisees in John 5:10, is based no doubt on Jer 17:21-27, though all can distinguish between such a necessary act and bearing burdens in connection with business.

Q. 138. What is the meaning of the "second Sabbath after the first"? E. B.

A. It has been thought that this expression refers to the seven Sabbaths between the wave sheaf and Pentecost. On the morrow after the first Sabbath the wave sheaf was offered, before which it was contrary to God's law to eat green ears of corn (Lev 23:14); this was the next and therefore the first Sabbath they could do so.

Q. 139. Can you give the correct reading for Isa 50:4? E. B.

A. Please say what is your difficulty the passage is a lovely picture of Christ on earth as God's servant. The contrast is between the rebellious people who would not hear when Jehovah spoke (ver. 2), and the perfect Servant whose ever attentive ear was the secret of His ready tongue.

Q. 140. (1) In Exo 17:1-7, and Num 20:1-13, the name Meribah is given. Were Rephidim and Kadesh near each other? or were two different places named Meribah? (2) Were they supplied with water from the rock in Horeb, (Exo 17:1-16) all the journey, and did it fail in Num 20:1-13? E. B.

A. (1) Meribah, meaning contradiction, contention, striving, might well be a name given to two separate places so characterized. Kadesh and Rephidim lie far apart, the one near the beginning of the wilderness journey, and the other at the borders of Canaan. (2) On two separate occasions when there was a failure in the natural supplies that are found in the wilderness of the wanderings (which was nowhere the sandy desert so often supposed) water was miraculously provided out of a rock; on the latter occasion Moses sinned, and therefore never entered the land.

Q. 141. " For the invisible things of Him from the creation of the world are clearly seen," (Rom 1:20.) What are the " invisible things "? E. B.

A. Does not the apostle clearly answer your question? His eternal power and Godhead," witnessed to by the rain from heaven, the fruitful seasons (Acts 14:17) and all the varied glories of creation. This is also the argument of the closing chapters of Job.

Q. 142. Will you be kind enough to explain Mat 12:20? S. B.

A. The quotation is from Isa 42:3. The popular explanation is that the condescension of the Lord is such that He will not despise or neglect the feeblest, represented by " a bruised reed " or a " smoking flax." Another interpretation rests on the word. " till," and is to the effect that the Lord was not on earth to execute judgment on any represented by the reed or flax, but that He would judge such in a coming day. We trust we shall receive some further replies to this query.

Q. 143. Does not the "day of the Lord" begin when the church is taken away, and close at the commencement of the millennium, or does it go on through to the end of time? Is it not characterized by such scriptures as Dan 12:1; Zec 14:1-21; Mal 4:1; Mat 24:36, and others? E. L.

A. The day of the Lord begins with Christ's public and sudden appearance in the clouds of heaven (1Th 5:2), and will last through the millennium according to 2Pe 3:8, and will even include at the close the passing away of the heaven and the earth. It does not begin before the church is taken away, for Christ comes for her as "the morning star." The day does not begin until the rising of the Sun according to Mal 4:1-6, which prefigures the public return of the Son of Man as depicted in Rev 19:1-21. Inasmuch as the saints come with Christ out of heaven, they must have been taken there previously.

Q. 144. Would you kindly explain Mark 3:28-29? H. R.

A. Compare Mat 12:31-32. You will see that what the Lord means by "speaking against" the Holy Ghost is attributing His work to the power of Satan. Those who thus spoke against the Holy Ghost should not be forgiven; neither in that age (that of the law), nor in the age to come (that of Messiah's reign). The Lord having taken His place as Son of Man in humiliation, this solemn warning did not extend to words spoken against Himself.

Q. 145. Would you kindly distinguish between "envy" and "jealousy" as used in Scripture. In the R. V. it has "jealousy" where "envy" is used in the A. V. (Acts 13:45.)

A. The proper word for envy only occurs in the New Testament as follows:-Mat 27:18; Mark 15:10; Rom 1:29; Gal 5:21; Php 1:15; 1Ti 6:4; Tit 3:3; Jas 4:6; 1Pe 2:1, and is always used in a bad sense. The other word translated envy, zeal, fervent mind, jealousy, etc. has two meanings, according to its use; the one is equivalent to envy, and the word is so used in 2Co 12:20; Jas 3:14, &c. The other meaning is rather that of honorable emulation than envy. The difference between the two has been beautifully defined "We ought by all means to note the difference between envy and emulation; which latter is a brave and noble thing, and quite of another nature, as consisting only in a generous imitation of something excellent, and that, such an imitation as scorns to fall short of its copy, but strives, if possible, to outdo it. The emulator is impatient of a superior, not by depressing or maligning another, but by perfecting himself." The word is used in this better sense in John 2:17 (zeal); 2Co 7:7 (fervent mind); 2Co 9:2 (zeal); 1Co 12:31 (covet earnestly.) &c., &c., Acts 13:45, is evidently a bad use of the word.

Q. 146. Please explain Mat 8:4. T. H.

A. Jesus simply told the man to act as the law directed him in Lev 14:3.

Q. 147. Is "defiled" in Deu 22:9 a correct translation? Z.

A. The word literally signifies "set apart," and hence it is usually applied to holy things. It seems here to mean that the crop thus mingled must be set apart, and could not be available for man's use, being obtained in contrariety to the Lord's commands, which taught distinctiveness and separation in every transaction in life. In Benisch's Jewish School and Family Bible (a Version made under authority), the verse is thus translated: "Thou shalt not sow thy vineyard with two kinds of seed; lest thy fullness, the seed which thou have sown, and the increase of thy vineyard, become unlawful." In Lev 27:10 a somewhat similar meaning to that of the use assigned to this word defiled, is conveyed by the expression holy (a word from the same root) referring to a beast brought for sacrifice, which even if "bad" 1:e. not suitable on account of some blemish, could not be redeemed, taken back for the use of the offerer, or even exchanged, but fell to the portion of the priests for their maintenance.

Q. 148. Neh 8:10. Is the thought here, the joy the people had in the Lord, or the Lord's own joy in His people at that moment? What light does the Hebrew throw on this? Z.

A. The word used for joy in this passage occurs in the Hebrew Bible only here, in 1Ch 16:27, (where it is translated gladness,) and Ezr 6:16. It literally signifies praise, and evidently seems to refer to the joy of the people in the Lord, joy which they first received from Him, John 15:11, to strengthen them in their path through life. It has been well said that "the devout soul derives

strength from godly thankfulness, and holy joy, because that God will help those who praise Him to rejoice in Him. If the strength of the Lord is our joy, then the joy of the Lord will be our strength." A depressed Christian cannot be a strong Christian.

Q. 149. Why did the Lord frequently instruct those whom He healed to "tell no man," as in Mark 8:26, also in ver. 30, under other circumstances? (2) Why did He justify David and the priests, Mat 12:3-5? W.

A. (1) Christ was not here to glorify Himself or to speak of Himself, but of His Father. He never sought publicity though giving all who had ears to hear, and eyes to see, opportunities of recognizing Him as the Son of God. The command was in perfect keeping with the character of His mission, and especially so in Mark as the perfect servant. (2) In showing that the Sabbath was made for man and not man for the Sabbath, we could however say that Christ justified David. Did He not rather chew that if the king's followers could act on an emergency in such a manner, how could the pharisees (who all revered David) find fault with His disciples who had broken no law, but merely their tradition? See also Deu 23:25; Q. 137, 138 ante.

Q. 150. Ecc 9:1-18 seems to teach the doctrine of annihilation, but is not the "preacher" looking at events from man's side and not according the wisdom that God teaches? W.

A. We cannot agree with you that annihilation is here taught. Refer to Q. 319, vol. 1, p. 88, and you will see that the standpoint of the whole book is a survey of all on which the sun shines, hence verse 6 is quite true. Death closes a man's earthly career in this world forever; what happens to him hereafter, and in another world is not the subject, and would be quite out of place if introduced here.

Q. 151. In Num 1:33-35 the tribe of Ephraim is numbered as 40,500, and that of Manasseh as 32,200. In Chapter 26:34-37 Manasseh is increased to 52,700, while Ephraim is decreased to 32,500. How is this, for did not Jacob prophesy that Ephraim should surpass Manasseh? W. J. B.

A. The decrease is very remarkable, but was only temporary (Deu 33:17), and the subsequent history of the tribe which got its first ascendancy under Joshua and culminated in becoming a kingdom under Jeroboam, abundantly fulfilled the prophecy of Jacob.

Q. 152. What is the lawful use of the law spoken of in 1Ti 1:8? W. J. B.

A. That for which it was intended, namely, as a rule for man in the flesh, (not that he could ever keep it, but to demonstrate that he could not). The Christian is not under law. Hence to put him under it is not a lawful use of it; nevertheless he is to 'walk in the spirit of it and indeed far beyond it. (Mat 5:1-48 &c.) Q. 153. (1) Who are the "sons of God," Gen 6:2? (2) Please explain Exo 24:10-11. E. S. M.

A. (1) It is generally thought that they were those on the earth who feared God (the Shem line) for which reason they are called "sons of God," as Adam was (Luk 3:38); that their sin consisted in their intermarrying with a godless race (the Cain line,) thus furnishing the first example of the mingling of hot and cold, of which Laodicea (Rev 3:1-22) is the last and worst. There is much however to support a contrary view, viz., that angels are here referred to (see Job 1:6, and Jude 1:6). The whole of heathen mythology also shows that the idea of a race of giants, the offspring of a superior race of beings intermarrying with the human race, was wide-spread. Against this

thought, Mat 22:30, and Heb 1:7 have been urged, but they are not conclusive, being only descriptive of the normal state of unfallen angelic beings. On the whole, we are inclined to believe that Jude especially refers to this time, and that "sons of God" here means angels. (2) Refer to vol. 1, p. 66, Q. 304.

Q. 154. (1) When was the "writing" from Elijah written, 2Ch 21:12? (2) Is it known why the blind and the lame were "hated of David's soul," 2Sa 5:8? E. S. M.

A. (1) We read of Jehoshaphat's death and Jehoram coming to the throne before we read of Elijah's translation; and hearing of his great wickedness in murdering his brethren, Elijah probably left this writing to be sent to the king on the first opportunity. We know nothing certain beyond the fact mentioned here. (2) If we read ver. 8 according to the margin, it would appear that the very cripples confident in the power of their stronghold had insulted David who was not likely to overlook the offense. It is worthy of note that "great David's greater Son " healed the blind and the lame in the temple at the same spot.

Q. 155. (1) Can the believer by faith in Christ claim the entire redemption of his body from Satan's power? (2) Does not Deu 7:15 apply equally to the obedient believer now whose life is consecrated to the glory of God? F.

A. We do not quite grasp your question. We wait for the redemption of our body as a fact. As a matter of faith, the price has been paid, and we are redeemed body and soul. Still if Christ does not come, death may yet claim our bodies, that "last enemy" which is surely the proof of the power of sin and of the work of Satan. (2) Not necessarily. Israel was an earthly people and all their blessings were bodily and temporal. The Christian is not of the earth and his blessings are spiritual, (though God surely cares for the body too,) and sickness is not always the result of sin. It often is however from sin, 1Co 11:1-34, &c. We would therefore agree that in a general way such a passage is often true of those you speak of, but could not lay it down as a doctrine.

Q. 156. Did Satan claim the body of Moses, or what was the dispute about in Jude 1:9? F.

A. It appears that he did, and it has been thought that, inasmuch as Moses and Elias probably are to be the two witnesses in the last day, and appeared at the transfiguration, the object of Satan was to prevent the presence of one by having possession of his body. For two witnesses were required by the Jewish laws to convict of any great crime, such as the crucifixion of Christ. The simpler reason however would be that he wanted to obtain it in order to make it an object of worship to Israel, and thus become a snare to them.

Q. 157. What is the meaning of "the Mystery of God, and of the Father, and of Christ," Col 2:2? A.

A. The R. V. reads "that they may know the mystery of God, even Christ," &c. Another critical reading is " to the full knowledge of the mystery of God, in which are hid all the treasures," &c. If the R. V. is right the mystery is clearly " God manifest in flesh," 1:e. Christ, otherwise the mystery would evidently refer to Eph 3:1-21.

Q. 158. In 1Th 5:1-28 it is said " That day shall not overtake you as a thief." Does it not seem from this that the Church will be on earth until the Lord's appearing in judgment? The passage can scarcely mean " It shall not overtake you at all." What would you consider the strongest passage to support two comings? J. H. B.

A. We do not quite know from what version you are quoting. The A. V. reads " But ye, brethren are not in darkness, that that day should overtake you as a thief;" the R. V. is practically the same. We fear therefore that your rendering is merely a misquotation and one on which you have based an erroneous idea. The attentive reader will readily discern the difference between "that it should," and "it shall." The day of wrath and judgment of Chapter 5 is not for the christian (ver. 9) it being revealed in Chapter 4 that he will be caught up previously to heaven, thence to return with Christ according to Rev 19:1-21. Chapter 5:1 shows that they needed no instruction as to the public appearing, Chapter 4:14-17 shows that they required a good deal as to the previous coming into the air.

Q. 159. What does the third part of the sun and moon being darkened, (Rev 8:12) mean? Is it that the day and night will be shortened, or is it simply that light will not be so intense? J. H. B.

A. We should understand it to mean the latter, that is, that its light would all be dim and dull.

Q. 160. What are "vows" spoken of in the Old Testament? Have they any meaning for us in principle or practice? T. R.

A. Devoting one's person (Num 6:2), one's children (1Sa 1:11), one's property (Gen 28:22), &c. to God. The Nazarite vow is the one most spoken of (Num 6:1-27) and is the pattern of the life of Christ on earth, and of the lives of all who tread in His footsteps in real separation from this world, and from sin by the power of the cross of Christ (Galatians). The separation, however, is inward now, not by outward signs as in the Old Testament. The measure of christian devotedness is found in Christ's life, the example of it in Phil. and the exhortation to it in Rom 12:1-21.

Q. 161. Why was the whole sacrifice not burnt in Lev 1:16, as in the other burnt offerings? here the crop and feathers were to be cast aside. A. P. C.

A. You will find from Lev 7:8 that the skin of the burnt offering (to which the feathers of the bird corresponds) was not burnt. Hence there is the most perfect analogy.

Q. 162. Is the crown of life (Rev 2:10) only for martyrs, the crown of glory (1Pe 5:4) only for those who shepherd the flock, and the crown of righteousness (2Ti 4:8) only for those who love His appearing, or will each believer receive all these crowns? H. C.

A. The crown of gold (Rev 4:10) seems common to all, and the three you have alluded to are only promised as special rewards for special service. See p. 106.

Q. 163. (1) Do the 24 elders in Revelation represent the church? (2) Is the tree of life (Rev 2:7) Christ Himself? (3) What is meant by the hidden manna, and the white stone in Rev 2:17? and (4) What by the leaves of the tree in Rev 22:2? H. C.

A. (1) We cannot say that they represent the church as such. Inasmuch as saints are said to be kings and priests unto God, (chaps. 1 and 5) the number 24 certainly suggests an analogy with the 24 courses of priests appointed by David just before the glorious reign of Solomon (1Ch 24:1-31) It is clear that the saints seen on earth in Chapter 1 as kings and priests are the same here in their priestly order, and royal position (crowns and thrones) in heaven. (2) Yes. (3) Christ in His humiliation remembered in all the glories of heaven, referring to the pot of manna laid up before the Lord in the Holy of Holies, The white stone refers to the old way of voting, when black stones

were given against the candidate and white stones in his favor. It means a mark of special individual favor. (4) We cannot say.

Q. 164. Is "loving kindness" in Psa 63:3 the right word? E. B.

A. Yes, the word is also frequently translated mercy.

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### New Queries, Nos. 165-195

Q. 165. If wisdom in Pro 8:1-36 means the Lord Jesus, what is the meaning of "I was set up," and "I was brought forth?" Does ver. 31 mean that Christ was looking forward to the future? C. H. P.

A. The whole passage is highly poetic and figurative, and speak directly of the wisdom of God personified as a woman. Now inasmuch as Christ is "the wisdom of God," in this wonderful scripture Christians of all ages have discerned the description of Christ Himself. Such phrases as you allude to are not to describe His beginning, but rather to show as far as human language can that He was ever with God, "set up front everlasting" being equivalent to this. Ver. 31 describes the delight Jehovah ever had in man, and His dwelling with Him, a subject alluded to throughout scripture (Exo 15:1-27; John 14:1-31 &c.), but not consummated till sin is banished forever in the new heavens and earth. (Rev 21:3).

Q. 166. (1) Please explain the latter part of Pro 16:10. (2) also of Pro 21:16. A (1) This text speaks of the king, referring doubtless to both Solomon and Christ, and in an abstract way to the office as such. As a proposition this is alas! far from being literally true of all who reign. (2) Some read congregation of the giants others "congregation of the lost," the meaning doubtless being the same as ver. 15. "Congregation" simply means "company." Those that leave the way of understanding shall find their portion among the lost.

Q. 167. Where do all the "great multitudes" come from in Rev 7:9? And would "nations" include England, &c.? J. C.

A. They are the Gentile inhabitants of the millennial earth just as the 144,000 are the Jewish ones. Observe these are before the throne; the 24 elders are round about it, and (ver. 13) are in no way part of the great multitude. The heavenly saints moreover have their home in the Jerusalem which has no temple; the great multitude on the contrary according to ver. 15, and Zec 14:16 shall worship in the temple in the earthly city. We should judge that 2 Thess. 4:8-12 excludes from this company all who have heard and rejected the gospel.

Q. 168. Why do we not have the "cup after supper" as spoken of in the New Testament? C. P.

A. We do. It is the Paschal supper that we no longer eat. In Luk 22:1-71 you get both suppers. The paschal supper is from ver. 13-18. This is done away for us, and the Lord's supper instituted in its place, which follows in ver. 19, 20. "After supper" does not mean after the Lord's supper, but after the Jewish passover.

Q. 169. Does "your fathers" in John 6:58 refer to their wicked ancestors, or ancestors generally? M. A. T.

A. Ancestors generally. The point is not whether these Israelites were saved or no, but that this new manna had life-giving properties that the old did not possess. As has been remarked, Christ

came to His people in John 5:1-47 to deliver them (as in Egypt) with signs of miraculous power; in Chapter 6. He presents Himself to them as the heavenly manna for their wilderness journey, and in chaps. 7 as the joy of their feast in the land, but is rejected in all three.

Q. 170. What does it mean in 1Jn 3:9, "Whosoever is born of God... cannot sin? If it said "ought not to sin" I could understand it. M. A. T.

A. This passage identifies the believer with the spotless new nature that he possesses by the new birth. The epistle regards the believer at the height of his proper standing in Christ. Every Christian is looked at here as acting solely in the power and energy of the new nature. But you may say he often does not. This is true, otherwise there were no need for 1: 9, but this is not the subject here. It could not say "ought not to sin" for it is solely speaking here of what is born of God, and it is plain that nothing born of God can sin. The reason we ever sin is because we allow that within us to act which is not born of God. Such a Christian is not contemplated here.

Q. 171. How does the following text apply to the Lord's supper, "Eat not of it raw, nor sodden at all with water, but roast with fire?" M. P.

A. Do not feed on a Christ that has died merely naturally (as the normal close of a perfect life) nor in any other way, save as having been the victim of the consuming fire of the righteous judgment of God. We feed on Him here not as our example and forerunner, but as our Savior, the one who endured God's wrath for us. It is this that is expressed in being "roast with fire."

Q. 172. Who were the 500, and when did our Lord see them? A. D. J.

A. Probably in Galilee, according to Mat 28:10. They were composed of His Galilean disciples.

Q. 173. What Scriptures were written about Christ besides the prophecies? Were there any New Testament scriptures written at the time of Luk 24:27. A. D. J.

A. " All the scriptures" here refer to the Old Testament only. None of the New were extant at this time. Besides the prophets, such scriptures as Gen 3:15; Gen 22:18; Gen 49:10; Num 21:9; Deu 18:15; Deu 18:18 all refer to Christ.

Q. 174. What are we to learn from the fact that Moses and Elijah were seen in glory with Jesus on the mount? H. J. M.

A. Do we not see them there as the two great witnesses to the law and the prophets? The law was broken, the prophets despised, and Christ Himself rejected. All was then over according to Mat 16:1-28 with the Jewish nation, and the only vindication of God's glory was in the cross of Calvary, which formed the topic of their conversation. Looked at as a picture of the coming kingdom, (Mat 16:28) we get Christ the center, the heavenly saints typified by Moses and Elijah, (the former representing those put to sleep by Jesus, Elijah those caught up to heaven without dying;) while Peter, James, and John represent the earthly saints in the millennium, enjoying the heavenly glory of which they are eye-witnesses.

Q. 175. Was Mary Magdalene the sister of Lazarus and the same that anointed our Lord with ointment? E. B.

A. Mary of Magdala is not the same as Mary of Bethany. She is first named in Luk 8:1-56 as a woman who had been healed of a fearful disease, and appears to have had considerable wealth (ver. 3). Neither is there any ground for connecting her with the nameless sinner of Luk 7:1-50, who was an abandoned character. The name of "Magdalene" commonly applied to such, is utterly without warrant in Scripture.

Q. 176. Please explain why they washed their robes and made them white in the blood of the Lamb, Rev 7:14? C. M. B.

A. This figurative expression merely means that they owe all their salvation in common with all other saints to the blood of the Lamb. As already stated in Q. 167, this company form the Gentile inhabitants of the millennial earth, and are doubtless the same as the "sheep" of Mat 25:1-46

Q. 177. Please say what is meant by following Christ, and what is the difference between suffering for Christ's sake and for righteousness' sake? K. T.

A. Treading in His footsteps as recorded in the four Evangelists. Suffering for righteousness' sake is spoken of in Mat 5:10 and 1Pe 3:14, suffering for Christ's sake in Mat 5:11 and 1Pe 4:13. The former is connected with the light of God shining on the conscience, the latter with the love of Christ attracting the heart. Hence I suffer for righteousness when I act in daily life according to the divine standard of truth and rectitude; I suffer for Christ when I follow Him in a path or trial and rejection.

Q. 178. What is the true meaning of Mat 18:18? Was this a special power given at that time? M. A. S.

A. It is the same power as given in John 20:23. When Jesus was down here he had special power to forgive sins on earth as Son of Man dispensationally (Luk 5:24). Before leaving the world He gives this power in John 20:23 to the company then gathered, with Himself in the midst (compare Mat 18:20). In the company there were probably women (20:18) and certainly others in addition to the eleven apostles (Luke 25:33), besides the two just returned from Emmaus (Luk 24:35). So that this power was not here given to an individual, nor to a body of apostles, but to a company of disciples gathered round their Lord. A practical carrying out of this power may be seen as to retaining sin, or binding in 1Co 5:4-5. when the man's sin was retained on him as regards his position on the earth, by a body of disciples gathered according to Mat 18:20, a procedure ratified by God, and as to remitting or loosing in 2Co 2:6-7 where the sinner was restored and his sin remitted. This act has nothing to do with guilt before God, but is connected with the sphere of Christian communion on earth.

Q. 179. Is it likely that some of the descendants of Issachar (Gen 46:13) who went with Jacob into Egypt to Joseph afterward lived in the land of Uz? If so, is the "Job" here the same person as in Job 1:1? E. B.

A. Job, the third son of Issachar, should be rather Jashab (1Ch 7:1) and has no connection with the patriarch, who is supposed to have lived in Idumea at a very early period. Some without any good ground have supposed he was the same with Jobab (1Ch 1:44), others place him before Abraham's time from the internal evidence of the book. None can however exactly fix the date of Job's existence, though the general evidence all shows that it must have been at a period of great

antiquity.

Q. 180. As sin bearer did our Lord suffer physical pain on the cross? S. B.

A. The Lord was a true man, and not merely appeared to be such. Hence He suffered agonizing pain on Calvary. But all this though fully felt could not for a moment be compared to the unutterable anguish of bearing for our sakes the wrath of God. We cannot however go deeper and distinguish further between these sufferings. The whole cross, with all its suffering and shame was so intimately connected with the bearing of our sin that we dare not attempt to separate one part from another.

Q. 181. How may it be shown that the "abomination of desolation" did not refer to the Roman Standard? W. J. H.

A. There is no doubt but that Mat 24:1-51 is one of those numerous prophecies that have an immediate and partial fulfillment and a distant and complete one, Such prophecies we find in Dan 11:1-45 which though referring unmistakably to Antiochus, Epiphanes to ver. 32 will yet have another and deeper fulfillment in the person of Antichrist who is clearly spoken of in 5: 36 also in Acts 2:1-47 when Joel's prophecy (to be fully accomplished in the millennium) had a partial fulfillment at Pentecost. So in Mat 24:1-51 we find not only events which may refer to the siege and overthrow of Jerusalem (which almost exclusively occupies the corresponding prophecy in Luk 21:21-24,) but plain references to the last days. Not only is the coming of the Lord spoken of but the whole passage is descriptive of " the end of the world " (or rather "age,") ver. 3. We therefore consider that the "abomination of desolation " though possibly referring partially to the presence of the Roman Eagle in the holy place, will not find its entire fulfillment until the image of the beast is set up in the temple during the reign of Antichrist. See Dan 8:13; Dan 9:27; Dan 12:11, and Rev 13:14-15.

Q. 182. (1) Does the " sword" in Luk 2:35 refer to the maternal sorrow of Mary for Jesus as her son? (2) How should Luk 11:24-26 be understood? W. J. H.

A. (1) Yes, and was surely fulfilled at Calvary. (2) Does it not refer to the history of the Jews? The unclean spirit of idolatry appears to have been cast out of them in a most remarkable manner by the Babylonish captivity, for we do not read of it after their return, nor do we find it even alluded to as a current sin by our Savior. Their house, however, though swept and garnished with Rabbinical traditions, was still " empty ", when their Messiah stood at the door and knocked, they did not open to Him, (John 1:11) and therefore the spirit of idolatry will return in the last days under Antichrist, (see the preceding query), and their last state be worse than their first.

Q. 183. (1) Does 1Co 3:12-14 refer to all Christians, or only to the apostles? (2) In what sense have we " the mind of Christ" 2:16? S. B.

A. (1) It refers to all builders, not solely to the "master builders" who laid the foundation; surely " any man" is sufficiently emphatic testimony that it cannot be limited to the apostles. (2) In having the Holy Ghost as our teacher, and having a new nature or spiritual mind capable of being taught. See preceding verses.

Q. 184. (1) Does the cleansing in 1Jn 1:7 refer to removing guilt, and is it conditional? (2) What is meant by the expression "destroy" in Rom 14:1-23 IS, 20? J. G.

A. (1) Blood generally refers to guilt before God, and atonement for it. Cleansing by the washing of water by the word (ver. 9, see also Eph 5:26) refers rather to practical defilement. The cleansing here is eternal in its value, hence it is in the present tense as including past, present, and future, showing its intrinsic value. Every Christian is "in the light," hence the only condition here implied is that of being a child of God. (2) "Destroy" in ver. 15 means to destroy or cause to perish: in ver. 20, it is a different word, rightly translated destroy overthrow" (R. V.) A parallel passage is in 1Co 8:11 and both mean that by willfully violating the conscience of another, I turn aside and (destroy as far as it is in my power) his integrity and faith.

Q. 185. Referring to Q. 70, we read in Mat 27:7, that the priests bought the field, and in Acts 1:18 that Judas bought it. Will you explain the apparent discrepancy? C. H. P.

A. The discrepancy between the two accounts has led tradition from all time to assign two distinct places to the field of blood in Mat 27:8, and Acts 1:18. We cannot see however any reason why taking the two passages together and accepting Matthew as the literal historical account, Judas could very well be said in an indirect manner in Acts 1:19 to have purchased the field. True he did not buy it himself, but he provided the wages of iniquity for the purpose, and hence in a sense may be said to have bought it. We think such an explanation preferable to supposing two Aceldamas. There is no doubt if we knew all the circumstances the apparent discrepancies would disappear.

Q. 186. Please say why Jericho was cursed, (Jos 6:1-27) E. S. M.

A. Because it was the first city to resist the entry of the Israelites, and represented the power of Satan as opposed to the children of God.

Q. 187. Did Paul act according to Col 2:1-23 in having Timothy circumcised, (Acts 16:3). E, S. M.

A. This act was more in accordance with 1Co 9:20. On more than one occasion even Paul judaized to a considerable extent, as at Jerusalem (Acts 26:26) and probably at Cenchrea, (Acts 18:18).

Q. 188. (1) What is meant by being a member of a church? (2) What is the usual time for partaking of the Lord's supper? (3) Would you kindly explain "Whosoever sins ye remit," &c. (John 20:1-31) E. S. M.

A. (1) An individual Christian was associated with his fellow-believers in the locality; but membership properly so called is only spoken of in the New Testament, in two senses, one "with Christ" and the other "with one another." Both these are really but one, being the membership of the one body of Christ. (2) The usual time spoken of in Scripture is the first day of the week. No express command however is given on the subject. (3) You will find this fully explained in Q. 178.

Q. 189. (1) Please explain Mat 18:10, also (2) 1Jn 5:21. Does this refer to literal idols? Is there any danger of our love for the friends God has given us becoming idolatry? R. M.

A. (1) Refer to B. S. vol. 1: page 138, Q. 422. We shall be glad of further light on this verse. (2) It refers to anything and everything that comes before God in our hearts. He must be first, and, if anything else is, it is an idol. There is a constant danger of Christians becoming idolators in this sense. God does not forbid natural love, but puts it in its right place.

Q. 190. What is the meaning of Luk 16:9? G. D.

A. The latter part of this verse is better translated "ye may be received." 1Ti 6:17 etc., throws great light upon this scripture. The meaning of the verse is, "Lay out your riches in such a way as to bring, instead of present enjoyment, an eternal reward"; as 1Ti 6:19 says, "Laying up in store for themselves a good foundation against the time to come." "He that giveth to the poor, lendeth to the Lord," and not even a cup of cold water given in His name, shall ever lose its reward. "When ye fail" means when you die.

Q. 191. Please explain 1Co 9:27. L. B.

A. Refer to B. S. Jan. 1882 p. 19. If you want more, write again.

Q. 192. Is it not Scriptural to use the expression "Lord's day" and not Sunday according to Rev 1:1-20 to? and is there not in so doing an indirect testimony to the world and to Christians who know the day only as Sunday or the Sabbath? S. R. T.

A. We should decidedly say "yes." If you refer to B. S. for March p. 97, you will find some thoughts on this subject.

Q. 193. (1) Will you explain Eze 28:13-15, and (2) 2Co 12:2-4. W. J. B.

A. (1) We understand it to be a full description of the pristine beauty of the one whom we know as Satan. The fall is described in ver. 17, hence pride is called in 1Ti 3:6, the "condemnation of the devil." (2) Paul here speaks of himself as being caught up to the third heaven. In scripture there are three heavens, one (Deu 4:19) the firmament or air where birds fly and the clouds gather; another (Deu 14:19) the whole of space where the sun, moon, and stars are; and thirdly (Psa 2:4) the dwelling place of God "the heaven of heavens." Here he heard things too glorious to put into human language. He could not tell whether he was in or out of the body. It occurred about 14 years before, about which time Paul was stoned and left for dead at Lystra. If this were the occasion here referred to, we can quite understand how Paul would not know whether he was dead or alive.

Q. 193. (1) What is the meaning of "man did eat angels' food," Psa 78:25? (2) How could gold be ground to powder, Exo 32:20? W. J. O.

A. (1) Bread that would be fit food for angels, did they require any; or as some read, bread provided by the ministry of angels. Considering the highly figurative character of the Psalms we think the former the more likely meaning. (2) By mixing it with about one ten-thousandth part of its weight of lead.

Q. 194. Were not the Samaritans in some sense akin to the Jews from John 4:12? And yet 2Ki 17:1-41; Ezr 4:1-5 and the feeling with which the Jews regarded them seem to point to the contrary. W. J. H.

A. There was no doubt a great admixture. Besides the Scriptures you mention, it appears from profane history that the neighborhood of Sychar was peopled by Jews by Alexander the Great, and after this from B. C. 109 the Jews also lived in the city until Pompey the Roman general restored it to the original inhabitants of mixed origin. A comparison of 2Ki 17:24 with 2Ki 25:12 will

show that none of the original Israelites were left in Samaria. The new comers were mainly Assyrians; but possibly by intermarriage with some of the renegade Jews left in the above settlements, by degrees they advanced a claim to Jewish origin, which however was never admitted by the Jews, nor owned by the Lord (Mat 10:5-6).

## Vol 02 - New Queries, Nos. 222-271

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New Queries, Nos. 222-271 Q. 222. What is meant by the "day of visitation" 1Pe 2:12? M. N.

A. The day of judgment, when an account shall be given of every idle word spoken against God's children now (Mat 12:36).

Q. 223. How does Gen 10:5, agree with Gen 11:1-6? s. B.

A. Chapter 10 is a sketch of the whole history of the population of the earth by seventy nations (Japheth 11, Ham 30, S hem 26) the number having reference to those of Israel (46:27), compare Deu 32:1-52 S. Chapter 11 takes up the thread of the historical narrative broken off at the end of Chapter 9. Hence most of Chapter 10 is subsequent to chap. 11.

Q. 224. How does the kingdom of heaven suffer violence? Who are the violent? What does the verse mean? s. B.

A. The violent are those who are strong enough in faith to enter the kingdom in spite of all obstacles. To become a citizen of the kingdom of heaven which was spiritual, required an energy and determination to which citizens of the Jewish monarchy were quite unaccustomed. The word "suffereth violence" is rendered "presseth" in Luk 16:16.

Q. 225. (1) What is the meaning of 1Co 9:22? (2) If Paul was sure of attaining unto the first resurrection, why did he say "if by any means I might attain? E. M. B.

A. (1) Paul adapted himself to the religious capacity and modes of thought of those whom he labored for, not those he labored with. We can fully understand from other Scriptures that this did not involve giving up one iota of the truth of God, but was a giving of it out, in such a way and measure as they were able to receive. (2) Because the thought he wished to convey was that the prospect before him was of such a glorious nature, and so ardently desired, that he would go through anything (fire and water, as we say) to get there. The word "if" often means "so that" or sometimes "since" as in Col 3:1.

Q. 226. Does Christ reign over the world now?

A. No. He will shortly (Rev 22:20) return into the air (1Th 4:1-18) to take all His saints, living and dead to heaven. The earthly judgments foretold in the book of Revelation will then take place and not until their close will the angel announce (Rev 11:15) "The kingdom of the world is become the kingdom of our Lord, and of His Christ." Shortly after, He will descend from heaven as a King (Rev 19:12) and after judging all evil will reign 1000 years. Christ is thus the "little stone" of Nebuchadnezzar's dream, who will then fall on the restored 10 kingdoms (ten toes) of the Roman empire (legs of iron) and grind them to powder (Dan 2:1-49)

Q. 227. (1) Will there still be a people on the earth after the millennium? (2) Where will Abraham be? (3) Is the promise of God "For all the land which thou seest, to thee will I give it, and to thy seed forever" to be taken literally. s. B.

A. (1) After the millennium and the last rebellion of man against God at its close (Rev 20:7-10.) the present heaven and earth will pass away altogether, and in the new, the dwelling of God will be with men on the earth (21:3), in a more intimate and nearer way than even in the millennium. (2) Abraham will be with the company of heavenly saints in that city for which he looked (Heb 11:10). (3) Yes; why not?

Q. 228. (1) Were Luk 10:18 and John 12:31 fulfilled at the time our Lord spoke, or are they yet future? (2) Does Satan accuse the brethren before God now? E. M. B.

A. (1) Luk 10:18 is future, anticipated by the Lord when He saw the powers of " the world to come" (the coming kingdom) used by His disciples. John 12:31 refers to the double aspect of the death of Christ as filling up the measure of iniquity of the world, and as destroying and breaking the power of the enemy of those in it, according to Heb 2:14-15. (2) Rev 12:10, which we believe is still future, clearly says so. Job; 1Ki 22:1-53 and perhaps Zec 3:1-10 give illustrations of his position and actions in the heavenlies, where even now our warfare with Satan is. (Eph 6:1-24).

Q. 229. Was the baptism of the Spirit accomplished once for all at Pentecost, or are individuals baptized into one body on believing? E. M. B.

A. All believers then on earth were baptized into one body at Pentecost, but many to whom Paul wrote, as also himself, were not in this company, and yet they are said to be baptized into one body, 1Co 12:13. We understand the expression to be equivalent to sealing, Eph 1:13, which is a different aspect of the same event viz. the Holy Ghost taking up His abode in our bodies (1Co 6:19). The moment therefore that we are indwelt by the one Spirit that dwells in the one Body we are then said to be baptized into that body.

Q. 230. (1) Who are the "little flock" of Luk 12:32, and what kingdom will the Father give? (2) When will all men be drawn to the Lord? T. B.

A. Primarily the Jewish remnant. The kingdom is the coming one in the millennium. This kingdom is spoken of in seven ways " kingdom of God" Mat 12:28; " of heaven" Mat 3:2; " of His dear Son," Col 1:13; "of the Father," Mat 13:43; of the Son of Man," Mat 16:28; "everlasting," Dan 7:27; "heavenly," 2Ti 4:18. (2) The passage in John 12:32 means that although in His life Jesus only came unto the lost sheep of the house of Israel, in His death His attracting power should be world wide, no longer confined to any one nation. No doubt there is reference to ver. 20. Not however until the millennium will all on earth bow the knee to the crucified Redeemer.

Q. 231. (a) What is taught by the statement in Num 13:22 that Hebron was built seven years before Zoan in-Egypt? (2) Why is it said that the children of Israel passed over Jordan, not through it in Jos 3:1-17; Jos 4:1-24 :? T. B.

A. Zoan was probably one of the head quarters of the warlike race that overran Egypt (n.100:2080). Hebron was a still more ancient city belonging to the Anakim (originally the city of Arba, after Arba father of Anak Jos 21:11; Jos 15:13-14) who were the same or a kindred race. The passage appears merely to chew the extreme antiquity of Hebron. (2) "Pass over" is rendered by two Hebrew words, the one meaning literally to pass over, (See Exo 12:13; Exo 12:23; Exo 12:27), the other to pass across or through (See Gen 15:17; Gen 32:10; Exo 12:12; Exo 12:23; Deu 2:14, etc.) It is the latter word that is used in Joshua.

Q. 232. What is the heavenly kingdom spoken of in 2Ti 4:18? s. B.

A. The heavenly side of the coming kingdom. There will be an earthly side consisting of those ruled over, and a heavenly consisting of their rulers. "Kings and priests" who will reign with Christ a thousand years (Rev 20:4). The New Jerusalem will be the seat of heavenly authority.

Q. 233. Does not Judah's crouching (Gen 49:9) and Israel's (Num 24:9) refer to the dwelling in Egypt when Pharaoh recognizing their power wished to keep them down?

A. We would rather suggest that Judah as a crouching lion is a picture of his future strength and yet quiet character, able to overcome, and yet not cruel in his strength. The passage in Numbers is somewhat similar, apparently meaning that it would be in vain to attempt to move or dislodge the tribes of Israel. We do not think either passage refers to Egypt.

Q. 234 (1) What is meant by the "seven spirits which are before the throne?" (2) Why did John "turn" to see the voice that spoke to him? Rev 1:12). 100:

A. (1) The Holy Ghost; no longer regarded as one (Eph 4:1-32) in connection as now with the one body composed of Jew and Gentile, but in His sevenfold perfection as seen also in Isa 11:1-16 "the Spirit of the Lord, of wisdom, of understanding, of counsel, of might, of knowledge, of the fear of the Lord." (2) We can give no answer beyond the fact that the voice was behind him.

Q. 235. (1) Were not the sufferings of our Lord on Cal. vary for sin far deeper than those in Gethsemane (Luk 22:44.)? (2) Does not Christ value the remembrance of Himself in our hearts at the Lord's supper? 100:

A. (1) As already stated in a previous answer we do not like to analyze these sufferings too far, we may, however, say with reverence that to be forsaken by God was surely the greatest of all sufferings, and this was at Calvary, not in Gethsemane. (2) Surely He does. It is not merely the outward act, but the inward occupation of heart with Himself that He values.

Q. 236. (1) Please explain 1Co 10:1-10. (2) What reference, if any, has it to the two sacraments? (3) How are they ensamples to us?

A. These events that happened to Israel were ensamples to us, that no amount of privilege (in their case, the Red Sea, the Rock, and the Manna -in ours baptism, and the Lord's supper) is sufficient. There must be practical godliness shown as a proof of vital godliness within, otherwise there is the judgment of God. We are also not to yield to temptation. The principles are thus laid down; not to trust in privileges, and to resist the devil in times of trial.

Q. 237. Who is Reuel, Exo 2:18, and who is Jethro? Are they both the same person? (Exo 18:1.) F. E. L. P.

A. Reuel is only one of the names of Jethro, Moses' father-in-law. He is also called Hobab. Some think from Num 10:29, that Exo 2:18 must really mean that Reuel was the grandfather, not the father of Zipporah. Jethro was a priest, or prince of Midian.

Q. 238. Why is Dan left out in Rev 7:1-17? S. V. P.

A. See B. S., March 1882, p. 91, Q. 118.

Q. 239. How do you reconcile John 1:34 with Mat 11:1-30? J. L.

A. " Until John" evidently includes him, because of Mat 11:9.

Q. 240. What is your opinion of the value of the marginal readings in the R. V., say in Rom 9:5 and Acts 8:38? J. G.

A. The marginal readings are frequently of as great or greater value than the text, the former being that adopted by some of the highest individual authorities, the latter requiring (when differing from the A.V.) a majority of two-thirds of the Revisers. In both the cases you refer to, however, we believe that the text is the more correct, especially in omitting verse 37 in Acts 8:1-40.

Q. 241. Please explain " make to yourselves friends of the mammon of unrighteousness," Luk 16:9. M. H.

A. R. V. reads, "Make to yourselves friends by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into the eternal tabernacles." The meaning clearly is, that as the unjust steward used his master's goods not for his present but future advantage, so should believers lay out that which is not their own, 1:e. worldly riches, not for their present advantage but their eternal reward, so that when they die they may have an abundant entrance into the kingdom, sending as it were, their wealth on before instead of leaving it behind. For further explanation refer to B. S.; May 1882, p. 164, Q. 190.

Q. 242. Is it a scriptural thought that Christ did all His miracles simply as a dependent man? Did He not perform them by virtue of being the God-man? If the latter be correct, why did He say in John 11:41, " Father, I thank thee that thou hast heard me"? H. N.

A. The power was of God, but no miracle was wrought save in per-feet obedience to His Father's will. The object of the miracles was to show that Christ was the Son of God, hence they are recorded for this end (John 20:30-31). He wrought them by the power of God, (Luk 11:20) but He also had power in Himself by virtue of being not only man but God (John 5:21; John 10:18). As man He said John 11:41. Christ therefore did not do miracles merely as a dependent man, for He had Divine power, neither did He do them merely as Almighty God, for He was a dependent man, but He did them in His inseparable and mysterious character of the God-man, Christ Jesus.

Q. 243. Is there any significance in the order observed in Heb 12:22-24? H.

A. We think there is. There are eight things in all, each being separated by the word "and." 1, the mount, 2, the city, 3, the innumerable company of angels, 4, the church, 5, God, 6, spirits of just men, 7, Jesus, 8, the blood. The earthly Zion raised the apostles' thoughts to the heavenly city and to heaven generally, then to their innumerable angelic hosts, and then to the church enrolled there by the grace of God. God as judge naturally introduces the spirits of those faithful ones who had suffered righteously on the earth. This leads on to the new covenant and its Mediator, who will again establish relationship with God's ancient people, and not only with them but, in virtue of His precious blood (that does not cry for vengeance as did Abel's,) with the whole millennial earth. The passage thus speaks of God, Christ, heaven, angels, the church, the remnant of the Jews, and the redeemed earth.

Q. 244. (1) What is the baptism of the Holy Ghost? and (2) What is the earnest of the Spirit? J. G.

A. The "baptism of the Spirit" is His indwelling by virtue of which each believer becomes a part of the one body, being brought into the "unity of the Spirit." It first took place at Pentecost where individual believers were for the first time formed into a unity. The "earnest of the Spirit" means that the Spirit Himself is the earnest, and He is the foretaste of our coming portion and inheritance, just as the grapes of Eschol enjoyed in the wilderness 'Sere a foretaste of the glories of Canaan. See Q. 229.

Q. 245. (1) How are we to reconcile Mat 24:34 and Luk 21:32? (2) What is the true meaning of 1Co 10:12? R. T. B.

A. "Generation" is not literal, for nearly all who heard the Lord's words would be dead even before the taking of Jerusalem, and even this event only partially fulfills the prophecy. The word is used characteristically, meaning that the same self-will and rejection of Christ should still characterize His people until all these things were fulfilled, that is right up to Christ's return to Mount Olivet. (2) It is a warning to Christian professors to see that in the first place they are not standing on privileges, but on the rock, Christ; and secondly, that they are not standing in pride so as to be tripped up by Satan, as all such surely will be, though they are true children of God.

Q. 246. (1) Please explain Gen 47:9, (2) and Exo 4:24-26. J. R. R.

A. (1) Jacob had been a wanderer principally through impetuous following of his own will, and not waiting God's time; hence when called upon to testify before kings, instead of a song of praise he is heard to murmur, like many Christians now. (2) Those who are about to enter God's service must themselves be obedient to His laws. As a type, circumcision being a judgment of sin on oneself-this must be practically carried out. For an uncircumcised servant see the case Paul puts in 1Co 9:27. (not himself, see 1Co 4:6) Q. 247. Were the male children drowned in Exo 1:17-22 (Acts 7:19)? J. R. R.

A. No doubt many were destroyed, some by the king's command others through exposure, but not all.

Q. 248. (1) Does the house of the Lord (Psa 27:4, &c.) mean the temple, and what does it typify? (2) What does "chastisement of our peace" mean, Isa 53:5? J. R.R.

A. (1) Yes, and is typical of heaven. Read carefully Heb 9:1-28; Heb 10:1-39. (2) That "chastisement" through means of which peace is made between a sin-hating God and sinners.

Q. 249. (1) Is the woman in Mat 26:6-13, Mark 14:3-9 the same as Mary, John 12:3-8? (2) Please explain Mat 25:4, and (3) Luk 19:12-27. J. R. R.

A. (1) Yes. See B. S., Jan. 1832, p. 14, Q. 14. (2) There was not merely an outward show of Christianity (shown by lamps burning) but an inward possession of the Holy Ghost to keep the flame alight. (3) This describes our Lord's present absence from this world, and the faithful or unfaithful conduct of His servants in this world, to each of which He has entrusted some gift to be used for His glory. It also describes the future rewards for faithful service.

Q. 250. Please explain (1) John 15:2-6. (2) John 1:9; (3) Mat 11:11-17. J. R. R.

A. (1) See B. S., vol. 1, p. 68, Q. 314, also p. 140, Q. 430. (2) The B. V. gives the true meaning, "There (that is, Christ) was the true light which lighteth every man, coming into the world," or "coming into the world lighteth every man." (3) See Q. 239 above.

Q. 251. Have Luk 13:6-9 and 1Co 11:30, any application to believers now? J. R. R.

A. The passage in Luke refers to the Jewish nation. It is interesting to note that on three great occasions from Moses to Christ, blessing was given and fruit sought with an interval of seventy weeks (490 years) between each. Once in Solomon's time, 490 years after Moses, when they reached their highest position as a nation; next, 490 years after, when restored under Nehemiah; and lastly, 490 years after this, when Christ came: but according to verse 8, a further respite was still granted till the destruction of Jerusalem under Titus. The passage in Corinthians does refer to believers, and means the death of the body. See also Heb 12:1-29 Q. 252. Are there different degrees of punishment for the lost (Mat 11:22; Mat 12:42)? J. R. R.

A. These passages clearly indicate that there are-just as in heaven there is difference of rewards.

Q. 253. Please explain (1) 2Pe 2:2-20 and (2) Eph 1:1-23 V. 9. J. R. R.

A. (1) The end of false professors, never inwardly renewed, but only outwardly cleansed, like a washed sow. (2) The descent of Christ into Hades (the place of departed spirits).

Q. 254. Please explain (1) Heb 1:14, and (2) Rev 1:13-16. J. R. R.

A. (1) It simply describes the mission of angels, who are messengers of God employed on behalf of all believers. (2) This is Christ seen in accordance with the character He bears towards the seven churches; many details being taken up separately in the addresses which follow. He was clothed as a priest, girt with divine righteousness, His head surrounded with the emblem of Divine glory (see Dan 7:1-28) His eyes full of penetrating judgment, His feet strong in justice, His voice powerful and beyond all human control, in His hand the representation of the seven churches, judgment proceeding from His mouth, face full of glory.

Q. 255. Were John 14:1-31; John 15:1-27; John 16:1-33 spoken on the way to the garden or at the supper table? G. S. B.

A. It would appear at first sight that they left the house at the close of Chapter 14, but it is more probable that they only then prepared to go, and that the whole discourse and prayer was given in the house.

Q. 256. (1) Does "went to God" in John 13:3 mean going in prayer or, in the sense of Acts 1:9, about to go in resurrection? (2) Was the morsel given to Judas (John 13:26) a piece of the unleavened bread, and was it dipped in the wine? G. S. B.

A. (1) "About to go," i.e., in full view of His divine mission. (2) Probably not. Most likely it was a piece of unleavened bread dipped in a dish of sauce made of vinegar, figs, dates, almonds, and spice, said to be beaten up to resemble the clay of Egypt, out of which the bricks were made.

Q. 257. Does John 6:53-58 refer to the Lord's Supper? A. D. E C.

A. No. Jesus offers Himself as the manna (35), but as a matter of fact none could feed on Him save in death, i.e. flesh and blood. Verse 54 is the same as verse 47. "Eating" is "believing" all through. To make it literal eating would reduce the Chapter to the greatest absurdity. Mat 26:26-27, is the institution of the remembrance of Christ's death by Christ Himself during His life. This in the wisdom of God, makes utter foolishness of transubstantiation. For Christ's body was not broken, nor was any of His blood then shed. Besides, after (ver. 28) He has called it "His blood," He expressly (ver. 29) says it is still the "fruit of the vine."

Q. 258. When was the latter part of John 21:18 fulfilled? A. D.

A. in Peter's martyrdom at Rome, which though not recorded in Scripture, rests on such universal historical authority that it is probably authentic. The manner of his martyrdom is not certainly known, but it is said to have been crucifixion, many also adding, with the head down-wards.

Q. 259. (1) Please explain why Zerubbabel is called the son of Pedaiiah in 1Ch 3:19, while in other places he is said to be the son of Shealtiel or Salathiel? (2) And why in the list of his sons, neither Abiud (Mat 1:13) nor Rhesa (Luk 3:27) is mentioned.

A. (1) He probably was the son of Pedaiiah, but as Pedaiiah's brother appears to have been the firstborn, and to have had no children, Zerubbabel, who was really his nephew, probably succeeded his uncle as head of the house of Judah, and hence passed generally as his son. (2) Rhesa is conjectured not to be a person, but simply "Rosh," the prince, the title given to the heads of the captivity in Babylon, and hence referring to Zerubbabel. This would make Joannes, the son of Zerubbabel, probably the same as Hananiah, 1Ch 3:19. Abiud has been supposed to be the same as Hodaiah (1Ch 3:24) probably the grandson of Zerubbabel by Shelomith.

Q. 260. Why is only Manasseh's sin mentioned in Kings, and not his repentance, which is told so fully in Chronicles.

A. We should be glad to know.

Q. 261. Is it possible for any one to be "perfect," Col 4:12; also Mat 5:48, and Heb 6:1? T. N. S.

A. The word in 1Co 14:20 is translated "men," in Heb 5:14 "full age." The verb is rendered six times "fulfilled" or "finished," Luk 2:43; John 4:34; John 17:4; Acts 20:24. The adverb occurs but once, and is translated "to the end," 1Pe 1:13. The noun is translated "performance" in Luk 1:45, and "perfection" in Heb 7:11, and "finisher" in Heb 12:2. In the natural sense, therefore, the word means "fully grown as men." A man is perfect who has attained the moral end, that is to be a man in Christ, all graces in him are ripe and mature. The word necessarily can only be used relatively of us "Be ye therefore perfect," though absolutely of God "as your Heavenly Father is perfect." The doctrine of perfection implying absence from inbred sin has no place in Scripture. In the passage referred to it simply means "full growth in grace," absolutely therefore it can be true of none in this world, relatively Paul claims it for himself, (Php 3:12).

Q. 263. (1) What are the "two immutable things" Heb 6:18? (2) Who is it that returns and repents in Joe 2:14? w. J. B.

A. (1) Do you not think they are God's promise and God's oath? (2) God and the blessing He leaves is to be rendered back to Himself as an offering. the desolate wilderness of ver. 3 left

neither corn nor wine for meat and drink offerings, but on their repentance God would not so utterly destroy the land but leave sufficient for them to enjoy and offer to God.

Q. 264. (1) Explain Psa 119:109, and (2) Job 22:30, (3) How should Psuchee be translated in Mat 16:25-26? W. J. B.

A. (1) If we use the word "life" for "soul," is not the meaning clear? To have one's "life in one's hand" is a familiar expression. (2) It refers to such a case as Abraham's intercession for Sodom, see Gen 18:26 We cannot say why "island" is used. (3) The word is used in ver. 25 to mean natural life, and in ver. 26 to mean what we call the soul. That the word has the double meaning of "life" and "soul" is evident. For the former see Mat 2:20, for the latter Mat 10:28?

Q. 265. (1) Who is the porter in John 10:3? (2) What is meant by " all men" in John 12:32? H. 100:

A. (1) Is it not the Holy Spirit who announced the coming of Christ by John, Simeon, Anna, &c., and opened the door for Him into the Jewish fold? (2) Not Jews alone any longer, they had rejected Him, but the power of His cross should be felt by all nations, (Mat 28:19).

Q. 266. What is the meaning of "Sinners of whom I am chief," 1Ti 1:15? C. B.

A. The word is not "arkos" a chief or ruler, but "proton" the first or foremost, a word used constantly and always rendered "first." The meaning surely is " foremost as a sinner" that is in guilt. And was it not so? When Christ had just established the infant church on the Rock, the man who undertook to wipe it off the face of the earth, to destroy " the body " now they had slain " the Head " was Saul of Tarsus. And yet this was the man who in the wonderful ways of God is the only one to whom is committed the mystery of the church, and who alone fully unfolds the real character of that against which he had sinned SD deeply.

Q. 267. Who are meant by " his servants " in Rev 22:3? Does not our service end with our lives on the earth? M. A. T.

A. Surely not. It means us. Are we not to be kings and reign? Our weariness and toil, our tears, our weakness, our unfaithfulness, will all be over then, but not our service. He ever will still be a servant (Luk 12:37), and shall not we? This, indeed, will be the bliss of heaven to be permitted to manifest, in a small but thus perfect measure, our love and faithfulness to our beloved Lord.

Q. 268. Please explain Jude 1:21, " looking for the mercy of our Lord Jesus Christ unto eternal life." M. A. T.

A. We give the following remarks by another. " When one sees what are the fruits of the heart of man, one feels that it must be His mercy which presents us without spot before His face, in that day, for eternal life with a God of holiness. No doubt it is His unchangeable faithfulness, but in the presence of so much evil, one thinks rather of the mercy. Compare in the same circumstances, what Paul says 2Ti 1:16. It is mercy which has made the difference between those that fall and those that stand. (compare Exo 33:19)."

Q. 269. What is the meaning of "abiding" in 1Jn 3:15. J. F. G.

A. Dwelling (ver. 17), remaining ver. (9); the same word. It means he does not possess eternal life.

Q. 270. Esau said in his heart, Gen 27:1-46 the fool hath said in his heart Psa 14:1. What is the meaning of the Hebrew word; does it mean thought only? W. J. B.

A. The Hebrew word for heart is used in the Scriptures to denote figuratively (a) the soul, life, (b) the seat of the affections, and emotions of the mind of various kinds, as love, confidence, contempt, joy, sorrow, contrition, bitterness, despair, fear, security, fortitude, (c) the mode of thinking and acting; (d) the seat of will and purpose; (e) intellect and wisdom. Gesenius gives references to the texts in which the word appears in these senses.

Q. 271. (1) Please explain 1Co 7:14. (2) What is the true rendering in 2Ti 2:26; 2Ti 3:16? J. G.

A. (1) See B. S. vol. 1: p. 115, Q. 377. (2) We cannot understand the textual reading of the R. V. and much prefer "having been taken captive by him (1:e., the devil), for (or unto) his will." It is probable this second "his" being emphatic refers to God, who does thus allow evil doers to be delivered over to Satan see 1Ti 1:20. In 3:16 there is no "is" in the Greek at all, hence "inspired of God" is one statement, "profitable for teaching" another.

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### New Queries, Nos. 272-302

Q. 272. Please explain the difference between " heave " and "wave," in Exo 29:27, and elsewhere. F. E. L. P.

A. They are two distinct words in the Heb. The one means to lift or raise, the other to scatter or shake.

Q. 273. What is the difference between " symbol" and " type "? In the paper on animals, in the same number, they seem used interchangeably. A. P. C.

A. We think the difference can be more easily felt than defined, and we do not think we could in a short space distinguish them satisfactorily. Many writers use the words interchangeably and in some dictionaries each is used as explanatory of the other. Still we think there are instances where " symbol " would seem appropriate, but in which we should shrink from using " type" without the direct warrant of Scripture. Type seems to mean an express and direct emblem, symbol is a wider and more general word.

Q. 274. Kindly say if Ecc 7:1 refers to the believer's death only. If not, what does it mean?

A. It certainly refers to the death of a good man. At his birth he has a life of trouble before him, but at his death, all this is over, but a good name (better than precious ointment) remains. Always remember that the subject of Ecclesiastes is confined to what is "under the sun." (1:3, 14).

Q. 275. (1) What is the interpretation of 1Co 11:27? (2) also of Heb 12:27-28? w. J. H.

A. (1) It is not " whoever is unworthy to eat and drink," but whoever " eats and drinks unworthily." It is not an adjective referring to the person (which we get in 1Co 6:2), but an adverb referring to the manner of eating and drinking (which is only used here and verse 29). In Corinth (20-22), it was grossly irregular. Taking the bread and wine without any sense of that which they set forth, would be another way of eating and drinking unworthily. The question is not of our worthiness, but of eating and drinking in a becoming way and spirit. (2) It is a solemn exhortation to a godly and consistent walk in view of our great privilege, and of God's great power and holiness, as will be shown in the coming judgments.

Q. 276. Who was Cain's wife? Gen 4:17. w. J. H.

A. We are not told. Scripture plainly teaches the descent of all from a single couple. Hence Cain's wife must necessarily be one of the unnamed daughters of Eve. No doubt following the analogy of other Scriptures, only a brief glimpse of her history is given, and from Gen 5:4 we learn that she had several more children than the three named. Let us admire and respect the silence of Scripture, where a plain statement might have led to evil in other days.

Q. 277. Because women were allowed to prophesy (1Co 11:5; Acts 2:17) is that any warrant (now that is past) for their public teaching and speaking now? W. J. H.

A. Prophesying in the N. T. saints includes speaking to the conscience (1Co 14:24-25), and we could not say in this sense it has wholly ceased. Other Scriptures limit the sphere in which women may exercise this and other gifts they may possess. (See 1Co 14:34, and 1Ti 2:12).

Q. 278. (1) In 1Ti 2:9, what are women to do in "like manner " and when? (2) In 1Co 11:5, where and when are women to pray with their heads covered? s. T.

A. (1) All that follows in the verse and everywhere "in like manner" as men in ver. 8. (2) See B. S. vol. 1, p. 68, Q. 313, also p. 94, Q. 348.

Q. 279. Did the high priest ever wear the garments of glory and beauty? D. T. C.

A. For eight days at his consecration Lev 8:33; Lev 8:36, but not all of them subsequently in the holy of holies (Lev 16:4). The robes for glory and beauty (Exo 28:2; Exo 28:40) consisted of seven parts, four colored and three white; the breastplate, ephod, robe and broided girdle of different colors; the broided coat, the miter, and linen girdle of pure white. After Lev 10:1-20 only the last three of the garments of glory and beauty were to be worn in the holiest. It is however, possible that all might have been worn on other occasions of priestly ministry.

Q. 280. Will you kindly define the meaning of the word " regeneration"? What is the washing of regeneration, in Tit 3:5? s. B.

A. It is only used here and in Mat 19:28. It means the new creation in Christ. In Matt. it refers to the creation in Christ or new beginning of creation in the millennium, when all the effects of sin are done away. Here it means the spiritual new creation in Christ, which has practically purified us by giving a new place when the old is done away, and all is become new. It goes beyond the new birth in John 3:1-36 Q. 281. In 1Ki 12:1, why did Rehoboam go to Shechem to be made king? H. S.

A. Its position was very central. It was the capital of the powerful tribe of Ephraim, who were the king's chief opponents. It would therefore be a conciliatory act on his part.

Q. 282. Kings 16:18 speaks of the "covert of the Sabbath." What is meant by this? H. S.

A. It is supposed to be either a sort of shelter or canopy erected for the people on the Sabbath, when the crowd was too great for the porch to contain them, or a seat covered with a canopy placed on an elevation, for the king and his court, when they attended public worship.

Q. 283. Sam. 5:17, says David went down to the " hold," and the Philistines " spread themselves in the valley of Rephaim." What is the "hold" here, and is the valley of Rephaim the same as the valley of that name near Jerusalem? H. S.

A. We cannot say what " the hold " is here; the words are omitted in 1Ch 14:8. The broad plain between Jerusalem and Bethlehem which is called by this name by Josephus, answers very well for the spot in all respects but one. The Hebrew word seems to point rather to an enclosed valley than a plain. On the whole, however, it appears most probable that this was the place alluded to in the passage.

Q. 284. With reference to 2Ki 24:8-12 and 2Ch 36:9-10, was Jehoiachin 8 or 18, and did he surrender in the 1st or 8th year of his reign? M. B. H.

A. The reading in 2Ch 36:9 appear preferable, being supported by the historical record in 1Es 1:43, and thus agreeing in the date of Jehoiachin's birth with Mat 1:11. He was king of Judah for three months. The 8th year refers to the date of Nebuchadnezzar's reign.

Q. 285. (1) Was Mal 4:5 fulfilled in the coming of John the Baptist? (2) What Scriptures prove that the Jews will be restored to Palestine? and will this be before Christ's return for His saints? M. B. H.

A. (1) In part according to Mat 11:14, but inasmuch as they did not receive it, there will be a further fulfillment in Rev 11:3, just before the Millennium. (2) Isa 4:1-6; Isa 6:1-13; Isa 8:1-22; Isa 9:1-21; Isa 11:1-16; Isa 12:1-6; Isa 13:1-22; Isa 29:1-24; Isa 32:1-20; Isa 34:1-17; Isa 35:1-10; Isa 54:1-17; Isa 62:1-12; Isa 65:1-25; Isa 66:1-24, Jer 32:1-44; Jer 33:1-26, Eze 20:1-49; Eze 34:1-31; Eze 36:1-38, Zec 13:1-9, and many other chapters. This restoration may begin before the church is taken away to heaven, but Israel will not be grafted into their own olive tree (Rom 11:1-36) until the Gentiles are cut off, and God ceases to deal with them in blessing as now. This will evidently be when the church is gone and the present day of grace closed.

Q. 286. What is the meaning of being " baptized for the dead" 1Co 15:29? E. J. B.

A. See B. S., January 1882, p.16, Q. 25.

Q. 287. Conder's " Handbook to the Bible " says, the holy anointing oil was only made once, as the penalty of " Kerithoth" was denounced against the repetition of the manufacture of it. Is this statement correct? Was not the denunciation against the profane use, rather than against the actual repetition of its making for sacred use? H. S.

A. Exo 30:32; Exo 30:3, certainly seems to bear out what you say. It is probable that Conder only repeats the Rabbinical tradition in stating it was only made once, founding this on that rigid interpretation of the letter of ver. 32 apart from the spirit, which is the root of so many of their blunders, They say it lasted 900 years, till the captivity. It appears however from 1Ch 9:30, that more was subsequently made. Saul, David, Solomon, Jehu, Joash were anointed with it.

Q. 288. Will you kindly explain John 12:47-48? Who is meant by the " one" in ver. 48, as in the previous verse the Lord says " I judge him not? " F. H.

A. "I judge him not" means that the Lord did not then execute judgment on those who believed not. The "one " refers to the gracious word He then spoke, which, when the day of judgment came, should rise up in judgment against all who heard them only to reject; even as now.

Q. 289. Many make use of Zec 1:12-13 to support the doctrine of the " Invocation of Saints." Please spew the difference between angels and saints. C. H. F.

A. The passage refers to " angels," not " saints". The prevalent vague idea that we are to become "angels" some day finds no shred of support in Scripture. Angels existed before ever a "saint" was heard of. They too are spirits; we shall have bodies. They are not redeemed by the blood of Christ, for the fallen ones are never restored. Indeed there is no parallel between the two classes.

Q. 290. Is the " last trump" of 1Co 15:52 synchronous with Rev 11:15, viz., the seventh trumpet?  
A. R. C.

A. No. The trump in 1Co 15:1-58 is a signal for the rapture of the saints, and the first resurrection; the seventh trumpet in Rev. is subsequent to this, and has no reference to the same event. See also B. S. vol. 1: p. 92, Q. 341.

Q. 291. Is it true that believers ought not to pray day by day for the pardon of their sins? Did not our Lord Himself command us to do this in the prayer He taught His disciples, and is it not also the teaching of that verse " He that is bathed needeth not save to wash his feet, but is clean every whit "? I know another verse speaks of our being " clean through the word" and yet another of the washing of water with the word. But yet, day by day, especially at the close of the day, or after any fall which has greatly grieved me, I go to the cross of Christ, and cannot really help confessing, and asking for fresh pardon. Surely this is not wrong, nor unscriptural. I should be very thankful for some explanation of the subject.

A. R. C.

A. We must distinguish between being cleansed once for all before God, by the blood of Christ according to Heb 10:2; Heb 10:22 etc., and the more common use of the word cleansing, which is by water, 1:e., through the word (See John 15:3; Eph. y. 26, etc.) This cleansing, however, is twofold, which you have rightly distinguished. The bathing or complete cleansing refers to the new birth by water and the Spirit (the word of God applied by the Holy Spirit's power). The washing of the feet refers to the constant practical cleansing needed as to our daily ways, not as affecting our standing before God, but as affecting our communion with our Father. The word to a believer as to the sin he commits after conversion is plain in 1Jn 1:9. We are to confess our sins daily, heartily honestly, and fully, and we receive there and then our Father's forgiveness. Once we really judge ourselves, there is no need to implore forgiveness, for it is assured us on the authority of this verse. Still none could find fault with the practice you describe: provided that you clearly understand that no sin alters your standing which is eternal, resting on the infinite and unchangeable value of the blood of Christ, in whom indeed alone you stand, but that it does affect your state, and that you get no communion, no forgiveness, until it is fully confessed.

Q. 292. What is being "fallen from grace." Gal 5:4? S. B.

A. Seeking to be justified by the works of the law, rather than being justified by the work of Christ, thus giving up grace for legality. It was this that the Galatians were in such danger of doing.

Q. 293. How long was Noah building the Ark? From Gen 5:32; Gen 7:11, it would appear 100, but from Gen. 6:3, 120 years. A. H. B.

A. Probably a very short time. The following considerations tend to show this. Verse 3 was not said to Noah. Verse 14, ordering the construction of the ark, was probably a very short time before the flood (see verse 13 "is come before me "). Verse 18 shows that Noah's three sons were not only born, but married. Now the eldest was only born a hundred years before the flood. If therefore we allow time for the youngest to get married, it brings us close to the date of the deluge. Besides this, two whom we regard as in the line of godly men, lived, the one (Lamech) to within 5 years of the flood, the other (Methuselah) to the very year of the flood. And it is hardly likely that in their lifetime

Noah was the only righteous man (7:1.), which is the ground of 6: 18. Besides this, there is absolutely no scripture to favor the thought that the ark was a long time in being built.

Q. 294. Will all sins committed by God's children and unconfessed be brought to light at the judgment-seat, where work and walk will be tried? with especial reference to 2Co 5:10; 1Co 4:5; 1Jn 1:9, also Rom 14:12., Luk 12:2., Mat 12:36, Psa 90:8, and Rom 2:6. H. C.

A. Certainly. Does it not say so in 1Co 4:5; Rom 14:11; Luk 12:2; Rom 2:6. Mat 12:36, rather applies to unbelievers. Refer also to B. S., vol. 1, p. 42, Q. 284, p. 67, Q. 311, Q. 312, which may perhaps throw some light on the subject.

Q. 295. Please explain John 13:10. s.

A. The R. V. reads correctly, " He that is bathed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all." The meaning is, he that is washed all over, or bathed with the washing of regeneration by the Word and Spirit at the new birth, does not require a new nature again when he falls; but only requires the defilement, his feet (that part of him that touches the world) to be washed; that is the application of the word to his conscience, leading to true confession and restoration (1Jn 1:9,) See Q. 291 above.

Q. 296. Please explain Num 31:40. For what purpose were these 32 persons, who were "the Lord's tribute" used? F. J.

A. Probably as servants to the Levites, or the priests. See verses 18-30.

Q. 297. Please explain (1) Col 1:20; (2) Eph 1:10. F.J.

A. (1) This passage stands in remarkable and striking contrast to Php 2:10. There when it is a question of being compelled to bow. three order of things are included, things celestial, terrestrial, and infernal. Here where it is a question of reconciliation, and making peace by the blood the things infernal, are most pointedly omitted, and the expression " all things " is expressly limited to things celestial and terrestrial. The distinction is all important. What the reconciliation of earthly things means we know, that of heavenly things is more mysterious. In some way we know that Satan has access to the heavenlies, and there must be defilement where his presence is. Heb 9:23, refers to the same subject. It is sufficient for us to know that there will be nothing in heaven or earth left that is not reconciled to God by the blood of Christ. (2) In this passage also, "all things" is again limited to things celestial and terrestrial. Here Christ is not the reconciler, but the head and center of all, even as He will be in the Millennial reign, when this passage will be fulfilled.

Q. 298. Please explain (1) Heb 6:4; (2) 1Co 15:31. T. H.

A. (1) Refer to p. 18, Q. 32, also p. 199, Q. 216. (2) The apostle's life of constant danger and trial was a daily death. We should be glad to know the force of the first part of the verse. " I protest by your rejoicing which I have in Christ Jesus our Lord."

Q. 299. Briefly explain Mat 13:10-11. T. H.

A. Christ so clothed His teachings in parabolic language, that only those who had ears to hear, heard; that is to say, only those who would do His will knew of the doctrine. John 7:17.

Q. 300. Please explain Mat 19:23. T. H.

A. This agrees with 1Co 1:26. The "hardness" refers to the immense snare that wealth and position are, and the hindrances they oppose to the simple reception of the gospel.

Q. 301. Should the last word in Isa 50:4, be "learned" or "learner"? See Q. 139. E. B.

A. The word is, properly an adjective, in the plural form. It is translated disciples, in Isa 8:16. The verses are thus rendered by Benisch, whose version is authorized among the Jews: "The Lord eternal hath given me a tongue for disciples, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning; he wakeneth mine ear to hear as the disciples." And Henderson, in his blank verse translation of the Book of Isaiah, gives it as follows: "The Lord Jehovah hath given me the tongue of those that are taught, That I may know how to succor the weary with a word; He wakeneth me e very morning, he wakeneth my ear, That I may listen like those who are taught."

Q. 302. Referring to B. S. vol 1:, p. 41, Q. 277, please explain more fully the difference in significance between LORD, and Lord. E. S. V.

A. Dr. Angus states in his "Handbook," "LORD, in capitals, is the translation of Jehovah, and Lord, in small letters of another word. See Psalm Exo 1:1-22. This distinction is important." That other word is Adonai; both this and Jehovah are considered to refer to the Second Person in the Trinity: and it is interesting to trace the word in this connection through the Old Testament.

Bishop Wordsworth, thus writes on the same subject: "The name JEHOVAH is a word of higher import (than Elohim); it is derived from the old verb hared?, to be, and signifies self-existence, (see Hos 12:5.) Its proper meaning seems to be "He is," (see Gesenius, p. 337). The word JEHOVAH proclaims I AM THAT I AM. It was rarely uttered by the Jews, on account of their reverence and awe for the Divine Being, the Everlasting... but in its stead, they uttered the word Adonai, where the word 'Jehovah occurs in the Bible (except when it precedes Adonai); and since this word Adonai signifies or Runes Lord (and is rendered by Kurios in the Septuagint or Greek Version), therefore in our English Bibles the name Jehovah is represented by LORD.. The great antiquity of the word Jehovah is evident from its etymology. The word is derived from havah, to be, which was already antiquated when the Pentateuch was composed, and had been almost supplanted by hayah.

## Vol 02 - New Queries, Nos. 303-325

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### New Queries, Nos. 303-325

Q. 303. In Num 12:1-16 we are told that both Aaron and Miriam spoke against Moses, but only Miriam is punished. Can you give the reason for this? E. B.

A. The anger of the Lord was against both of them, but Aaron's priestly office may have saved him from the outward sign of God's displeasure. It is also possible that Miriam may have been first in the transgression, being named first in ver. 1 but not in ver. 4, where the natural order is given.

Q. 304. (1) What is the meaning of "baptized for the dead," 1Co 15:29? (2) How is a thing sanctified by the word of God, 1Ti 4:5? s. H.

A. (1) See B. S. January, 1882, p. 16, Q. 26. (2) It is set apart by the word of God which reveals that every creature of God is good, and by prayer which receives all with thanksgiving. (ver. 4).

Q. 305. Please explain Acts 15:29, in connection with 1Co 8:9-10. A. G. G.

A. Does not the epistle give the godly reason on which the apostolic injunction is based? It was not intended to bring the Gentiles into bondage, but in this matter at any rate there was a concession to the conscience of their Jewish brethren, and it is on this ground Paul so lovingly puts it in the Scripture referred to.

Q. 306. Referring to Q. 218, we read of our Lord being "weary," "hungry," and of His weeping. Would not these be called infirmities? S. B.

A. The bodily suffering and weakness that Christ felt, and to which you allude, were a part of the perfection of His sinless humanity. In a sense they may be called infirmities, but the modern use of the word rather implies disease, or some physical, or mental deficiency. Hence we would rather say, Our Savior had all the feelings proper to a perfect, sinless humanity.

Q. 307. Please explain Dan 7:9-14. Who is the "Ancient of Days," and who is the one "like the Son of Man?" E. B.

A. Is not the former God the Father, and the latter Christ, as "Son of Man?"

Q. 308. What is the meaning of "purifying their hearts by faith" Acts 15:9? It does not appear to be the extirpation of sin. F. C. B.

A. It is in no way different from the other passages which speak of the cleansing, or washing, or renewing consequent on conversion. On believing I receive a new and holy nature, my heart is practically cleansed. It is not that my old evil nature is gone, but that it no longer reigns supreme in my being, that is in myself, as a source of will and action.

Q. 309. (1) When will Isa 19:19 be fulfilled? Can the "altar" be applied to the great Pyramid? (2) Did Jephthah act rightly with regard to his daughter, Jdg 11:30-40? E.

A. In the Millennium, when Egypt shall share in the blessing of the Jews. From the rising of the sun, even to the going down of the same. Jehovah's name will be great among the Gentiles; and in every place incense shall be offered unto it and a pure offering. No wonder there shall be an altar to Jehovah in the land of Egypt and a pillar at the border thereof-a sign and a witness unto God in that land. We do not know where this altar will be. (2) Jephthah acted wrongly in making his foolish and rash vow. According to Num 30:2, the vow once made could not be broken. The difficulty that has always been felt with regard to this passage arises no doubt from the way in which Jephthah is spoken of in Heb 11:32.

Q. 310. Explain Gen 49:17.

A. This Chapter contains both literal blessings, &c., and a prophetic glance at the whole history of the children of Israel. Dan typically represents the power and treachery of Satan, while the remnant looking out for Christ cry as in verse 18. The typical character of the Chapter may be shown thus: Apostate Israel of old - Reuben, unstable - Simeon and Levi - rebels and murderers.

Christ at His coming and now-Judah. The despised nation now Zebulun-Israel a merchant, and Issachar-subject to Gentile rule.

Nation under Antichrist? - Dan - see Lev 24:11 and Jdg 18:1-31. The Remnant saved - Gad - victory at last, and Asher-blessed. Naphtali-freedom and worship.

Christ at His second coming-Joseph.

Christ in His millennial reign-Benjamin-son of my right hand, Psa 110:1.

Q. 311. Who are the "sons of God" in Gen 6:2 and in Job 38:7? M. L.

A. In Job they are clearly the angelic host. Probably also in the former passage. See B. S., April, 1882, p. 122, Q. 153: also the note to the same query on p. 201.

Q. 312. How do you reconcile John 1:34, and Mat 11:3. (This was put ver. 13 in Q. 239). The generally accepted, but I think entirely mistaken view, is that John's faith was failing, was it not on account of the Character of Christ so utterly unlike what he had expected? "There is one coming," saith he "who will burn you up as chaff with unquenchable fire." But as months pass on and John himself is cast into prison, and hears only of deeds of mercy, and healing, is it to be wondered at that he feels confused, not as to Jesus being the Christ, but as to why He was so different from all former prophets? J. L.

A. Your remarks only tend to explain the cause of the wave of doubt that passed over John's mind, not to deny it. No doubt neither John nor even the Apostles could understand the meekness and lowliness of Christ when both had expected a king to reign over them in power. Still less doubtless could John see why One who was all powerful would permit His faithful follower to languish in prison and not lift a finger to release him. The plain meaning, however, of the Baptist's words leaves no doubt that for the moment his faith in the Messiah was clouded.

Q. 313. (1) Is the redemption in 1Co 1:30, the redemption of the body, being mentioned last? (2) What is the fullness of God (Eph 3:19) with which the believer may be filled? H. C.

A. (1) Why not redemption of both body and soul? (2) All that God is. It is not "filled with," otherwise we could hold it, that is, the finite could hold the infinite! But "filled unto" or "into," just as an empty vessel without a bottom might float about in the ocean and be filled into all its fullness, any amount of water passing through it as long as it remained in the ocean, but incapable of holding a drop if taken out. Such is the believer.

Q. 314. Why is it that in Acts believers are always said to be baptized in the name of the Lord Jesus, instead of in the name of the Trinity according to Mat 28:19? E. M. B.

A. The words used were doubtless those of Matthew, for this was the only commission given. Still, in the historical record, it is said to be in the name of Jesus Christ, of the Lord, and of the Lord Jesus, all meaning that it was in confession of His name and belief in Him they were baptized, thus showing it was Christian, as opposed to Jewish baptism.

Q. 315. Please explain Acts 22:16. Was Paul baptized unto John's or Christian baptism? If the latter, why is it added, "and wash away thy sins?" E. M. B.

A. Baptism is but the figure. It is not the washing away of the filth of the flesh by the water that saves me, but the answer of a good conscience towards God (see 1Pe 3:21). Besides, it is here added "calling upon the name of the Lord" (Rom 10:13). It is through identification with Christ in death that my old self is gone and my sins washed away. Baptism is but the figure of this.

Q. 316. Kindly explain 1Ti 4:8 and Mark 10:30. In what sense have we the promise of the life that now is? E. M. B.

A. Were things in their normal condition we should know the benefits of being introduced into the Christian family in a way we little know now. Hundreds of houses would be opened to us, and we should feel we had gained ten friends for every one lost. As it is, some of us have experienced even in the present ruin, in no small measure, the truth of this verse, in the wide circle of Christian love and sympathy practically shown. See also Mat 6:33.

Q. 317. How can a believer be denied by Christ before His Father? E. M. B.

A. We do not know that we have any ground for assuming that those spoken of in Mat 10:33 were believers.

Q. 318. Will Christians who do not suffer with Christ and for His sake, reign with Him? 2Ti 2:12. E. M. B.

A. We doubt not that our position in the glory will depend on our faithfulness here. In a sense, however, we believe that all who have a part in the first resurrection will reign with Christ, according to Rev 20:6.

Q. 319. Please explain Rom 14:5-6, and say if the passage warrants the observance of days. E. M. B.

A. It warranted a tender regard on the part of Gentile converts towards the consciences of their Jewish brethren who had been taught by God to observe days and months, &c. It affords no excuse for Gentiles, who have never been so taught by God.

Q. 320. (1) What tidings out of the East and out of the North will trouble Antichrist, Dan 11:44? (2) Is there any Scripture which states that he will profess to the Jews that he is Christ? (3) Is there any evidence that he will be at Armageddon in person? J. T.

A. It is important to observe that tidings out of the East and out of North (which we can only conjecture) trouble not Antichrist, but the last king of the North, who is in question from the middle of ver. 40 to the end of Chapter 11 "The king" who is attacked by the king of the South (Egypt) and by the king of the North (Syria) is Antichrist, whose end is not given here but in many other Scriptures. The closing verses follow up his history with the doings and the end of the Assyrian or king of the north, who is really the enemy of the Antichrist, and is to stand up against the Prince of princes, but to be broken without hand. (2) It is "the king" who reigns in the land of Palestine, as if he were the Christ; but he is really the Antichrist. See verse 36-39, and compare John 5:43, 2Th 2:3-10, Rev 13:11-13. (3) The Antichrist is to be destroyed along with the Emperor of the West, the revived Roman beast, by the Epiphany of the Lord Jesus from heaven, and consigned to the lake of fire alive, (Rev 19:20), as, it would seem, the king of the North also and later. Compare Isa 30:33, reading "for the king also."

Q. 321. Who are meant by "the heathen upon whom thy name is called," Amo 9:12? J. T.

A. The Gentiles who are to be brought to know and confess the name of Jehovah in the future days of Messiah's kingdom. James cites this scripture for the principle, which overturned the Judaizing desire that Gentiles should not be now owned, though believing in the name of the Lord, unless they were circumcised, 1:e., became practically Jews. The apostle applied it to God's present work of grace in calling Gentiles as such will be true in another and far larger way when the Lord reigns over the earth and fulfills the prophets in all their extent.

Q. 322. In 1Jn 3:6; 1Jn 3:9 we read that those who are born of God and abide in Him do not commit sin; does not this seem to contradict other passages of Scripture, and also our own experience, and to favor what is called the doctrine of perfectionism? H. H.

A. The flesh is not "born of God," but the believer is, having received a new nature. In this Chapter the Christian is regarded solely as living and acting in the power of this new nature. Provision is made elsewhere for failure, but not here. The doctrine of perfectionism, that is, the absence of the flesh, "sin," is however carefully guarded against even in this epistle (Chapter 1:8). Refer to B. S., May 1882, p. 159, Q. 170.

Q. 323. Do you consider that the various passages which speak of Christ's second coming lead to the belief of his temporal and personal, or spiritual reign on the earth? T. H.

A. His temporal reign for 1000 years over this earth; not however, reigning (as is indicated in Ezekiel) personally over Jerusalem (a prince of the house of Judah will here be His vicegerent), but personally as regards the earth at large, and we shall reign with Him.

Q. 324. (1) What is the meaning of "anointing him with oil in the name of the Lord," Jas 5:14? (2) Who are we to understand Melchizedec to be in Heb 7:1-28? H. C.

A. (1) Oil is actually and typically used for healing in Scripture (see Luk 10:1-42 &c.). We cannot say more. (2) A literal man, only without father and mother, &c. in a priestly sense, 1:e., his priesthood was of a different order from Aaron's which entirely depended on descent and

genealogy and lasted for a definite period. All that is said about him in Heb 7:1-28 is as a priest.

Q. 325. Please explain the parable in Luk 19:1-48 who is meant by the wicked servant, and what by the pounds and the bank? H. C.

A. It shows forth man's responsibility until the Lord's return, just as Mat 25:1-46 (the talents) shows forth God's sovereignty. The former says "You have all got something; whatever it is, use it to the best advantage for God's glory, and you will be rewarded accordingly." Matt. says "Although one may have far more brilliant gifts than another, yet all who are equally faithful shall alike enter the joy of their Lord." The wicked servant is a professor only. The pounds are the gifts God gives us.

## Vol 02 - New Queries, Nos. 326-348

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### New Queries, Nos. 326-348

Q. 326. What do you gather as to woman's teaching from Jdg 4:4-5; Luk 2:36-38; John 4:28-29; John 4:39; John 20:17 : Acts 2:17-18; Acts 21:9? A. E.

A. We gather that she is free to deliver any message the Lord may give her, provided it be done in accordance with scripture; that is, that other passages which restrict the sphere of her teaching be not violated. There is no doubt, however, that, as a rule, a woman's ministry is of a more hidden and quiet character than that of an old Testament prophetess.

Q. 327. May the last word of 1Jn 5:16 be translated "him " instead of " it "? if not, what does it mean? j. T.

A. The Revised Version reads " Not concerning this do I say that he should make request." This is very clear, and will no doubt explain your difficulty.

Q. 328. (1) Explain "For every one shall be salted with fire," Mark 9:49. (2) " Shall offend one of these little ones" Mark 9:42. (3) " If I may but touch His clothes," Mark 5:28. T. H.

A. (1) Refer to B. S., Vol. 1: Q. 237, p. 16. (2) It points out that it is better for a man to lose his natural life than to stumble a young believer (presumably deliberately and intentionally). God thinks a great deal more of young Christians than we do: they are very precious to Him. (3) Simply, that in fulfillment of the words "according to your faith, be it unto you," the woman received the blessing which she had faith to believe could be obtained by a touch, even of the outward garments of the Lord Jesus Christ.

Q. 329. (1) What is the meaning of " Christ, the end of the law" Rom 10:4? (2) What is meant by "eye-witnesses of his majesty." 2Pe 1:16? T. H.

A. (1) None who believe in Christ seek to obtain righteousness by the law, for with the heart they believe (on Christ, dead and risen) unto righteousness, or in other words, failing to establish their own righteousness (by keeping the law) they accept the righteousness of God (ver. 3). When man has been thoroughly tried as to righteousness, and has utterly failed so that " there is none righteous, no not one," it is no longer a question of human righteousness at all. The problem solved by the death of Christ is not how man can be righteous, but how God can be just, and the justifier of him that believeth. The way this is accomplished is by Christ becoming (in two ways) the end of the law for every one that believeth: in the first place, His death pays the last penalty exacted by a broken law, and places those whose substitute He is beyond its reach, for when the law has taken a man's life there is no more it can do: in the second place, through the same death, God can now righteously reckon the sinner who believes justified from all things, and thus God's righteousness is revealed from faith to faith (Rom 1:17), or on the principle of faith (not of works, else it were legal) to the faith that will receive it.

(2) Peter here refers to the transfiguration.

Q. 330. What is the scriptural meaning of "repentance " as taught by John the Baptist (Mat 3:2) and by Christ (Mat 4:17)? T. H.

A. The scriptural meaning of the word implies the confession and forsaking of sin (were baptized of him in Jordan, confessing their sins). We find that the two must go together, "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy," Pro 28:13. Literally the word means an " after-thought," and since an after-thought too often in our short-sighted actions means a change of thought, it came to mean "a change of mind." The word however, as used by our Lord and His forerunner always means a change of mind about sin. True repentance must ever accompany salvation: " Repent ye, therefore, and be converted." Acts 3:19, also 2:38. In Acts 5:31 we find it precedes forgiveness, and yet in the gospel book of the Bible (the Gospel of John, see Chapter 20:31) the word repentance never occurs, either as noun or verb, the fact being, that it is necessarily implied in true belief and conversion. If we turn to God, we must turn from dumb idols (see 1Th 1:9) as well; as has been well expressed, the proffered gift that opens the sinner's hand at the same moment causes him to drop the assassin's knife, and directly the love of Christ enters the heart, it leads to repentance.

Q. 331. In Rev 22:2, we read " the leaves of the tree shall be for the healing of the nations " and in Chapter 21:4 "there shall be no more pain." What then will the nations want healing for? m. A. T.

A. It is important to notice that the first eight verses of Rev 21:1-27 properly belong to and follow on after Chap. 20. After the last judgment of the dead, the earth and heaven having fled away (Chapter 20:11), a new heaven and earth appear, distinguished physically from the present one by there being no sea, and morally by there being no more sin, and hence no more sorrow, crying, pain, or death: this is the eternal state. From Chapter 21:9-22:7 there is presented to us the theme of Chapter 20:6, and other scriptures, which speak of Christ's millennial reign, taken up and expanded, as is the custom in this prophecy: so that this passage is descriptive of a time antecedent to the last judgment and the eternal state. During the Millennium there will be sin in the hearts of the unregenerate who will follow the devil at its close (20: 7), and there will be death. The span of man's life, however, will be greatly prolonged, death being then regarded as the direct judgment of God. (Isa 65:20.) Q. 332. Does the "day of the Lord" include the great tribulation? D. T. C.

A. The " day of the Lord " seems to commence with the terrible series of divine judgments at the close of Daniel's last week (see Zep 1:14; Isa 13:6; 1Th 5:2). It extends not only through the Millennium and the judgments at its close, but includes the forming of the new heavens and earth (2Pe 3:10-13); thus (one day being with the Lord as a thousand years) this day of the Lord will last for over a millennium. If by " the great tribulation " is meant the fearful persecution of the Jewish remnant under Antichrist, it would seem that this is immediately before what is called the day of the Lord; for, according to 2Th 2:3-4, the man of sin (Antichrist) is revealed first, and is the sign that the day of the Lord is at hand.

Q. 333. Is there not a plurality of heavens?

A. There are three heavens spoken of in scripture: 1st, the firmament or air, where birds fly, and the clouds gather (Gen 1:20); next, the space where the sun and moon and stars are (Gen 15:5);

and thirdly, the dwelling place of God, "the heaven of heavens," called also the "third heaven " in 2Co 12:2. See also Heb 4:14, where our Lord is spoken of as having passed through (R.V.) the heavens.

Q. 334. Does not the word of God reveal the kingdom of God as a state of being, and in this sense are not the two terms, kingdom of God and kingdom of heaven, used indiscriminately and universally? 10: 10:

A. The kingdom of God is more a condition of soul, "the kingdom of God is within you" (Luk 17:21). This is never said of the kingdom of heaven. On the other hand we are said ourselves to be in both the kingdoms of heaven and of God. In one sense the kingdom of God has always existed in these hearts where He has reigned. The kingdom of heaven has a definite beginning in Christianity, see Mat 11:11-12. Refer to B. S., Vol. 2, p. 88, (4 102).

Q. 335. Please explain 2Co 11:17-18). 100: M. B.

A. By the preference the Corinthians were in danger of giving to other preachers, who were beguiling them from their simplicity in Christ during his absence of which they took advantage to disparage him, Paul was driven to come down to the low level of self-vindication. This, however, the Spirit has used to make us acquainted with an outline of the marvelous labors and sufferings of the Apostle which otherwise we should never have known.

Q. 336. (1) Explain Ex. 22:22, 33, and (z) Eph 5:4, especially the word " jesting." H. s.

4. (1) It is in accordance with other scriptures, Deu 24:17; Psa 94:6-7; Isa 17:1-14; Eze 22:7; Jas 1:27. (2) Is not the injunction very plain? The lips but express the thoughts that pass through the mind. The word jesting may be rendered " buffoonery ' or " ribaldry," and convenient has the sense of " befitting."

Q. 337. (1) Explain how the law would bring us to Christ. (Gal 3:24). (2) Also verse 27. H. S.

A, (1) The law does not "bring us " to Christ. These words are in italics, are not scripture, and entirely mar the sense. The passage reads " Wherefore the law was our schoolmaster unto (or until) Christ. (2) Put on Christ as a profession, baptism being here the public profession of Christianity. It is not that we are children of God by baptism, that is by faith, (see preceding verse) but that it is the public introduction unto the Christian position as contrasted here with the Jewish.

Q. 338. Do John 19:34 and 1Jn 5:6 unfold the two natures, human and divine? W. B.

A. Scarcely. Water is hardly a type of divine nature. It is a type of the Word of God (Eph 5:26) also of death (in baptism) and of cleansing generally. Blood is atoning. Hence in the two passages we find cleansing and atonement (in 1Jn 5:1-21), atonement and cleansing (in John 19:1-42); the difference being that the Epistle looks at the death of Christ from my side, hence cleansing (water) comes first, while the Gospel is from God's side, hence atonement (blood) precedes.

Q. 339. Is the custom of addressing God in prayer as "O God, our God, blessed God " (leaving out "our Father") strictly in keeping with our relationship, having been made sons and daughters unto God? See Gal 4:6.

A. Both are true and right. By the Spirit we cry " Abba Father," but the One whom we do thus address is God, and it is well to remember this. As to scriptural practice, we have Acts 4:24; Acts 12:5, in which God only is spoken of, also Eph 1:17 to God, and Eph 3:14 to the Father. The Lord's prayer gives us also the authority to use " our Father." We judge therefore that we have freedom to use both titles, the use of the one, however, never causing us to lose sight of the other.

Q. 340. What is the " beginning" in 1Jn 1:1?

A. The commencement of Christianity in opposition to more recent views that had sprung up in the Apostle's closing years. It is the period when that eternal life, which is the theme of the Epistle, was first manifested in the person of Christ. "From the beginning " is different from "in the beginning" in John 1:1, which is eternity. This, of course, literally has no beginning, and the expression, as used here, is therefore merely an accommodation to our finite minds. If we go back in our minds as far as ever we can, all we can say is, that the "Word" was there then just as it is now. It is not that " the Word" began in what is here called the beginning, for then this would mark a period of time, but that the Word was there. In Gen 1:1 " the beginning " is a definite period of time, for then God created the heavens and the earth. When this was, we are not told: no doubt ages before the events subsequently recorded in the Chapter. John 1:1, however, goes further back than this. Again, in Mark 1:1 we find another " beginning," viz, that of the public ministry of Christ. Thus there are four distinct "beginnings" in these four passages.

Q. 341. Does not our Lord both by precept and example set forth fasting as a positive Christian duty? M. H. U.

A. Yes. We find it also in the practice of the Apostles (Acts 13:3, &c.) We may suggest, however, that although abstinence from food is no doubt primarily meant, it perhaps, does not exhaust the meaning of the word: may not " fasting " also imply a voluntary abstinence from legitimate earthly pleasures and pursuits, in order to be wholly given to the Lord's work Q. 342. Have we any authority in scripture to pray for the dead? M. H. U.

A. None.

Q. 343. (1) Is it the teaching of 1Co 11:1-34, that women should always have their heads covered? (2) Please explain verse 10. c.

A. (1) See B. S, vol. 1: p. 68 Q 313 and p. 94, Q 343. This passage plainly refers to public and not private worship. (2) The marginal note in Bagster's Bible, we think correctly gives the meaning, 1:e. a covering in sign that she is under the power of her husband. Compare the action of Rebecca in Gen 24:65.

Q. 344. Will you kindly explain Acts 17:28? Did not the heathen poets mean Jupiter when they said " For we are also his offspring?" If so, how could the apostle apply it to God? Would it not serve to give color to the idea which some have, that it is the same God who is worshipped alike by Christians and by Pagans, only under different names? Pope says:- "Father of all! In every age In every clime adored; By saint, by savage, or by sage Jehovah, Jove, or Lord."

Surely that must be an utterly wrong idea (1Co 10:19-20), but I suppose they would take up Acts 17:28. I have read that some missionaries in making a translation of the Bible used throughout the name of Buddha for god. I shall be so glad if you could help me to understand what the verse

really means. C.H.P.

A. In the religious belief of many heathen there is a certain amount of truth, especially with regard to the existence of a Supreme Being. This point of faith is either traditional, or a part of natural religion, for " the invisible things of God from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and godhead so that they (the immoral heathen) are without excuse." It was of Jupiter " the father of gods and men" as they called him, that the poets Aratus and Cleanthes wrote the words, " We also are his offspring." This, says the Apostle to his Athenian hearers, is a TRUE belief, WE are the children of the Supreme Being, the objects of His love seeing that we are His handiwork, and His tender mercies are over all His works." Is our God then degraded to the low level of the heathen Zeus? Not so! for the Apostle had already raised the minds of his audience to a far loftier conception of the Supreme Being than was generally prevalent among the heathen. God that made the world and all things that are therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands (no local deity, not confined to one spot): neither is worshipped with men's hands as though He needed anything, seeing that He giveth to all, life and breath and all things. After these grand words it must have been clear to all His hearers that the God of whom the Apostle spoke was not the Jupiter of heathen mythology, while at the same time he did not reject what alone was true of their system of religion, namely, their belief in the existence of a Supreme being. The Hymn to Zeus from which he quoted is one of the most sublime effusions of those earnest spirits who in the doctrines of heathenism groped after God if haply they might find Him, and who did find some light, though not the light of revelation-the light of the knowledge of the glory of God in the face of Jesus Christ. Pope's lines are quite opposed to the teaching of scripture. Respecting the translation of which you speak, we would remark that the Apostle Paul, who, in his epistles, had to address people only half emerged from the darkness and traditions of heathenism, nowhere speaks of the true God under a heathen title.

Q. 345. (1) What is meant by the similitude of Jehovah Num 12:8? (2) Who are the " they" in John 8:33? It seems as though they were the same as those to whom the Lord was speaking in verses 31 and 32, and yet they are called "those Jews which believed on Him." C. H. P.

A. (1) The appearance or likeness, probably as elsewhere all through the Old Testament, that of a man, see Exo 24:10; Jos 5:13, &c. &c. (2) Compare John 2:23-25. The verses that follow ch. 8:33 show plainly that most of those there spoken of were not " His disciples indeed" though they became outwardly His disciples, the Lord did not here, as in John 2:1-25 " commit himself unto them," but proceeded to test their spiritual state by the keen edge of the Word which soon discovered the thoughts and intents of their hearts, proving that they only belonged to that class of hearers who anon with joy" receive the word, but having no root, " by and by" are offended (verse 33) and end by seeking to stone the One in whom they had professed to believe (5: 59.)

Q. 346. (1) Who are the thieves and robbers referred to by our Lord in John 10:8. (2) Does the apostle in 1Co 15:32, intend us to understand that he did literally fight with wild beasts at Ephesus? H. B. C.

A. Are they not those shepherds so wonderfully described in Jer 23:1-4 and Eze 34:1-31 of whom the Scribes and Pharisees of the Lord's day were surely true examples? (2) He says " speaking after the manner of men " and we should therefore think he alluded to the temple scene in Acts

19:1-41. An additional reason for thinking the language is figurative is that no allusion to any such literal conflict occurs in the full list of dangers given in 2Co 11:23-28.

Q. 347. Please explain the paradox in Pro 26:4-5. H. C. B.

A. Does not verse 4 show that for your own sake you should not bandy foolish words with a fool, while verse 5 shows that at the same time for his sake it is unwise to cast pearls before swine and enter into a serious argument with one incapable of understanding or appreciating the subject.

Q. 348. What is the difference between an exhorter, a teacher and a pastor? H. N.

A. An exhorter is one who specially applies the word of God, to the conscience and heart in a practical way. A teacher, one who unfolds its meaning. And a pastor one who cares for and looks after, as well as feeds the sheep of Christ.

## Vol 02 - New Queries, Nos. 33-61

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### New Queries, Nos. 33-61

Notice. All queries on Biblical subjects received up to the 3rd of each month, are inserted here in the following month. Wherever possible, answers are given which however must by no means be considered final, as discussion and further replies to the queries are invited, and the latter will be inserted (with the correspondent's initials attached) whenever helpful, it being however distinctly understood that the Editor holds himself responsible for no replies to which initials are attached. Any questions on practical Christian life and conduct must be addressed to the, Editor of the Young Believer (at the same address) and will be answered. in the pages of that magazine under the head of "Practical Queries."

Q. 33. In a Bible Almanac for 1881, I see that "the Rose of Sharon" is the Church, in Q. 376 it is said to be Christ, which is right? E. B.

A. As rendered in our English version the " rose of Sharon " and the " lily of the valley " appear doubtless to refer to the same person. But we believe the construction favors the thought expressed before that the "rose" refers to Christ, and the "lily," connected with the next verse, to His Bride. We have received a further communication on this verse which we hope to insert next month.

Q. 34. Please explain " Work out your own salvation, &c." Php 2:12. E. B.

A. This passage speaks of salvation as future, as also Rom 13:11.; 1Th 5:8-9; 2Th 2:13; 2Ti 2:10; Heb 9:28; and both the epistles of Peter (excepting 1Pe 1:9, where soul salvation is a present reality), God works in me, what I work out with fear (godly fear) and trembling, and the one that most fears to grieve God is the one who most fully knows His unchanging love. It were well if this godly fear and trembling were more felt amongst us; not the fear of being lost, which cannot exist in the heart that rests in God's word, but the fear of sinning against such infinite grace and perfect love.

Q. 35. Please explain " Oh, that thou wouldest rend the heavens, and come down!" Isa 64:1. Does it refer to the Lord's coming? E. B.

A. This seems a still more earnest expression than 43:15, and is a call to God to manifest Himself in all His power on behalf of His people, to be fulfilled doubtless when Messiah stands once again on Mount Olivet. Observe verse 4, which is often quoted instead of 1Co 2:9-10, the former sheaving that to the Jews the glorious blessings of the future were not revealed, the latter stating that to the Christian by the Spirit they are.

Q. 36. Please explain briefly (1) Rev 12:1-17 also (2) Zec 5:7-11. J. R. R.

A. (1) In Rev 12:1-17 we get symbolically the Jewish people-Christ born of the seed of David- the power of Satan (Herod, &c.) arrayed against Him, and deliverance effected by God in taking up the

man-child to His throne. The Jewish remnant (ver. 6) flee into the wilderness, the cause of their flight being accounted for (ver. 7-13) by the casting down of Satan to the earth, and are persecuted for 3 1/2 years, being the half of Daniel's last week. (2) By some this is thought to mean that the spirit of idolatry that originally came from Shinar is here seen to be shut up and rapidly transported by Divine power out of Judaea back to its native place in Babylon, no more to corrupt Israel.

Q. 37. In Exo 7:1-25, it says Moses was fourscore, and Aaron fourscore and three. But we find Aaron died at Mount Hor at the age of 123 (Num 33:39), was this the same year that Moses died, for he died at the age of 120? A. D. J.

A. Aaron did not die till the forty years wandering were almost over, and we see no reason to doubt that within the same twelve months Moses died also.

Q. 38. Please explain Gal 6:2, in connection with ver. 5, which seems to contradict it. A. D. J.

A. Verse 2 teaches unselfishness and care for others, according to the word and example of Christ, whereas verse 5 shows that each one must bear the weight of his own personal responsibility to God for all his work and actions (of course as a Christian). The word burden is not the same in the two verses. The former meaning what is heavy and presses down, the other simply a freight or a full load.

Q. 39. Is Moses or Aaron meant in Num 16:48? Does this refer to Christ at the present time? Z.

A. Aaron as priest was the only one who by intercession could stand between the living and the dead, and the incense, fragrant in type with Christ, stayed God's righteous judgments on His rebellious people. The very priesthood that Korah had despised was the only means of saving the people. So now it is only by the exercise of Christ's priesthood that a people full of sins and failures are brought through the wilderness. Observe no fresh sacrifice is offered, no blood shed. The action is purely priestly intercession, though based doubtless on the blood ever sprinkled within the veil.

Q. 40. Does the word "bring" in 1Th 4:14, refer to the resurrection of sleeping saints when the Lord comes, or to His bringing them with Him when He appears to the world? In Heb 13:20 the word brought is applied to the Lord's resurrection as being accomplished by God. W. H. M.

A. Verse 14 is general, and merely states the fact generally that all the dead (whom the Thessalonians appeared to have given up all hope of ever seeing again) would be brought with Christ at His public appearing from heaven. From verse 15 we get the special word of the Lord to tell us that this is brought about by their being previously caught up to heaven when the Lord descends into the air to meet them. "Brought," in Heb 13:20 is a different word, and is "brought back again" from the dead, not from heaven.

Q. 41. Please explain (1) Luk 13:20-21, and (2) 2Ch 21:12. E. S. M.

A. (1) We must bear in mind that "leaven" is everywhere a type of a hidden evil principle. Therefore just as three measures of meal (originally pure flour) get everywhere pervaded by the working of a small quantity of leaven, so that which was originally set up in purity has become pervaded everywhere with mere empty profession, and contains every sort of corruption. That which bears

the name of Christ, " Christendom," is now everywhere pervaded with evil. (2) Please say what is your difficulty here.

Q. 42. Does 2Pe 1:9 refer to true believers? Z.

A. Those in verse 9 may be true believers, for "these things" that they lack do not include faith, but seven graces which were to be added to faith; and it is faith that saves, not these graces though they are the blessed fruits of the new life. A Christian who lacks these though saved, has no insight into Divine things, has not grown in grace or the knowledge of the Lord, and moreover is in great danger of slipping into the world and forgetting the practical purity and separation that become the Christian path.

Q. 43. What is the true force of 1Ti 4:8? Does it mean " for a short time,, (See Y. B. vol 1: p. 38) or for small things? Z.

A. Our English version reads in the Margin "for a little time," the R. V. simply "for a little." (which indeed is all the Greek warrants.) The passage may either be taken as contrasting " a little time" with the " life that now is and that which is to come" or as you suggest "small things" with all things" The great point is to see that it is said to profit for a little, not to be of little profit.

Q. 44. Does " for us all " Rom 8:32, mean all men or only believers? Z.

A. The passage all through is addressed to those who "are in Christ Jesus," and does not therefore raise the question as to the scope of Christ's death. That is answered elsewhere.

Q. 45. Why is blood named first in John 19:34, and water first in 1Jn 5:6-8? Does water here refer to cleansing by the Word? Z.

A. In the Gospel "the blood" is mentioned first by the Apostle, because it is God's side of the atonement, and answers His claims on man as a sinner. In the Epistle, water is uniformly named first because it is a question of our walk as Christians, and water is the symbol of the cleansing action of the Word by which and the Spirit, we are born again (John 3:1-36).

Q. 46. What is meant by a covenant of salt, or a perpetual covenant, Num 18:19? Z.

A. A covenant of salt throughout the East is synonymous with an inviolable pledge. It is also symbolical of fidelity and friendship. Hence during the Indian mutiny there were great complaints by the natives against the men who had eaten our salt and then turned against us.

Q. 47. How is the expression "the body of Christ," Col 2:17, to be understood? Z.

A. This substance or body of all the shadows of Jewish ritual is Christ Himself. Why then turn round and forsake the substance for the shadow, as all do who leave a living Redeemer to find satisfaction in rites and ceremonies?

Q. 48. What is the typical meaning of cedar wood? Z.

A. Cedar wood means the highest and greatest thing in nature, and the hyssop the lowest and most despised.

Q. 49. What does "singing with grace" mean in Col 3:15? Z.

A. Not merely with melody of voice which man can hear and appreciate, but with the grace of Christ in the heart which God alone can see and love. No singing is beautiful to God that lacks this; while the feeblest song, though with a broken voice, that is the fruit of His love and grace in the heart, is sweet to His ear.

Q. 50. What "enmity" is spoken of in Eph 2:16? Z.

A. The "enmity" is the hatred of Jew to Gentile, which was greater in bitterness and intensity than is generally thought. This enmity was the result of holding in a carnal way the law of commandments contained in those ordinances that formed the barrier between them. Exalted by spiritual pride, that fatal vice, they looked down with supreme contempt on those Gentiles who were "without the law."

Q. 51. I should be very glad to have more light about 1Pe 3:4, "the hidden man of the heart," and the "incorruptible ornament"? Z.

A. The "hidden man" is here in direct contrast to the "outward man" (or woman). The beauty of the Christian was not to consist in gold, silver, or costly array, which moth can corrupt and thief steal, but in the incorruptible ornament and priceless jewel of a meek and quiet spirit, springing from the new nature which God has implanted. Q. 52. How is the seeming evasion in 1Sa 16:1; 1Sa 16:5, to be understood? (2) When were Israelites first called Jews? W. J. H.

A. Samuel was told to go and sacrifice at Bethlehem, and God would then show him further what to do. On account of Samuel's want of faith God allowed him to do this without disclosing his ultimate design. It is often the mark of a fool, rather than of a truthful man to utter all one's mind. The sacrifice was a natural mission for Samuel in the absence of the regular priesthood. (2) In 2Ki 16:6, the next place is in Chapter 18:26.

Q. 53. What became of the bodies of the saints who rose, Mat 27:52-53? H. W.

A. We are not told. Probably they lived on earth. We shall be glad to hear more about them. See also Q. 271. vol. 1, p. 40.

Q. 54. What does Mat 16:28 mean? H. W.

A. It was fulfilled in eight days when three of those standing there saw in striking figure the Son of Man in His glory in the immediate presence of God the Father whose voice came out of the bright cloud; the heavenly saints being represented by Moses and Elijah, the earthly by the three disciples.

Q. 55. Under what circumstance was 1 Cor. written? F. E. L. P.

A. The epistle was written towards the close of Paul's three years' visit to Ephesus, (Acts 19:10-41; Acts 20:1-31.) See 1Co 16:8. The apostle had intended to visit the Corinthians on his way into Macedonia and then on returning to pay them a second visit. The dreadful state of the church prevented this and occasioned a letter instead. The subject of this letter is based, 1st, on information received from some of Chloe's household (1, 2.) of grave divisions; 2nd, on information he had received of a dreadful case of immorality, and also of great irregularities at the Lord's supper and elsewhere; and 3rd, this letter was also in answer to many special inquiries

addressed to Paul from Corinth as to Christian practice, &c. There was a great deal of philosophy at Corinth (though Athens was its seat); but it was mainly the eastern center of polished immorality and worldly luxury of every description.

Q. 55. Did John the Baptist wholly, or only partly fulfill Mal 3:1-18; Mal 4:1-6, or is part of this yet future?

A. Mat 11:14, says, " If ye will receive it, this is Elias, which was for to come," referring to Mal 4:5-6 : as a matter of fact they did not receive it, and hence put off (humanly speaking) the fulfillment of Mal. for 2000 years. Jerusalem did not know the time of her visitation and her house is still left desolate, and Malachi will yet be fulfilled. (Compare Rev 11:3; Rev 11:6, &c.) The coming of the Baptist therefore was only a partial fulfillment of this prophecy.

Q. 57. How can we read these verses together, John 6:37-44, and Chapter 5:40?

A. Refer to Q. 15. As has been well said, " It is impossible to reflect closely and not to see that to our human reason moral incapacity seems to disprove moral responsibility. At this issue our reasoning must arrive, and human reason has nothing to reply. When Paul himself had brought the argument to this point he did not argue, but only said, " Nay, but O man! who art thou that repliest against God?" Much time would be saved if we at once accepted the fact that sovereignty and responsibility each pressed home, seem to our finite reasons, darkened by the fall, mutually to exclude each other. It would be well if we did not defer to do that which is required of us, namely, to believe the Scriptures, till we can do what is not required of us, namely, to reconcile sovereignty and responsibility. But against this our pride of intellect revolts, and so makes void half of Scripture. Because we find John 6:37 written, we deprive of all its meaning the tender remonstrance of John 5:40. Yet why should man argue when God has spoken. He has declared both these things; and though difficult in the abstract, they have never presented any practical difficulty to an honest seeker. Every conscience testifies of their truth; every man born again of the Spirit knows he did not, and could not have done it for himself; and every man that continues in sin knows he does it willfully, and of his own ungodly preference: and both these truths will be testified to in heaven and hell to all eternity." Chapter 6:44 has special reference to the human form Jesus took, which was so lowly that none untaught of the Spirit could recognize in Him the Son of God.

Q. 58. How do we reconcile Rom 8:3. "Whom he did predestinate, them He also called" and Mat 22:14. " There are many called, but few chosen"?

A. All predestinated are called, and the call is effectual, but the Gospel call is not limited to such, on the contrary it is world-wide on the basis of " Whosoever will" and hence all are responsible for rejecting it. Only those accept the call whose hearts are wrought upon by the Spirit; that is the " chosen" or "predestinated." The question essentially is the same as Q. 57. The "call" in Matthew is in its widest sense; in Romans it only speaks of those in whom the call is effectual.

Q. 59. What is meant by " delivered unto Satan"? 1Ti 1:20. F. E.

A. We believe that it refers to an especial apostolic power. We see a similar action by God in Job's case and by Paul in 1Co 5:1-13 and we think it goes entirely beyond mere church discipline.

Q. 60. (1) What prophecies are alluded to in 1Ti 1:18. (2) Did the apostle (ver. 13) obtain mercy because he sinned ignorantly, or is ver. 16 the cause? F. E.

A. We believe it refers to prophecies by some unknown N. T. prophets which had indicated Timothy's future position in the church of God. Hence the apostle's commission was not merely in virtue of his own authority, but according to the prophecies of others. (2) Both were true reasons why Paul obtained mercy, the grace of God was extended to the chief of sinners on account of his ignorance, but not only so, but also that the purpose of God might be fulfilled in showing forth in him, as the chief, (H. V.) all His longsuffering.

Q. 61. Why are children not visited by the sins of their fathers in Deu 24:18 as in Exo 20:5? A. N.

A. Deuteronomy refers to being put to death by the word of man, where it would be manifestly unjust to put one to death for the sins of another, however God might see fit in His providence to punish whole generations who tread in their fathers' steps. The two passages are in no way parallel, Deut. referring to man's conduct towards his fellow man, and Exodus to God's dealings with his creatures according to His infinite wisdom and perfect justice.

## Vol 02 - New Queries, Nos. 349-377

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### New Queries, Nos. 349-377

Q. 349. Referring to the August subject, Can " spirit of glory" 1Pe 4:14, be termed a title of the Holy Ghost? It is not printed with a capital letter in the Authorized Version? L. C.

A. It is printed with a capital letter in the Revised Version, but the word. " spirit" is not in the text at all, it is only from the context that we judge that the Holy Spirit is here spoken of.

Q. 350. Please explain how the devil can be regarded as the Lord's servant. 2Ti 2:26. E. S. M.

A. We cannot altogether accept the wording of the Revised Version here. The American Revisers read " having been taken captive by him unto his will." Two different pronouns are used in the Greek for "him" and " his," and the latter word probably refers to God. We should be glad to know on what authority "the Lord's servant" is put in the text.

Q. 351. Do you think that the one mentioned by John in Mark 9:38-39, and Luk 9:49-50, was a believer in the Lord Jesus? Is it not rather remarkable that he should have been empowered to work this miracle? M. A. S. W.

A. We think that he could not work miracles in a name in which he did not believe. He may have been a disciple of John's who still clung to the forerunner rather than to the Messiah. Though not as yet outwardly one of Christ's followers (which aroused the jealousy of the disciples), he was on His side against the powers of darkness, owning and proving the value and power of His name.

Q. 352. Please explain (1) Dan 9:26-27, and (2) 12:1. F. W. B.

A. (1) We would paraphrase it briefly thus " After 434 years (62x7) shall Messiah (Jesus) be cut off (crucified), but not for himself (but for others) or " shall have nothing," 1:e. of His portion as Messiah, and the people of the prince that shall come (the Romans who will hereafter be the people of the infidel head of the revived Roman earth) shall destroy Jerusalem and the temple, and at the end of the siege all shall be carried away as by a river (people, treasures and everything) and desolation shall reign over Zion (as is now the case.) All this verse is past or present, the next verse is future, and between the two, lies the present unnoticed interval of over 1800 years when God is not dealing with the Jews, but preparing a Bride for Christ. The next verse proceeds "And he (the coming prince, head of the Roman empire) shall confirm a (not " the") covenant with the many (or the mass of Jewish people) for seven years (Daniel's last week, still future); but after three years and a half this Roman prince will cause the revived circle of Jewish offerings and sacrifices to cease" (see Mat 24:1-51, Mark 13:1-37 &c.), (as to the covenant see Isa 28:14), " and by means of" or " on account of" the wing (or protection, see Psa 91:4) of the abomination (which means simply idol,) he shall make the land of Israel desolate even until the close of the seventieth week, when judgment shall be poured not only on the prince, but upon the Jews whom he has made desolate by causing to trust to the protection of his idolatries. This will be at the glorious appearing of Christ for judgment when He descends to the Mount of Olives. We

shall be glad of further contributions on this interesting subject. (2) Although strongly against the common practice of spiritualizing Old Testament prophecies, we cannot admit that this passage refers to a literal resurrection; we take it as referring to the same period as Eze 36:1-38, when the dry bones of Israel that have been slumbering in the earth (the world) will be brought back to their land. These are especially the ten tribes of Israel who will return after the great tribulation, which will in righteousness fall on the two -- tribes only, who were directly concerned in the crucifixion of Messiah. These ten tribes are now slumbering in the earth, and no man can say where they are. A comparison of Luk 15:32, and Rom 11:15 especially will show that this is by no means the only passage where the return of that which has been lost is regarded as "lite from the dead."

Q. 353. Referring to p. 317, are we told in Scripture if Methuselah lived with Adam in the garden or out of it? F. W. B.

A. No one, as far as we know, ever lived in Paradise except our first parents. Adam was driven from it before the birth of Cain, and ever after was excluded from it.

Q. 354. What was the doctrine of the Nicolaitanes, Rev 2:15? A. G.

A. The Greek word "nicolaos" is an approximate equivalent to the Hebrew Balaam. Hence it is not improbable that here we have to do with one sect under two names " those that hold the teaching of Balaam" whose history is there recorded, and then is added " So halt thou also some that hold the teaching of the Nicolaitanes in like manner." From this point of view the teaching of Balaam and of the Nicolaitanes would be identical. The two sins spoken of here were the very two things forbidden to the Gentiles by the apostolic council (Acts 15:20; Acts 15:29). They were closely allied, and both almost inseparable from the ordinary heathen life. In times of persecution eating things sacrificed to idols would be a crucial test. These teachers held that it was an indifferent Matter, and, still worse, sought to bring in the impurities of heathen orgies into the christian love feasts (2Pe 2:10; 2Pe 2:12-13; 2Pe 2:18; Jude 1:7-8). All this was taught as doctrine, not merely regarded as laxity. Thus the special combination of sins in Balaam were reproduced. This at any rate was the doctrine of Balaam. If the Nicolaitanes are supposed to be a separate sect, their evil (from the few notices left to us) would seem to be of a similar character. It was a deliberate effort on the part of the enemy to turn the grace of God into lasciviousness.

Q. 355. What is meant by blasphemy against the Holy Ghost (Mat 12:31), and can any one do such a thing now? (2) What is the meaning of the " concision" in Php 3:2? A. C.

A. The passage is primarily Jewish, but has no doubt a solemn meaning now. The sin was deliberate blasphemy against the Holy Ghost, not the mere utterance of the lips, but the belief of the heart. There is no forgiveness for this sin, because not only is the Savior rejected, but the only One who can apply the word in power is blasphemed. The expression " neither in this world, nor in that which is to come" means probably "neither in that age (that of the law) nor in the age to come (of Messiah's reign)" The Lord having taken His place as Son of Man in humiliation, this solemn warning did not extend to words spoken against Him. We could not say that such a sin could no longer be committed. (2) The concision was the mark in the flesh of the Israelite who had submitted to the outward rite, but had never been circumcised in heart. It is an expression of the utmost contempt for empty formalism.

Q. 356. What are meant by the four cherubim and the four wheels in Eze 1:1-28? M. H. U.

A. The four cherubim represent the attributes of God in government. We find them characterized by the intelligence of man, the strength of the lion, the stability and patience of the ox, and the swiftness of the eagle. It will be remarked that such symbols were worshipped by the heathen as idols. As has been well remarked, " formal idolatry began with a figurative personification of the attributes of God. These attributes became their gods, men being impelled to worship them by demons, who governed them by this means, so it was these demons whom men worshipped-a worship that soon degenerated so far that they set up gods wherever there was anything to desire or to fear, or that answered to the lust which inspired these desires or these fears. Now these attributes belonged to the only God, the Creator, and the head of all creation, but, whatever their power and glory might be in action, they were but the supporters of the throne on which the God of truth is seated. Majesty, government and providence, united to form the throne of His glory. But all the instruments of His glory were below the firmament; He whom they glorified was above. It is He whom the heathen knew not." These cherubim it will be observed have four wings, whereas the seraphim (Isa 6:1-13) have six, and cry " Holy, Holy, Holy" day and night. The cherubim appear (Gen 3:1-24; Psa 18:1-50; Eze 10:1-22) to be the executives of God's judgments, the seraphim rather of God's mercy (Isa 6:1-13). We find the characteristics of both combined in the "four beasts" of Rev 4:1-11 showing that mercy and truth have met together, righteousness and peace have kissed each other at and since the cross of Christ. The wheels seem to convey the idea of swiftness of motion on the earth, just as " wings" are symbols of swiftness in heaven.

Q. 357. Is there anything in Scripture to support the thought of the following well-known lines:- " By weakness and defeat He won the meed and crown." Can this be said of our Lord? and if so when was He defeated' and by whom? M. H. V.

A. Christ was crucified through weakness. He also in a sense spent His strength for naught, in that He came unto His own and His own received Him not. In this limited sense it may be said that His mission as Messiah was defeated by the hardness of His people's hearts. We are not however aware that Scripture ever directly sanctions the second of the two expressions, though it clearly does the first.

Q. 358. What is meant in Mat 5:22 by the one who calls his brother a fool being in danger of hell-fire? D. T. C.

A. The Lord is here showing that murder does not begin with the outward act, but with the heart. The law took cognizance of the latter; but God here shows that murder may exist in the heart, the only outward sign being the words " Thou fool." Hence the danger of hell-fire, for murder in the heart is as bad in God's sight as the real act.

Q. 359. (1) Were the state and place of the departed spirits of saints changed when the Lord Jesus arose? (2) Did they go to " Paradise" before He had died? He says to the thief " to-day...with me in Paradise" yet Psa 16:1-11 shows that His soul went into Hades; was Hades Paradise? A. P. C.

A. (1) We have no record of any such change. Paradise is the part of Hades where the blessed dead go. Hades is the entire abode of departed spirits. It is divided into two parts, with a great impassable gulf between (Luk 16:1-31) Hence it is equally true that our Lord went to Hades and to Paradise, as did also Lazarus. Dives went to Hades but not to Paradise.

Q. 360. (a) Does Heb 2:14-15 mean that when "He destroyed Him that had the power of death," He delivered from Hades those who in their lifetime had feared it, as Hezekiah in Isa 38:1-22? (2) Would Eph 4:8 show that He took these saints as a "multitude of captives" with Him into Paradise when He ascended? A. P. C.

A. (1) it was not that He delivered them from Hades, but that life and incorruptibility were first brought to light through the gospel. These existed before, but were not made manifest. The spirits of all Old Testament saints went to Paradise, but all their portion and hopes were in this life. Hence they had not revealed to them that light beyond the grave that robs death now of all its terrors to the Christian. Hezekiah wished to live, Paul to depart, and yet both were saints. (See also B. S. vol. 2: p. 117, Q. 134.) (2) No. In that man in the person of Christ had risen up out of death into which He had descended, He had broken its power and destroyed its terrors, and all that held man in captivity He now triumphed over in resurrection and led captive.

Q. 361. Was it ignorance that made the saints so dread Hades, or was it really an unhappy place? A. P. C.

A. It was ignorance and dread of the unknown. Some like Job may have had a light beyond the tomb, but the truth about a future state was not yet revealed. The spirits of just men however went to Paradise then as now. The great difference was that the portion of the faithful then was on this side the grave (hence long life was a favor), the Christian's is beyond.

Q. 362. (1) Please explain the latter part of Pro 16:4. (2) Is it correct to say the Lord's body was "broken," the word is omitted in the Revised Version in 1Co 11:24? W. H. M.

A. (1) The wicked are God's creatures as well as the righteous. The very powers by which they fight against God were given by Him. He made no man wicked, but on the other hand He will not save those who are wicked because they are His creatures from the day of evil. Though He may not be glorified in them, yet will His righteousness be glorified upon them in that day. Compare Psa 107:13-14; Rom 9:21. (2) It is not a Scriptural expression. The Lord's body is nowhere said to be "broken"; the bread however that represents it is.

Q. 363. Did the sufferings of Christ from man before the cross form part of His atoning work? If not, why did He endure so much? M. Y.

A. We read of the sufferings of the Lord in anticipation of the cross. These and all the other bodily sufferings preliminary to it are all inseparably bound up together with the cross itself, though it was only on the latter that He atoned for sin, being made a curse for us. The whole scene must be regarded as one, though we can distinguish the special time when the Father hid His face. We doubt not too that many of the earlier sufferings were similar to those the remnant (Jewish) will pass through, and which the Lord felt in sympathy with them. See Q. 375.

Q. 364. Are "Paul's gospel" and the "preaching of Jesus Christ" (Rom 16:25) the same, or does this passage refer both to Paul's gospel and to what Jesus preached when here? If the latter, what constitutes Paul's gospel? T. B.

A. The gospel that Paul preached is fully described in 1Co 15:1-6. In 2Co 4:3-4, "our gospel" is called the "gospel of the glory of Christ," while in Eph 6:19 Paul says he is an ambassador in chains for the "mystery of the gospel." In 2Ti 2:8 the resurrection of Christ is insisted on (as in 1Co

15:1-58) as a prominent point of Paul's gospel. From these passages and the one before us which we think proceeds to describe "my gospel" as being connected (as in Eph 6:19) with the mystery, we should say that Paul's gospel began with the crucifixion and death of our Lord, went on to His resurrection and present glory, but did not stop until it had unfolded the mystery of the church, the one body of Christ, a doctrine specially committed to Paul. "The preaching of Jesus Christ" we understand to mean the teaching of the Gospels regarding the person rather than the work of the Lord.

Q. 365. Please define between "fellowship" (1Co 1:9.) and " communion" (2Co 6:14; 2Co 13:14).  
T. B.

A. In the Scripture you refer to, the word is the same all through. There is therefore no difference in the real meaning, of the word. In English we distinguish a shade of difference between " fellowship" and " communion," the former being more outward and manifest, the latter more inward and hidden. In one solitary place (2Co 6:14), another word is used for fellowship signifying a temporary and voluntary bond not of as close or enduring a nature as the usual word for communion.

Q. 366. Is it right to say with reference to Gen 6:3 that God waited 1 20 years but that the ark was not all that time being prepared? 1Pe 3:20 seems against this. E. B.

A. Peter merely states that in this period of 120 years the ark was prepared. We think that what you suggest is correct and that it is not contrary to 1Pe 3:20.

Q. 367. Will God the Father judge the world? See Dan 7:9-13. E. B.

A. John 5:22 says He will not, and verse 27 adds that judgment is given to Christ because He is the Son of Man. The Ancient of Days here gives the Son of Man full power and dominion over men. We must remember however that the Son of Man is also in one sense the Ancient of Days (Compare 7:9 with Rev 1:13-16) and in verse 22 His coming is spoken of. The great difficulty of the passage is how Christ can in any way be presented under two figures at the same time. We must remember this is but a vision. Mat 25:1-46 and Rev 20:1-15 clearly show us Christ on the judgment seat. We would like further remarks on this passage.

Q. 368. Of what significance is the color of manna in regarding it as a type of Christ?

A. We cannot say, unless it be simply the purity of His spotless life.

Q. 369. What is meant by " idle words" in Mat 12:36.

A. The word is also translated barren, and would mean any useless, worthless words. The day of judgment will investigate not merely every evil thing but whatever is an improper or foolish use of our powers of body or mind.

Q. 370. Why are the words at the end of Jdg 5:15 different from those at the end of verse 16? C.  
B.

A. The words in the original are different, and therefore correctly rendered by two different English words. The character of Hebrew poetry is to repeat the same thought, slightly varying it each time.

Q. 371. In 1Ki 7:26 we are told that the molten sea held 2000 baths, and in 2Ch 4:5 that it "received and held 3000 baths." Please explain the difference. 100: H. P.

A. We shall be glad to receive some explanation of the apparent discrepancy.

Q. 372. What should we understand the word "angel" to mean in Rev 2:1-29; Rev 3:1-22? F. J.

A. They mean men viewed as representatives of different assemblies, and held responsible for the state of each church. They cannot be "angelic beings" as we can hardly conceive of our Lord writing by a man to such. The word is used in a similar sense as "a representative" in Acts 12:15.

Q. 373. Explain Mat 5:42, and Luk 6:30.

A. The whole discourse is the contrast between the principles of law and grace. The law requires a just weight and a balance in selling, but in grace gives and lends, and it is in the spirit of grace not of law we are to walk. We cannot of course either give or lend what is not our own, and other Scriptures bring in our responsibility in other ways. The great thing to see is that the principle of our walk is now more than justice, it is grace.

Q. 374. (1) Do the "ends of the world" (1Co 10:11) mean the same as "the last days" 2Ti 3:1? (2) Please explain Joshua's answer, "Ye are witnesses against yourselves" Jos 24:22. W. J. B.

A. (1) It is a much broader expression, and would include the last days. It means the last ages or epochs of this world's history. (2) He meant in case that they failed in so doing, their own words would condemn them, and that hence they were witnesses against themselves.

Q. 375. (1) How can we reconcile 2Ch 15:19 with 1Ki 15:16? (2) Does Lam 1:12 refer to the sufferings of our Lord or to those of Israel? W. J. B.

A. (1) The "war" probably preceded the building of Ramah, and may be alluded to in 2Ch 17:2. The statement of Kings shows that there was no peace or truce between Asa and Baasha. This is quite compatible with a cessation of active hostilities for a time, which is probably what 2Ch 15:19 means. (2) It does refer to the sufferings of Lord, but primarily doubtless to those of the Jewish remnant into whose sorrows our Lord so largely entered in sympathy.

Q. 376. Who are the two witnesses spoken of in Rev 11:1-19? M. H. U.

A. They are probably Moses and Elias, both of whom were carefully cared for by God in their death. Both moreover were witnesses at the Mount of Transfiguration where they were fully instructed as to Christ's coming decease. The one moreover shuts up heaven as did Elias, the other turns the water into blood as did Moses.

Q. 377. (1) What is the "glorious holy mountain" spoken of in Dan 11:45? (2) Do we find any further account in Scripture of the battle spoken of in Rev 16:14-16? \*

A. (1) Is it not Mount Zion, which is often spoken of in such terms in scripture? (Eze 11:23; Zec 8:3; Isa 27:13). (2) Is not that in Rev 19:1-21 the same!

## Vol 02 - New Queries, Nos. 378-393

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### New Queries, Nos. 378-393

Q. 378. Why is it that there are overcomers in Laodicea? Why are there not in Philadelphia, if both go on to the end? D. T. C.

A. There are overcomers in Philadelphia (Rev 3:12) to whom a high and blessed reward will be given, but to those who stand for God in a more evil time, association on the throne is the reward given (ver. 21). If more is required, please write again.

Q. 379. How do you reconcile 1Ti 5:14 with 1Co 7:40? m. W.

A. The passage in 1 Cor. is the apostle's personal judgment, in which he thinks he has the mind of the Spirit, and he there considers that a widow is happier if she abide in her widowhood. But practically he well knew that the younger widows would not so remain, and therefore, instead of burdening the church with the care of such, he considers it is better for them under the circumstances to marry. This does not deny the blessing of the higher path for those who have faith to tread it.

Q. 380. Do we not learn from Mat 11:22 that there will be different degrees of punishment at the day of judgment? M. H. V.

A. Yes, and from many other passages. We no more believe there will be equality of punishment than of reward, though both are in their very nature eternal.

Q. 381. How do you explain Mark 10:30? It certainly is not literal, though we receive greater blessings. M. H. U.

A. Refer to Q. 316, p. 303. We see no reason why, as there pointed out, it may not be in a measure literal, although the christian's blessings are spiritual, and his portion, as such, is not in this world.

Q. 382. What is the meaning of " Most High" in Dan 7:27? N. L.

A. The margin to verse 18 gives the correct meaning "high places" and refers to Eph 1:3; Eph 6:12, where the expression is more fully explained. It does not in ver. 18, 22, 27 refer to God, but to the sphere of blessing.

Q. 383. If a christian were to fall into the sin of Mark 3:29, would there be no forgiveness for him? N. L.

A. We cannot know that a man is a christian save by his fruits, and if deliberately and willfully he were to come under this condemnation, we have no right either to say that he is a christian, or to weaken the force of the passage as it stands.

Q. 384. Will you kindly say whether in 1Pe 3:12, it should be "upon" as in Revised Version or "against"? Also what is the difference between "eyes" and "face"? For the eyes of the Lord,... but the face of the Lord is upon them that do evil." M. A. T.

A. The word is the same as translated "over" at the beginning of the verse, and is generally rendered "upon." The word however is translated "against" in Mat 10:21; Mat 24:7; Mat 26:5; Mark 3:24-25; Mark 10:11 : Luk 9:5; Luk 12:53 (6 times) &c., &c., and we think it has this meaning here. The reason probably why the word is rendered "upon" both at the beginning and end of the verse is to show that it is the same word in the Greek. The "face" means the general aspect.

Q. 385. (1) Why was Daniel not with the three in the fiery furnace, and why were they not with Daniel in the lions' den? (2) Kindly explain 2Th 1:10. T. D. S.

A. (1) It is possible that at this time Daniel was too greatly in the favor of the king for any to dare to speak against him, for it was he, not the three who had interpreted Nebuchadnezzar's dream. Darius owed Daniel no such debt of gratitude: hence the presidents and princes had him cast into the den of lions. We do not know what had become of the three at the time. (2) It refers to the glorious appearing of our Lord Jesus Christ, when His feet shall stand upon the Mount of Olives.

Q. 386. (1) How does Heb 2:3 look at salvation? (2) What is the scope of Heb 4:15? T. D. S.

A. (1) As the present salvation of the soul offered through the finished work of Christ. (2) The word is "sympathize." Our high priest is not only God, but man; and as such has felt every sorrow and weakness that sinless human nature may feel.

Q. 387. (1) Could Heb 6:4-6 apply to any cases now? (2) Is Heb 8:10-11 being fulfilled now, or is it future? T. D. S.

A. (1) Though primarily referring to a Jew, who had nominally embraced Christianity, we cannot doubt but that it may apply to a similar class now. (2) It is alas but too evident that this new "covenant" with Israel is yet future. Now is the time of Gentile blessing, and Israel is still distinguished by blindness and hardness of heart. This scripture will be fulfilled shortly, and thus usher in the Millennium, Q. 388. What are the "fables and endless genealogies" in 1Ti 1:4? T. D. S.

A. No doubt parts of the endless traditions of the elders that were constantly being introduced by Judaizing teachers. The fables were not such as we now understand by the word, but simply silly and foolish traditions devoid of all truth.

Q. 389. When and how did Satan become god and prince of this world? and can it be said Scripturally that he has the entire control of it? If so, in what sense can 1Ch 16:31; 1Ch 29:12; Psa 9:6-10; Psa 97:1; Psa 47:8 be understood? z.

A. In a general way "the Most High" ever "rules in the kingdom of men, and gives it to whomsoever He will." This was specially the case at the establishment of the four great empires of Daniel's vision-Babylonian, Medo-Persian, Grecian, and Roman. During the whole of the world's history however, the devil has had great sway and power over the corrupt hearts of men. Until the Cross of Christ, the world was as it were on its trial, then it was judged and condemned (John 12:31), and God, though still sending fruitful seasons and exercising His providence and rule in a

general way, is not now dealing specially with it, save to take out of it a new and heavenly race. Of the world-system, therefore, as it now is, Satan is emphatically the god and prince. He, as well as the world, met his judgment, and had his power broken at the Cross, so that " whosoever will" may escape from the bondage of this " Pharaoh," but he still reigns, and will not be finally cast out until the second coming of our Lord and Savior. The only reason why, with the sway of one so utterly corrupt, the whole mass does not entirely sink in corruption, is because "the salt" is still in the earth. When it is taken away, then will be seen the most frightful corruptions and violence the world has ever witnessed, and Satan, not content with being practically god in the hearts of mankind, will cause an image to be set up in the temple of Jerusalem and thus destroy the last vestige of the worship of Jehovah. The fact of Satan being a god to this present evil world in no way clashes with the Scriptures you refer to, God still holds the power, though not now actively exercising it.

Q. 390. Why is the robe put on Christ said in Matt. to be " scarlet," and in Mark and John " purple"?  
F. M.

A. The word translated purple undoubtedly meant a "red purple," the violet purple is generally translated " blue." The word rendered " scarlet" really refers to a crimson color rather than to our scarlet. Thus in many cases as in the one you here refer to, purple and scarlet are really used as interchangeable words. The word for blue purple is found in Est 1:6. (violet); Jer 10:9; Num 15:38 (blue). The color we call scarlet is alluded to in Exo 26:14.

Q. 391. Who are the sons of God spoken of in Job 1:6? E. M. B.

A. The same we believe as in Chapter 38:7; 1:e. the angelic hosts.

Q. 392. (1) Explain "we shall be saved by his life" Rom 5:10. (2) How can Christ " deny us?" 2Ti 2:12. E. M. B.

A. (1) The death of Christ is ever regarded as His weakness and humiliation, His resurrection and present life as His strength and glory. If then, says the apostle, such a blessing as reconciliation with God flows from the former, how much more will the latter tend to our blessing in securing our salvation from all coming wrath and eternal death? Because He lives we shall live also, John 14:19. He is our life, and it is not in a dead, but a living Christ in resurrection that our faith and hope rests. (2) We cannot exactly say "how" because it is not revealed. Mat 10:33 : Mark 8:38; Luk 9:26, however all corroborate this Scripture, and show that the Lord if He rewards faithfulness must in some way also mark His sense of unfaithfulness. It does not mean that a true saint will be lost if he be unfaithful, any more than that he will be saved on account of his faithfulness.

Q. 393. Does God's Spirit strive with men now? E. M. B.

A. Yes. The Holy Ghost has been sent down for this purpose, John 16:8--11; Rom 2:4; Heb 10:15. The Scripture in Genesis refers exclusively to the antediluvians: God's day of patience and grace had a limit then, as it has now. Then it was fixed at 120 years, now it has already lasted over 1800, and will only be closed when the Master rises up and shuts to the door, 1:e., when the Lord comes into the air for all His people.

## Vol 02 - New Queries, Nos. 62-118

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New Queries, Nos. 62-118 Q. 62. Please explain Lev 27:26 with Rom 12:1. M. H. W.

A. In Leviticus under the law, inasmuch as the first-born belonged to God by redemption (Exo 13:2) it could not be set apart to God as a freewill offering, being already His. In Romans, however, under grace the exact converse holds good; for although we are God's property by redemption we are told to yield ourselves unto God. Thus "of His own, have we given Him," and in grace God receives this. The comparison of the two passages throws an interesting light on one of the many contrasts between law and grace.

Q. 63. Why is the genealogy of Joseph given in Mat 1:1-25 and Luk 3:1-38? M. H. W.

A. The genealogies were extracted from public records which always ran in the male line. That of Joseph had actually to be made out for the civil census ordered under Augustus, which brought Joseph to Bethlehem (Luke In the public genealogies Jesus would only be registered as Joseph's son. The Evangelists, however, necessarily add, "as was supposed." For the difference between Matt. and Luke, see B. S. vol. 1: p. 89, Q. 324.

Q. 64. (1) What are the "clefts of the rock" (Obadiah 1:3,) is it the same as in Song of Solomon 2:14? (2) Can Hos 4:17, be applied to Christians? E. S. M.

A. (1) In Obadiah it refers to the rocky fastnesses in which the Edomite lived, and on the strength of which they relied. In Song of Solomon the word refers to the places where the doves delighted to build their nests. There is no special connection between the two. (2) Under grace we do not think that one christian could ever rightly say it of another. Heb 10:1-39 however conveys the thoughts that God's grace does often no longer strive with deliberate apostates, which would be equivalent to "let him alone" here.

Q. 65. What is the sin which doth so easily beset us? E. S. M.

A. We do not gather that this refers to one specified sin, but to sin which would entangle our feet and trip us up in the race we are running; just as on the other hand the weight of cares and troubles would press us down. Of course each individual has some special failings most liable to trip him up, against which to keep watch.

Q. 66. Does "before all" 1Ti 5:20 refer to Christians only, or the world at large? M. W.

A. The connection of the passage, that of office in the house of God (3: 15), would seem to make the "all" refer to believers only.

Q. 67. Will you please explain Acts 15:20-29, also 21:29 in connection with 1Co 8:1-13? L. A. C.

A. The last two at any rate out of the four restrictions imposed on Gentile converts in Acts appear to have had regard to the consciences of their Jewish brethren. The first two were for the Gentiles' own sakes. Accustomed to eat meat consecrated by being offered first to an idol, they were no

longer to do this. At the same time Paul points out in 1 Cor. that it was not on account of the meat being injured by such a ceremony or rendered unclean (as a Jew would think), but because such a practice would lead the weak one who did not understand Christian liberty to think lightly of the sin of idolatry. We walk and act on the same principle now of respecting when necessary the consciences of others, whether as to these or other matters. When no conscience is injured, 1 Cor. would show that we may freely use our liberty as to these matters. The remaining restriction is plainly to us of a different character, being on moral grounds, though in the corrupt heathendom of the time it was hardly accounted a vice at all.

Q. 68. Will you kindly explain Mat 26:52? C. H. 5: P.

A. The direct reference of this Scripture appears to be in seeking to fight for Christ with carnal weapons: "the weapons of our warfare are not carnal." Those who acted in such a way should perish by such means. It is very likely this passage may have a special force in the great tribulation as to how to resist evil, not by force but by faith and patience. Carefully compare Rev 13:10.

Q. 69. Kindly explain Luk 9:26; 2Ti 2:12, and other similar passages. To whom do they apply? C. H. 5: P.

A. To those who act according to them. The final end of those who through fear or shame refuse Christ, choosing rather the approval and applause of the world, is seen in Rev 21:8. " But the fearful shall have their part," &c.

Q. 70. How do you reconcile Acts 1:18; Acts 1:20, and Mat 27:1-66 as to Judas' death? C. H. 5: P.

A. Both are probably but parts of the entire narrative of his fearful end. We may suppose that Acts follows Matthew, the hanging but half accomplishing his death, owing to the halter breaking, or that the word rendered hanging may mean death by spasm, and was followed by the heavy fall. (In the same way Absalom's death might have been described either as by hanging or by spear thrusts).

Q. 71. Are " Philadelphians " a special set of Christians or are they individuals; and would the individual in Rev 3:1-22 lobe counted one? C. H.

A. They appear to have been a little company of christians gathered at Philadelphia, although it was certainly the conduct of the individuals that determined the character of the whole. A person in Laodicea is certainly not a Philadelphian. As regards his action it is doubtless more difficult to stand alone for God than to form one of a company who do so.

Q. 72. Does "without rebuke," Php 2:15, refer directly to our practical standing and walk before God-God not rebuking us because we walk according to His will? Z.

A. Yes. The R. V. gives " without blemish," the verse seems to be in implied contrast to Deu 32:5, especially in the Septuagint.

Q. 73. Does 1Co 15:28 refer to eternity? Z.

A. Yes, after the close of Christ's reign as Son of Man. The eternal state is described in Rev 21:1-7.

Q. 74. Why is Deborah not named in Heb 11:32? Z.

A. A selection only is made of the leading characters who fought for God's people against the enemy, many more being included in ver. 33-38 than those named in verse 32, who are merely as samples.

Q. 75. Will you please explain the full meaning of 1Co 3:16-17?

A. The force is that if any one corrupts (or "destroys" R. V.) the house of God, that is, brings into it doctrines subversive of Christianity, he should likewise be destroyed, -doubtless by the effects of the very false doctrines he brings in. The Scripture refers to apostates, false teachers, and others of a like class.

Q. 76. Please explain the latter part of Luk 21:36? J. F.

A. This Scripture, addressed specially to Jews and referring to the still future persecution under antichrist, warns those who will go through it to watch and pray so that, escaping all the dangers around, they may stand before the Son of Man forming a part of Jewish remnant.

Q. 77. What is the meaning of "Chosen from the beginning to salvation" 2Th 2:13? Z.

A. This refers to the truth of election taught in Eph 1:4, and elsewhere.

Q. 78. Can Php 3:18-19 be understood as referring to believers; Demas for instance? Z.

A. Verse 19 appears to say more than could be said even of worldly Christians, for their end is not destruction, however much God may chastise them by the way. These would appear to be only professors.

Q. 79. What is meant by the "love of the Spirit" Rom 15:30? Is the same thought found in Chapter 5:5? Z.

A. The thoughts are a little different. In Chapter 5 the love is shed abroad in our hearts for our own consolation. In Chapter 15 it is the love produced by the Spirit that would lead out the hearts of the Romans to pray for Paul.

Q. 80. Is 2Ki 8:20 the fulfillment of Gen 27:40? E. B.

A. Yes.

Q. 81. Please explain Luk 13:24. C. M. B.

A. "Strait" means narrow, and is in contrast with the broad way. Many will seek to enter in when it is too late (ver. 25-27). It is not only necessary to come, but to come in time.

Q. 82. What is the teaching of Luk 12:35-49? Will all believers be caught up, or only those that are watching? S.

A. All will be caught up (1Co 15:51), but a special blessing seems here to be reserved for those who, in separation from the world around, are truly looking out for their absent Lord.

Q. 83. What is the origin and meaning of "Shiloh," and how came the name to be applied to a place before the coming of Christ? E. M.

A. "Shiloh " means sent; it only occurs as a personal name in Gen 49:10, where it may refer to Solomon, whose name has a similar meaning, but no doubt finally to Christ according to Isa 9:6. Some however regard it merely as the name of a city even here, as in Jos 18:1; Jos 18:10, &c.

Q. 84. In B. S. Oct. 8r, page 73 line 6, it says that Jacob should be included among the types of Christ. Will you please say how? E. B.

A. Many men are only types in part of their lives, as Solomon, and Jacob here. Up to Gen 27:1-46, at any rate he seems a very apt type of our Lord as the patient servant, getting as his reward first Leah, who may fairly be taken as a figure of the Gentile bride of Christ, and lastly (though loved first as was Israel) Rachel who similarly may set forth the Jewish one, who though still Loammi (not my people) shall yet be betrothed. See Hos 2:19-23, and compare the same words as true of the christian now 1Pe 2:10, before they are fulfilled to the Jew. In connection it is interesting to observe that the men in Genesis, Adam-Isaac-Jacob-Joseph, correspond to the four evangelists. Adam the first man corresponding to Luke which speaks of the Son of Man, Isaac the risen son of the father, corresponding to John, which speaks of the Son of God; Jacob a type of the faithful servant is in character like Mark the Gospel of Christ as servant; while Joseph as ruler corresponds to Matthew's Gospel-Christ as King of Israel.

Q. 85. Will you kindly explain 1Ti 4:12? G. D.

A. Timothy was put in a very prominent place for so young a man, hence the need that his life might be such as to command respect so that none should despise his youth.

Q. 86. Does the new nature ever get defiled? G. D.

A. No (1Jn 3:9), but the Christian does by allowing his old nature to act instead of the new.

Q. 87. (1) Is the believer who has fallen still perfect in God's sight? (2) Where does Paul say we shall differ as the stars? G. D.

A. (1) As regards his standing in Christ he is, for nothing can touch the eternal perfection of Christ's work for him; as regards his state he certainly is not, and is not restored to God's favor until he has confessed and forsaken his sin (1Jn 1:9). You must ever distinguish between a believer's standing and state. (2) "One star differs from another in glory. So also is the resurrection of the dead," &c. 1Co 15:42.

Q. 88. What is the difference between God as God, and God the Father? M. B.

A. God as God probably includes the whole Trinity, God as Father only the first person in it. The first we find all through scripture, the latter is only brought out in the New Testament, when He is revealed in and by the Son by the power of the Spirit.

Q. 89. Gen 49:1-33 though both Simeon and Levi are evil, Levi is blessed. Is it because they stood for God at the time of the golden calf? If so, what about Eph 2:9? " Not of works lest any man should boast." And why is Simeon left out of Moses' blessing? E. H.

A. Levi more than regained his lost position at the time of the golden calf Simeon never did. Eph 2:9, refers to work connected with salvation. The action of the tribe of Levi was not in any way a question of salvation but was like Rahab's (Jas 2:1-26) a proof of their fidelity to God.

Q. 90. Will you explain Mat 18:15-16? Is the question a personal one, and how should the action be conducted? O. C.

A. The procedure in the passage evidently refers to personal matters. The whole must be conducted in the true spirit of love, and, observe, the first person to act in love is not the aggressor but the injured person.

Q. 91. Should there ever be prayer when there is not faith for the answer? S. B.

A. Decidedly, though such prayer is not of the highest order. Still Php 4:6 is clear; "in, everything" that is, I am entitled to carry straight to God whatever burdens my heart. The point in Philippians is not the prayer being answered, which may or may not be the case, but the relief of a burdened heart in casting its care on God.

Q. 92. Will you kindly explain Q. 27, B. S. more fully, are they individuals, events, or good and evil principles? S. B.

A. If you read verses 37, 38, you must see that individuals are spoken of, not merely principles. We can hardly explain the parable more clearly than verses 37-43; verse 41 may refer to the judgment of Mat 25:1-46.

Q. 93. Does "as many as have sinned without law shall also perish without law" mean the heathen? S. B.

A. Yes. They have not been put under the law like the Jews.

Q. 94. What is conscience, and what power belongs to it? S. B.

A. Conscience may be natural or acquired. Natural conscience is the knowledge of good or evil, and was received at the fall. An acquired conscience is one brought up under a certain rule; such a conscience Paul had (Acts 23:1), which was a good one when persecuting the saints (when in relation to Judaism), but a bad one (when in the light of Christianity). Conscience therefore is not a safe guide, for it may vary according to the light brought to bear upon it. This is often seen in children who may easily be taught to regard many things that are wrong as right, and vice versa, great care is therefore necessary not to make anything a matter of conscience that God does not make so. A conscience is spoken of as good (Acts 23:1); weak (1Co 8:7); pure (2Ti 1:3); scared (1Ti 4:2).

Q. 95. Please explain who the saints were that rose, and what the "holy city" means? Mat 27:3-52.

A. G. J.

A. See B. S. vol. 1: p. 40, Q. 271. The saints were probably some who had recently died, and the "holy city" means Jerusalem.

Q. 96. (1) Please explain Mat 10:23, and (z) Mark 9:49. "Every one shall be salted with fire." S. M.

A. (1) See B. S. vol 1, p. 63, Q. 292. This verse will be literally true when the Jewish remnant take up the message of verse 7 again, shortly before the Lord's return to the mount of Olives. (2) This is fully answered in B. S., vol. 1, p. 19, Q. 257.

Q. 97. What is the meaning of the 22 names dividing Psa 119:1-176 into pieces each 8 verses long? A. D. J.

A. The twenty-two words are simply the letters of the Hebrew alphabet; they are placed before each 8 verses to show that (in the Hebrew) each of these verses begin with this letter. Thus Aleph before verses 1-8 means that each of these begins with "Aleph" or "A." Beth before 9-16 that they each begin with Beth or B and so on. It is called an "acrostic psalm" in consequence.

Q. 98. (1) What is the "day when the Son of Man is revealed" Luk 17:30. (2) On, the son of Peleth, was associated with Korah, Dathan, and Abiram, in their rebellion against Moses and Aaron, (Num 16:1); how is it that he is not mentioned in the judgment that fell upon the others? M. S.

A. (1) It is the day of His public appearance when He descends to the Mount of Olives to reign over the earth. (2) As he is not mentioned again it is possible that he repented. (A rabbinical tradition says that he did, being persuaded to do so by his wife.)

Q. 99. (1) Please explain Isa 7:15. (2) The Holy Spirit descended upon Jesus in the form of a dove, and on the disciples as fire: why is there this difference? M. S.

A. (1) Butter and honey signify plenty, and the prophecy that the land though desolate for a time should again become prosperous as it was at the time of the Lord. We should be glad of further light on the latter clause of the verse. (2) The difference is in accordance with the object of the manifestation. In the case of the Lord it was in accordance with His character of meekness and humility; in Acts it was connected with the power of speaking in different languages, thus undoing by the Spirit's power (for the moment) the results of Babel.

Q. 100. (1) Please explain 1Ti 5:9-16. (2) Are faith, hope, love, (1Co 13:13) eternal? J. H.

A. (1) The directions here seem very clear, please say what is the difficulty. (2) Faith must cease when changed to sight, hope when all it looks for is fulfilled (Rom 8:24), but love abides forever. In one sense too faith will ever be in exercise (as in such a connection as Heb 11:3).

Q. 101. Please explain the difference between baptizing " in the name of the Father, Son, and Holy Ghost" (Mat 28:19); "in the name of Jesus Christ" (Acts 2:38); " in the name of the Lord Jesus" (19:5).

A. The baptism is the same, and we should believe that the same words were used, as there is only the one command, but the baptism is described in different terms according to the case. Thus in the command when " all nations" are contemplated we get the full words given; in Acts 2:1-47 specially Jewish the name of Jesus is made prominent, being the One who had been rejected by them; while in Acts 19:1-41 it is the " Lord Jesus" being Christ in resurrection, and not addressed specially to those who had just crucified Him.

Q. 102. (1) Was the kingdom of heaven set up on earth after the resurrection of Christ? (2) What is the distinction between it and the kingdom of God?

A. (1) It is not set up in power till the King reigns. It was preached however and people entered it. It was not established after Christ's resurrection because He (the King) was still rejected even then. (2) The kingdom of God always exists, for God always rules, and those who own and fear Him are

in His kingdom. The term is also applied to the kingdom of heaven looked at morally (Luk 17:21), for morally this kingdom was established in the hearts of those that believed. The kingdom of heaven is the rule of heaven (and of God) over the earth. The kingdom of heaven is not a kingdom in heaven, but on the earth, the subjects being the Jews, and the sheep of Mat 25:1-46 Christ is the King, and believers will reign with Him at His appearing.

Q. 103. What does dispensation mean? M. S.

A. The word literally means "the law of the house." The meaning of the term is the particular aspect of God's dealings at the time a discerning of which is essential to true christian conduct. Paul for instance in Gal 3:1-29; Gal 4:1-31 clearly brings out the distinction between the dispensation of law and that of grace.

Q. 104. Will you please explain (1) 1Ti 2:9; also (2) 1Jn 1:7? Are all Christians in the light? L. A. C.

A. (1) The passage plainly refers to the fashion of largely adorning the person. It does not condemn the actual plaiting of the hair, but the doing it for purposes of outward worldly adornment. The fashion changes but the principle of the verse remains the same. (2) All Christians are ever in the light, but they do not all walk "as children of light." If they were in darkness, a stumble could be excused, but there is no such excuse for a true Christian.

Q. 105. Please explain what spirits are referred to in 1Pe 3:19. M. N. M.

A. Read carefully Q. 10. B. S., January last, p. 13. They are the spirits of those who, while alive on earth, rejected the testimony of the Spirit of Christ.

Q. 108. Did our Lord Jesus Christ preach the gospel of the grace of God? Is the gospel in Mark 1:15 synonymous with the gospel of Christ in Rom 1:16? J. G.

A. What the Lord preached is briefly recorded in Mark 1:15, namely, the good news of the coming kingdom. We must remember that God was still seeking fruit from man according to the parable in Mat 21:33-46. It was the death of Christ at the hands of His own people that filled up the measure of man's iniquity. The gospel of Rom 1:16, is founded on Christ's death and resurrection, (1Co 15:1-58); hence it is clear that Christ could not fully proclaim it previous to the cross. He does command it to be preached after His resurrection, Mark 16:15. We must carefully distinguish between the time when man was still as it were on his trial, and the time when (sentence having been finally pronounced against him) Christ stepped forward and bore it all as a substitute: so that now, Mat 21:1-46 is fulfilled and God is no longer looking for fruit from guilty man, but bidding him to the gospel feast, (Mat 22:1-46)

Q. 109. Does Mat 5:20 refer to the righteousness wrought out for us by Christ, or wrought in us by the Spirit? Is it imputed or imparted? J. G.

A. It refers to practical Christian righteousness, not to the righteousness of God in Christ, which indeed was not and could not at this time be revealed. It is what is wrought in us by the Spirit here, not what is imputed to us. You cannot get the full gospel or the righteousness connected with it until the foundation of all was laid, not in the birth, but in the death and resurrection of the Lord Jesus Christ.

Q. 110. What is meant by " whereunto also they were appointed? " J. G.

A. This in I Pet. 2: 8, as in Jude 1:4, does not mean that they were appointed to sin or condemnation, but points out the special character of sin and of condemnation that they should fall into. The emphasis in Jude is on the word " this."

Q. 111. Are there any limitations to the command in Luk 6:35. " Lend, hoping for nothing again"? (This and similar Scriptures have cost me pounds, I believe.) J. G.

A. Most certainly. Your duty to provide for your own, to do good especially to those of the household of faith; and other Scriptures clearly limit it. We doubt not that, in this verse as well as verses 29, 30, what is taught is the spirit in which we are to walk and act.

Q. 112. Is it right to emphasize the "if" in 1Co 15:2? J. G.

A. Whether it is emphasized or not is of little matter so long as it is there. Paul is here writing to his Corinthian converts (or professed converts) and refers to the gospel which they stood in and were saved by (if they had held fast the truths he had preached which were of saving power) unless it should turn out that (there being no resurrection) their faith was vain. Compare verse 14. The "if" did not touch any that did hold it fait, and those who did not were obviously mere professors.

Q. 113. Will you kindly explain "and the fruit of righteousness is sown in peace of them that make peace"? M. A. T.

A. We cannot say that the exact meaning is clear to us. Great blessing here attaches to the peacemaker, as in Mat 5:9. Righteousness and peace are his; two things that are met together, and both ours in Christ; only here it is the practical righteousness and peace that belong to the ways of the true peacemaker. We shall be glad of further light on this verse.

Q. 114. In Gen 2:2, "and on the seventh day God ended His work," Ought it not to be the sixth, for He rested on the seventh. Also are these days of 24 hours, or ages? M. A. T.

A. " On " might very well mean " by." The meaning however is clear that by the seventh day all the work was ended. We believe the whole language of the passage "evening and morning" &c. tends to show that ordinary days were meant, not vast undefined epochs of time, for observe the seventh is equally called a day, and was set apart and hallowed by God for rest from labor, as practically one day in seven has been ever since. The seventh clearly is not an age, but a day: therefore why not the other six? All the vast periods of time that geologists require come in between verses 1, and 2, for observe the rest of Gen 1:1-31 does not describe the creation of the world, but merely the ordering of an already created heavens and earth for the abode of man.

Q. 115. Does the word " stauros " mean stake, or cross, as refering to Calvary? H. N.

A. It means literally "a stake. " There was no word for what we understand as cross in Greek, death being inflicted by various methods of impalements, and of tying or nailing up on bars of wood; some were simple poles, others like a X, others like a T, others like the sign +, and others again like the shape of a true cross. It is difficult for christians to whom the last has been perfectly familiar for nearly twenty centuries to remember that it is only the fact of the death of Christ that has given the word such a definite meaning and special significance. Even the Latin word "crux,"

(whence cross) has no precise meaning.

Q. 116. Does "swear not at all" prevent taking lawful oaths? E. M.

A. We think not. On the contrary Lev 5:1 seems to show that such were justifiable.

Q. 117. Is leaven always a type of evil, and in what sense is the kingdom of heaven like "leaven"? E. M.

A. We believe leaven is always a type of a hidden corrupting principle rapidly pervading a mass. The parable in Mat 13:33 is the counterpart of the previous one, which denotes the outward corruption that would mark the development of the kingdom; for it must ever be remembered that this embraces the whole circle of christian profession, and we well know into what a great tree this has now grown, and how many unclean birds find shelter beneath its branches. This parable chews the inward corruption, and that the kingdom would be characterized by a system of doctrines that should possess the whole mass. It is not faith, but a mere religious profession.

Q. 118. (1) Why is Dan omitted from the list of those sealed? (2) Why do not the numbers of Mat 1:17 cones-pond with what goes before? E. M.

A. (1) We cannot say, but should be glad to hear. The tribe was certainly conspicuous for idolatry. That it will have a share in the final blessing and division of the land in the millennium is clear from Eze 48:1; Eze 48:32. (2) The verse fully corresponds with what goes before. Please state the difficulty, and also refer to answer to Q. 368. B. S. vol. 1: p. 113.

NOTE. -In consequence of the great influx of queries this month, we are compelled to leave a few over till April, as our space is more than filled up.

## Vol 02 - New Testament Words Explained

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New Testament Words Explained Principally such as represent more than one word in the Greek.\*  
(\* This article is largely based on a well-known work on the Greek Synonyms.)

Ask.

Two distinct words are frequently translated by the one word "ask." One is aiteo, the other erotao. Both occur in John 16:23, " In that day ye shall ask (erotao) nothing: verily, verily, I say unto you, Whatsoever ye shall ask (aiteo) the Father in my name He will give it you."

There is not here as would at first sight appear, a contrast between asking the Father and the Son, but the first " ask " refers to verse 19, and means that they should be so taught of the Spirit as no longer to have to inquire (the force of the word) anything from Him. The second "ask" means request, and is a word always used by an inferior when addressing a superior, as in Mat 7:7; Mat 7:9; Luk 11:1; Luk 1:1-80Acts 3:2; Acts 12:20; Jas 1:5; 1Jn 3:22; whereas erotao means more to interrogate, to ask questions. It is remarkable that aiteo is never used in the requests of the Son to the Father (as from an inferior to a superior), but the word used is always erotao,John 14:16, &c. Erotao, however, is never a right word to use for the request of a creature to God, though we have seen (ver.19) that it was used to Christ, when on earth as man. It is interesting to remark in John 4:1-54 that the word used by the woman of Samaria in verse 9, shows clearly that she had no conception who it was that spoke to her, " How is it that thou being a Jew, askest (aiteo) drink," &c. The Lord in reply speaks of Himself as having said unto her, "Give me to drink." The only other passage where the word is applied to the Lord is in John 11:22, where Martha says " Whatsoever thou wilt ask (aiteo) of God," and here again the speaker betrays her ignorance of the dignity of the person of the One to whom she spoke. Nowhere is Christ said to ask anything from man.

Assembly or Church.

There are three words used for this in the New Testament, Ecclesia, sunagoge, and paneguris. The first, &desist, is used in three senses, a heathen, a Jewish, and a Christian. It means " called out "; and a heathen ecclesia consisted of those who were called out of the population to confer on public affairs. Among the Jews two words were in use, ecclesia, or assembly, and sunagoge, or synagogue; the former, however, gradually became almost exclusively Christian, the latter almost exclusively Jewish: we say almost exclusively, because the word assembly is used in a Jewish sense in Acts 7:38, and the word synagogue was occasionally used by the early fathers for the Christian assembly. The distinction between the two appears to be that the former is applied to any large or small number that are banded together by laws or other bonds, the latter only implies that such are assembled together; the one means convoked or called together, the other means simply congregated. The word ecclesia was thus not only more appropriate for Christian use, but being familiar to the Greeks, which synagogue was not, was far more adapted to an assembly composed of both Jews and Greeks.

"The ecclesia which is His body, the fullness of Him that filleth all in all." Eph 1:22-23. The third word, paneguris differs from ecclesia in signifying a festival, hence the term panegyric, which was a discourse delivered on such an occasion. It is peculiarly appropriate in Heb 12:23, the only place in the New Testament where it occurs.

Bear. Of the eleven words thus translated in the New Testament, we may notice two as an instance of the wonderful accuracy of Scriptural language, phoreo and phero. The former is defined by the Greeks as meaning to bear or carry habitually, and hence is peculiarly applicable to clothes, to which it is applied in the six instances where it occurs (Mat 11:8; John 19:5; Rom 13:4; 1Co 15:49 twice, Jas 2:3), whereas the latter means to carry on any special occasion, hence to bring (see Mark 2:3), and is never applied to what was worn habitually. This accuracy is all the more remarkable, inasmuch as the distinction was not always observed, even among the Greeks.

Corrupt, Handle deceitfully.

These are represented by two corresponding Greek words of which the history and distinction are rather interesting. Each word occurs only once in the New Testament; "corrupt" (kapeleuo) is in 2Co 2:17, while "handle deceitfully" (doloo) occurs in 2Co 4:2, both being applied to the Word of God. The first (kapeleuo) originally meant a small retail dealer, but particularly a small wine dealer, a trade peculiarly exposed to the temptation of fraud, either in adulteration or in selling short measure (Isa 1:22). Thus the word came to mean making any shameful profit, or following any improper trade. It therefore evidently means, not only to deceive, but to deceive for the purpose of gain, whereas the other word (doloo) simply means to falsify. All false teachers therefore can be accused of falsifying (doloo), but when Paul earnestly says he does not corrupt (kapeleuo) the word, he refers to perverting it for the sake of gain or advantage. See Acts 20:33; 2Co 12:14; Php 3:18-19; Tit 1:12; 2Pe 2:3; 2Pe 2:14-15; Jude 1:12; Jude 1:16.

## Vol 02 - New Testament Words Explained

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### New Testament Words Explained

**Crown.** The Greek words *stephanos* and *diadeema* both mean crown, but the former refers exclusively to the crown of leaves or flowers awarded to a victor in the old Grecian games, and to this the apostle Paul alludes in 1Co 9:24-26, 2Ti 2:5, &c.; while the latter refers to the kingly crown which in ancient times consisted simply of a fillet or band of silk or linen, and is used in Rev 12:3; Rev 13:1. The fact of these being mere bands and not head-coverings explains how there could be many crowns on one person, as in Rev 19:12. In Mat 27:29 the word used is *stephanos*, and not *diadeema*, for although the crown that was put upon the Lord's head might seem to be a kingly one, its shape and construction resembled the former and not the latter.

**Defile.** The Greek word *moluno*, thus translated, means literally to smear or daub with mud, and occurs in 1Co 8:7; Rev 3:4; Rev 14:4. The word *miaino* is also translated defile (John 18:28; Tit 1:15; Heb 12:15; Jude 1:8), but means to dye or stain with color, and hence has not literally the meaning of defilement although frequently so used.

**Evil.**

Besides the common word *kakos* two words, *poneeros* and *phaulos*, are thus translated. The former of these means evil' in its positive aspect, the latter in its negative, implying the absence of good, or as we say, good-for-nothing.

*Poneeros* is applied to Satan in Mat 6:13, and Eph 6:1-24 (see also Luk 7:2; Luk 1:1-80Acts 19:12), he being actively wicked, while *phaulos* in many cases means worthless rather than wicked. It occurs John 5:29; Tit 2:8; Jas 3:16, etc Fear.

Three words are thus translated-*deilia* used in a bad sense, *eulabeia* used in a good sense, and *phobos* used in both. *Deilia* we find in 2Ti 1:7, and its derivatives in Mat 8:26; Mark 4:40; John 14:27; Rev 21:8 : it may be translated cowardice. *Eulabeia* occurs only in Heb 5:7; Heb 12:28. *Phobos* is used in a bad sense in Rom 8:15; 1Jn 4:18; and in a good sense in Acts 9:31; Rom 3:18; Eph 6:5; 1Pe 1:17. It thus occupies a middle place between the other two words.

**Garment, raiment, robe.**

Nine Greek words are thus indifferently translated, which we may briefly distinguish. *Himation* (Mat 9:16; Mat 11:8; Mat 14:36; Mat 26:65, &c.) is the general word, meaning men's or women's clothes. It is however also specially used to mean the large outer garment which was worn over the close-fitting under-vest or *kiton*. We thus often find the two words together, as in Mat 5:40; Luk 6:29; John 19:23; Acts 9:39. In Mat 5:40, they are thus distinguished by the Lord-" If any man will sue thee at the law, and take away thy coat (*kiton*), let him have thy cloak (*himation*) also:" that is to say, the less valuable article first, and the more valuable cloak after. In Luk 6:29, where the person is supposed to have forcibly (not legally) taken away the cloak, *himation* naturally comes first. Peter, when he was naked, (John 21:7) still hail on his *kiton*, having merely laid aside his

fisher's coat, while engaged in his work. Himatismos, a third word, is generally only used of splendid and costly garments (often rendered vesture) Luk 7:25; 1Ti 2:9; Mat 27:35; John 19:24. In these two latter passages it is applied to the Lord's kiton, or vest, which was probably therefore beautiful and costly; not that it was worn for display, being always covered by the himation, or outer garment.

Chlamuse is the word used in Mat 27:28; Mat 27:31, for the purple robe, and means an official dress; it was probably the cast-off robe of some Roman officer.

Stolee is any stately robe (stole), applied often to woman's dress sweeping on the ground, also to the garments worn by the Scribes (Mark 12:38; Luk 20:46). It occurs also in Mark 16:5, Luk 15:2; Luk 2:1-52Rev 6:11; Rev 7:9, &c.

Podeerees means emphatically a garment reaching to the feet, and hence is very like stolee. The three other words, esthees, (Luk 23:1), estheesis (Luk 24:4) and enduma (Mat 22:1-2) have no very distinctive meaning.

Godhead.

There are two words thus translated, which are perceptibly different in meaning,--theotes or divinity, and thektes, or deity; the former used only in Col 2:9, the latter only in Rom 1:20. In Colossians, where the Apostle is showing that Christ really revealed God Himself, the higher word theotes is used, in Romans on the contrary, where he shows how much of God may be revealed in nature, the word theiotes is used, not signifying God Himself, who can only be known in the Son, but His divine attributes and power. The word theiotes is common in Greek among the heathen writers, though only used in the above passage in scripture, whereas theotes is only found once in classical Greek, as it is also found once in scripture. The latter is the word always used by the early Fathers to express the Godhead, never the former. The distinction between these two words is of great importance to the Christian reader, in showing that God as such is only revealed in Christ, not in nature.

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