

God's Letters
to
His Church.

PERCY W. HEWARD.

GOD'S **L**ETTERS

GOD IS **C**HURCH.

A Brief Introduction to the Epistles.

By PERCY W. HEWARD,

(Principal of the Bible Training College; Editor of "The Puritan Quarterly," etc.)

"The Word of our God shall stand for ever."

"Thy Words were found, and I did eat Them, and Thy Word was unto me the joy and rejoicing of mine heart: for I am called by Thy Name, O Lord God of Hosts."

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PREFACE.

This work is dedicated to the *one* Church of the Living God, which He purchased with His own Blood, according to the counsels of His sovereign grace and election—which so many, who have been favored with the resultant blessings, dare to deny, or to deem a merely “scholastic speculation.” The redeemed of the Lord are His representatives, to receive grateful and humble service unto Him. A prayerful and careful perusal is requested: otherwise the “study” will be of little value. The writer is convinced that modern Biblical “investigation” is a sad manifestation of the *indifference* of the age. He would commend readers to God and the Word of His grace, which is able to edify; and would desire on their behalf, and his own, the “knowledge” of Phil. iii. 10, and of Col. i. 9. The blessings of Gal. vi. 16, be upon the new covenant Israel of God.

Spiritual correspondence concerning interpretations, difficulties, etc., will be welcomed.

PERCY W. HEWARD.

PIER HEAD, WAPPING, E.

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A Foreword and Review.

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Dear Believing Readers,

It is written, "Thou shalt remember all the way which the Lord thy God led thee" (Deut. 8. 2 and 3), and the writer looks back with praise for undeserved grace from "our Father," and His gracious keeping power (1 Pet. 1. 5). How tender has He been to me since writing this book. How many "unoccupied" moments, and fallings short too, in nearly **one-third** of a century. "The God of all grace!"

I feel the unbound sheets should be used for Him. It would be strange if the Lord had not granted definite encouragements, and further light, and instruction in the interval, and so would grieve over some expressions then introduced.

For example, no longer could one personally speak of a college, or take a title as "Principal." The Lord's path is simpler, though with love for all His own, and joy in all who rejoice in the full inspiration of Scripture, and in "the precious blood of Christ." And one would wish that even the language were simpler. References to "Calvinism," and "Dr." Adam Clarke, and to "St. John" (in a quotation), etc., I should now quite omit.

I feel I should also mention that a later leaflet on 1 Corinthians 15. 29, is available. This passage contains a fulness yet to be learnt, but the lesson of baptism as a step to willing rejectedness and suffering for our Lord's sake is clear, and this spiritual encouragement is unaffected by different translations.

Some may think the transliteration of the Hebrew "Name" of the Lord (Ex. 6. 3) a small point. I intended it to His glory, but have since felt that the Holy Spirit's rendering by "Lord," (even in James 5. 4, where "sabaoth" is transliterated), shows **His** deciding will:—a call to reverence and a willingness to **wait for** the knowledge of the "vowels" to pronounce it possibly till our Lord comes.

The latter part of the note on 1 Peter 1, 2 as to "obedience" (page 62), does not seem proved from the words there used. God's emphasis in this context on personal obedience seems important (Rom. 16. 25, 26), and the enjoyment of 1 John 1. 7.

If the reader notices any other expressions out of harmony with the words "which the Holy Ghost teacheth" (1 Cor. 2. 13), let him refuse them. I hope the **continued** monthly magazines may be more and more in love's full accord with God's truth, even in details. We cannot be too humble, nor too close to the "pattern" (Ex. 25, 40), nor too willing for His further instruction.

In conclusion, valuing much prayer, I do feel grateful to our Father for the acceptance still of the same standpoint, and that, for example, the "Handful of Bible Difficulties" were lovingly kept from plausible errors that might have drawn aside in these perilous times, and misled, some of His beloved children. For restraining mercy we praise! Those of us who write (or speak) should humbly seek grace that we may be **still** guarded. Hence I would add, "and for me" (Eph. 6. 19). The enemy does not sleep. I am unworthy and fallible, though now much older. How dependent we all need to be. Thank you for prayer, in the Name of the Lord Jesus, "till He come."

PERCY W. HEWARD.

This book is not sold. All fellowship of those desiring copies, beyond postage expenses, is used, by grace, for God's work.

Introduction.

YET another book concerning Books which many scholars of all ages have endeavoured to explain, and wherefrom in the grace of their Divine Author not a few spiritual students in all ages have learned the truth that alone can make learned. The title of this volume is chosen—not to please men, not to attract those who heap on themselves “teachers,” not to ensure a phenomenal sale, such as can only be obtained for sentimental religious “novels” by modern preachers of a fictitious gospel—but to announce the contents of this book, and to bear a witness wherever it is reviewed or advertised, seen or named—a needed, if not heeded witness to the veracity and vivacity of the Scriptures. “God’s Letters to His Church.” *God’s Letters*. How can a spiritual believer in the Lord Jesus Christ have sympathy with (or, apathy toward) the theory of imperfect inspiration? The epistles, even as other Books of the Scriptures, were given by God, or they are no standard of faith and practice. The present writer is sure that the words therein were “taught by the Holy Ghost” (1 Cor. ii. 13). An introduction to an expository work for the Lord’s people is not to be cumbered with arguments for canonicity and inspiration—moreover the verse next to that whereto we have referred (the “we” is not “editorial”) demonstrates that much Christian evidence labor is in vain. Reasoning may satisfactorily prove the absurdity of infidelity, but will not prove this *to the satisfaction of* a man who possesses not “the verifying faculty,” whose will tramples on his logical power, whose understanding is darkened, whose folly will lead to negative criticism.* Debaters fail unless the One Convincer assail, aye and give the understanding which knoweth Him That is true, and truth that is in Him. Some pulpit declaimers of to-day are seemingly ignorant of human depravity: their reliance is on reasoning.

* “The fool hath said in his heart ‘No God.’”

GOD'S Letters to His Church—Paul, Peter, James, John, Jude, were but scribes and amanuenses of the Holy Spirit—we do not disparage them when we say He deigned thus to employ them. The careful student will have noticed that the greetings in the letters are “from God the Father and the Lord Jesus Christ.” Furthermore, the apostles frequently refer to the Old Testament as we are speaking of the New, and in like manner characterize their preaching—“Well spake the Holy Spirit through Esaias the prophet” (Acts xxviii. 25), “As the Holy Spirit saith” (Heb. iii. 7), “God manifested, in Its own appointed times, His Word in the proclamation where-with I was entrusted” (Tit. i. 3). “The things which in this present dispensation were announced to you through those who announced the gospel to you in the Holy Spirit sent forth from Heaven” (1 Pet. i. 12). In the Divine writers the Divine Promise is illustrated.—“It is not ye who are speaking but the Spirit of your Father Who is speaking in you” (Matt. x. 20). In days of irreverence and human exaltation we would forsake modern usage, and speak of the “Epistle of God through the Apostle Paul to the Romans,” “The letter of the Lord by the hand of His servant Peter to the elect strangers,” “The messages of the Holy Spirit in James, John, or Jude, to those who had believed in the Name of the only begotten Son of God.”

God's LETTERS to His Church. Modern authors speak grandiloquently in terms consecrated to theology and therefore usually unconsidered. Words, phrases, and idioms which were adopted by our forefathers to crystallise Biblical truths, albeit they still *retain* the glorious truths, hardly *express* them. Of Hebrew names it might have been remarked, “None of them is without signification.” Many were the utterances of solemn prayer or praise to Jehovah, but how few regard them in their suggestive reverence, and how few Christians who bear the name “John” are grateful for the Divine gift whenever their name, which records it, is uttered. A similar result, illustrative of contempt bred by familiarity, is found in other theological terminology. The meaning of words is lost, and in consequence—to adduce instances—many definitions of “faith” are not faithful to Scripture, and many sentences which contain the word “grace” would lead the Holy Spirit to repeat His warning, “the grace becomes no longer grace!” In like manner, an “epistle” is now regarded as the name of a theological treatise rather than a letter, and the wonderful lessons involved in the Divine method of Church instruction are forgotten. God's LETTERS to His Church. The modern professor of divinity publishes his treatise with

numerous prefatory hints that it contains learned essays—the Lord gave His instructions to His Church in another form. Moreover, we may contrast the Divine method in different dispensations; the laws of the Law era are set forth in legal documents, the exhortations of the present period of Revealed Grace are given in letters. Two thoughts are at once suggested—(1) the addressees must be regarded as possessing nearness to God, fellowship and friendship with Him; and consequently (2) they must be considered desirous of pleasing Him. The Old Covenant demands legal summaries, but affectionate epistles characterise the New. Let it not be said, however, because there is exhortation as well as direct command in the Divine Books of church doctrine and discipline, that latitudinarianism, or “development,” or diversity is permissible. Such unholy words pervert the grace of God. Those who by that grace have the new understanding and the new heart of the New Covenant should esteem His every suggestion as imperative, and, while they rejoice that their justification depends not on their obedience, should with increased circumspection walk worthily of the calling wherewith they were called. Statutory codes for subjects, letters of spiritual advice for sons—how beautiful is the Lord’s arrangement—may it not be abused to condone “lawlessness”!

God’s LETTERS to His Church—it is indeed wonderful that such Scriptures are preserved; letters are more readily destroyed than other manuscripts, particularly when written to meet a special need. Nay, it is not wonderful, if we acknowledge that their Author is the God of Providence.

God’s LETTERS—surely, the verbal exactness and the continual applicability of the instructions unite to give additional internal evidence of inspiration. Letters are not the most carefully worded writings of man, and, although they *used* to be composed with more thought, never were they so exact as other documents. Moreover, we know that Paul dictated his Epistles, and doubtless he was not uninterrupted when under guard at Rome; and, further, there is enthusiastic yet withal spiritual fervour therein, and we cannot imagine a human nicety in the choice of words, nor a laborious revision; if, therefore, it can be proved that all prepositions and particles contain a fullness of teaching which variation would reduce, what a remarkable demonstration of Divine authorship we have received. The Psalms—many written in the midst of dire persecution or under the realisation of sin’s awfulness, containing prophecies verbally fulfilled, sentences wherein every word is a sermon, and literary structures which would weary a man to construct—afford a remarkable parallel.

Again, LETTERS are occasioned by special circumstances, and one at least of the Epistles is a reply (1 Cor.) ; yet all are suited to modern Christians in totally different conditions. And let the critic be informed that the reference to books and a cloak left behind, whereat he sneers with a contempt that assures us he would never write for the former to be forwarded—that the reference hereto is an incidental illustration that the Scriptures through Paul are actual and not forged epistles.

Again, LETTERS are frequently the medium for interchange of affection, and by adopting this method of instruction the Lord has given a perpetual example of brotherly love between brethren, which could not have appeared in the pages of a "System of Theoretic Theology and Dogmatic Divinity," and indeed, could not have been shown without artifice and artificialness except in letter.

Furthermore, if the Lord had sent treatises on different subjects to different churches—as it were chapters of His Handbook of Theology, would not *comprehensive* Knowledge of the Gospel have been rare, would not some churches have trained "specialists" in Faith, others "specialists" in Prophetic Subjects, and so forth? Moreover, modern preaching would have a Divine authority for the popular maxim, "One sermon, one subject."

God's LETTERS to His Church. His scheme of clerical education (*i.e.* the education of His people who are His "appointed portion"), has led to more thorough study than the issue of formal treatises would have induced. In Scripture we have not one chapter on Grace, and then when that is mastered few subsequent references thereto; again and again is the same truth, *in different context and in different aspect*, brought before us, and none who have tested the memories of Christians can say the repetition is unnecessary. Nor must we forget that passages in one letter lead one to think of similar passages in another and thus difficulties are resolved, and help obtained which would be missed if the two paragraphs were merged into one including all the teaching of both. The limited mental powers of our wisest saints are more able to grasp a truth, if part thereof is Divinely presented to them at one time and part at another. Moreover, a complex sentence is not easily divided in the right manner: the Scriptural method has prevented many errors of this nature. We can only add our thankfulness that the epistles have not been so frequently "harmonized" into one narrative as the Gospels.

May we not learn yet another lesson from the use of LETTERS? If the deepest truths are explained *therein*, should we "secularize" so much of our daily life, and reserve for special occasions our

conversation concerning the grace of God? Letters from distant friends include "all the news," and much that would be said if a meeting could be arranged. The Holy Spirit did not work against the renewed will of Paul or James or John, therefore we see that all alike regarded spiritual information of the greatest importance, and that all would illustrate Mal. iii. 16 whenever they met fellow-members of the Body of Christ. If we remember the epistles are letters, shall we not be amazed at the omission of national, political, social matters? In a letter a man takes his recreation, his professionalism is lost—thanks be unto God, His Apostles were not "professionally religious." Doubtless the humble child of God is inferring his or her declension from primitive love of the Gospel, and confessing to Him Who is faithful and just to forgive sins because of the accepted substitutionary sacrifice of the Just One. Doubtless a desire to write spiritual letters henceforth has asserted itself—if God's epistles through Paul are full of food for those who have the new life, why should ours aid the appetite of carnal nature?

God's Letters TO HIS CHURCH. The Epistles are *to* the church, not *from* it. The church did not give us the Bible, despite the ritualistic dilemma. To whom are these New Testament books addressed? To the Church of God—not the church of man. But someone will say, "The Epistle to Romans was written to Roman saints, Corinthians to members of the Corinth assembly." This witness is true, but the application is false. The Holy Spirit has said concerning the Old Testament, "But it was not written because of him only, that it was reckoned to him, but also because of us" (Rom. iv. 23, 24); "Whatsoever things were written aforetime were written for our learning" (Rom. xv. 4); "Unto us they were ministering things which were now reported unto you" (1 Peter i. 12). Therefore, if we deny the relation of the epistles to those who answer to the spiritual description of the recipients which is *always attached* to their local address, we virtually deny their inspiration. Nor has our gracious God omitted further hints of this principle. Generalisations are common.* The greetings in 1 Cor. are extended to all who in every place call on the name of Jesus Christ our Lord. The Ephesian epistle was probably a circular letter—the Colossian messages were to be forwarded to Laodicean Christians, to

* "There is now no condemnation" (not merely to you, but) "to those that are in Christ Jesus": "They which live should not henceforth live to themselves"; "If anyone be in Christ, he is a new creature"; "The servant of the Lord must not strive."

whom they were not primarily addressed.* These writings, therefore, are for members of that church which is essentially one—and here, perhaps, we may remark a caution against the dangerous doctrine that cuts off the epistles to Jewish churches, elect together with us, from those to Gentile churches. In Christ Jesus Jew and Gentile are one; the nationality of each ceases to exist, being lost in the privilege of birthright in the holy nation, and possession of a freedom and citizenship far more exalted than that which Rome could offer. The epistles of the Holy Spirit in Peter are addressed to “peculiar people” of the Church; for the same election, the same faith, the same love, and the same hope are theirs. Likewise the other letters to the Hebrew Christians, and the “open” letter of John. And here let us offer a contrary warning—the New Testament is not addressed to the world. The Gospels were written to confirm faith, as Luke states in his inspired preface; the Epistles were given to the “called out” † people, and the warnings therein do not militate against this, for the presence of professors and hypocrites is assumed. In a most noteworthy manner in a letter which would perhaps be read by more profane persons than any other, the writer abruptly turns from the reference to apostasy, and shows who are the real addressees of the epistle (Heb. vi. 9).

The business and private letters—while they magnify the holy love for the Gospel which occupies them and sanctifies every phrase therein even as in those directed to churches—afford a seeming, but not a seemly argument against our contention. Someone will say these epistles were written to various ministers of the Gospel and others in unique circumstances. In principle, however, nearly every verse will apply to every Christian, and the recurring exhortation—diversely expressed—“be thou an example” seems to corroborate. Moreover, the specializing in others is no more remarkable than the particularizing of Eph. v. or 1 Pet. v. Moreover, if in these days when prophetic gifts have been withdrawn, many members of an assembly have a voice in the nomination of elders who shall labour in the word and doctrine, how necessary that all should be acquainted with *e.g.* Tit. i.

Nor should we be ignorant that the Epistles were to the local church in church order. On the earliest First Day of the Week after its arrival the message would be read to the saints

* In striking application hereof, the word “church” is only employed of the universal body of the elect and a local assembly of such, as if the latter were a miniature of the former.

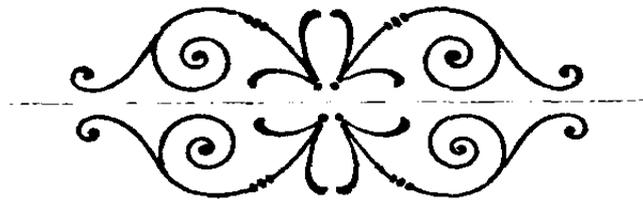
† ἐκκλησία = church.

gathered in the name of the Lord to hear His Word, to remember and to show forth His death. The address "to the church" suggest this, Col. iv. 16 * proves it, Rev. i. 3 † illustrates it, and Rev. ii., iii. containing seven times the words "unto the angel of the church" confirm. The fact that most epistles are "unto the Church" argues against modern clericalism—the minister only is addressed by God when special warnings and rebukes are intended for him.

If the perusal of these pages emphasize the truth contained in the title of the book, the name of the Lord shall be magnified. Prayerful and careful criticisms from prayerful and careful readers will be welcomed by the writer, particularly as a series of expositions—a volume on each epistle—will D.V. be published to the praise of Him Who has deigned and condescended to supply preparatory help and Who will graciously apply His teaching—to the praise of Him Who alone can fit authors for His work, and benefit readers thereby.

* "And when the letter be read among you, cause that also in the church of the Laodiceans it be read."

† "Blessed is *he* that readeth and they that 'hear.'"



Methods of Bible Study.

(Hints and Helps, with Special Reference to the Epistles.)

METHODS of Bible Study are numerous as methods of memory-training, and probably a large proportion of both are failures. It may be true that a majority in each case bear the stamp of originality, and, fortunately, do not succeed in making disciples. There is a difference between individual modification of approved methods to suit personal peculiarities, and obstinate self-assertiveness which not only disgraces the child of God, but also hinders that which it professes to promote. The most popular scheme of Scriptural searching is rightly called the "No-Method." One may fear that in the full title—"No-Method Method"—the repeated word becomes as meaningless as a double negative, and the word "no" remains as the sole attribute of "Study." Many adopt this plan of Biblical labour because it needs no treatise to explain it, and the flesh will freely advertise it. Duty's demands are met, or, rather, satisfactorily compromised, hereby, and but little time is "wasted." The method, in brief, is the anti-systematic, and all who adopt it open the Bible daily, if possible, at haphazard, and read a few verses, taking care to avoid tiresome and wearisome meditation or context-investigation. To illustrate from the Epistles—a "No-Method" professor would open Romans ii. and, glancing at verses 7-9, would construct a prayer for justification by his "patient continuance in well-doing," and a thanksgiving that he was not a Jew upon whom tribulation and anguish came *first*, hereby asserting, in opposition to the primary argument of the epistle, partial depravity and racial "difference"; or, again, he would turn to 2 Cor. iii., and, noting verse 3, would hurry onward, because of the seeming difficulty in the word "fleshy," being ignorant of the Divine application of Ezek. xxxvi. 26 as of Jer. xxxi. 33, 34 in Heb. viii. 10—verse 5 he would fail to read, and verse 6 would conclude his "study," and be made the basis of a prayer that the Scriptures might be understood spiritually and not literally—a petition whereof the first part is important, but as inappropriate to him as the preaching in Psa. l. 16 to the wicked,

and whereof the second part is contrary to exegesis* and to a reasonable belief in verbal inspiration. Or, again, our criticized friend, who may be more nearly related to ourselves than a friend, will alight upon (rather than delight in) Phil. iii., wherein the first sentence of verse 15, taken out of its context, will interest him, for he has much pride, and would never "happen" to come across such passages as Heb. v. 11-14. One further illustration of our representative "student's" wandering (verily "erring") through the Scriptures.—Would he not commence 1 John iv. at verse 18, and, by reason of non-attention to the context, imagine the perfect love to be his (even as love from God is thought to be love to God in Rom. v. 5), thus confusing cause and effect, and thence deducing doctrines of perfectionism which, by further perversion, would be made an excuse for the exclusion of reverence and godly fear—thus would he attain the desired ideal of bold self-satisfaction. We have not overdrawn the picture or drawn on our imagination. The majority of Christians search the Scriptures with continual carelessness, and embrace the first opportunity of cessation, often semi-consciously adding sin to sin, even hypocrisy to idleness, by terminating thoughtless perusal of a few verses with thoughtless prayer.

And now for more excellent methods. Some read with much profit a chapter a day, and we can heartily commend the consecutive study of Scripture. But if this system alone be adopted, mechanicalism may blight spirituality. Moreover, the chapter-divisions are humanly devised, because of the infirmity of our flesh, and, like the chapter-summaries printed in some Bibles, are not always perfect. Indeed the division of Scripture is extraordinarily difficult through the continual sequence of thought, and the unity of each book.† Memory training systems give as a first principle the need for attention to each word and the word before it *together*: would it not be well to study Rom. i. 2 with Rom. i. 1, and Rom. i. 3 with Rom. i. 2 again, and so on, not omitting Rom. ii. 1 with Rom. i. 32. In other words every verse has two contexts—the preceding and the succeeding—neither of which can be neglected with impunity. If 24 hours elapse between the perusal of Rom. iv. 25 and Rom. v. 1 it is not likely that the relation of "He was raised (aor: passive) because of our justification" and "*Therefore* having been justified" (aor: passive)—it is not likely that this connexion will be noticed.

* "The letter" is the old covenant; the ministration of death written, or rather "in letters" (Verse 7. See also Rom. ii. 27, 29, vii. 6).

† We read of the doctrine of God distinguished from the doctrineS of men. The Gospel is one whole, and no truth can be seen in isolation.

It is astonishing how many chapters commence with a "therefore" or a "wherefore" (*e.g.* Rom. ii., iii., iv., v., vi., viii., xi., xii., 2 Cor. iv., vii., Gal. v., Eph. v., Phil. ii., iv. etc.) In others the continuation is no less real because the word "but" or "and" or "for" is used at the commencement (*e.g.* Rom. xv., 2 Cor. v., Gal. iv., Eph. ii., etc.). Returning to Romans it is probable that the separation of vii. 25 and viii. 1 has led to a theory against the *truly* "higher-life" experience of Romans vii., a chapter wherein Paul humbly illustrates a holy horror for and vigilant apprehension of sin as sin, as iniquity before it breaks out into transgression—a holy horror and keen perception to which many of us are strangers. This theory is that Rom. vii. describes the condition of the ungodly, haters of God, dead in trespasses and sins, or perchance a Christian unconscious of eternal blessings in Christ! Such Christians are unacquainted with the far-reaching power of sin, and do not experience anguish on account thereof.

The student who reads 1 Cor. xiii. apart from 1 Cor. xii. fails, and if he forgets to connect 1 Cor. xiii. with 1 Cor. xiv. he likewise fails, 1 Cor. xii. concludes with "tongues" as *gifts of the Holy Spirit*, 1 Cor. xiii. shows that even such supernatural powers are to be esteemed less than the "ordinary" grace of love,* 1 Cor. xiii. concludes with the words—"But the greatest of these is the love" (which I have mentioned), and 1 Cor. xiv. opens with the command, "Pursue this love," and the whole of the chapter seems to invite us to remember such declarations as, "Love envieth not, vaunteth not, is not puffed up, seeketh not her own." "Edification," "exhortation," "comfort," "profiting," are the Divine Will: thoughtfulness for "the unlearned," readiness to let others speak, peaceful courtesy must mark His people—in other words we should read 1 Cor. xiv. in the light of 1 Cor. xiii., and behold love in action, love manifest in the assembly of saints, whence alas, it is usually banished.

The connexion of Col. i. 29 and ii. 1, obscured in the A.V.,† would be entirely lost by chapter-a-day readers. The words "striving" and "conflict" are from the same root (*ἀγωνιζόμενος, ἀγῶνα*)—at once one sees that prayer is prominent in Col. i. 29 (for it is certainly the theme of Col. ii. 1, 2), and from this many helpful lessons may be deduced, *e.g.*—1. Prayer is not an "idle" amusement, those who pray labor—2. Prayer is regarded as harder work than preaching (29, I ALSO labor)—

* 1 Cor. xii. 23-25 prepares for this N.T. Psalm.

† The word "for" alone shows it.

3. Prayer must be inwrought by the Spirit of Christ ("according to His *inworking*, *inworking in* me in power.")—4. Prayer must ever look forward *into* the Day of Presentation unto the Lord. Further connexions between the two chapters will now offer themselves. In i. 26 and ii. 3 alike we have Divine "hidden" blessings; in i. 27 and ii. 2 Divine "riches;" in i. 28 and ii. 3 Divine knowledge; in i. 28, "That we may present" (*ἵνα παραστήσωμεν*) in ii. 2, "that they may be comforted" (*ἵνα παρακληθῶσιν*) *i.e.* the future and present results of Paul's service are severed by chapter-division. These are again indicated by the "into's" (1. "into—*εἰς*—which I labor," *i.e.*, into the Reception and Reward of the Saints in the day of the Lord. 2. My "conflict" is that saints may be knit together in love, into—*εἰς*—all riches, into full knowledge of the mystery *now*).

How many chapter-per-day readers would note the relation of 1 Tim. i. and ii.? In 1 Tim. i. Paul sets forth his natural ignorance of the Gospel and opposition to the Lord. He adds "Faithful is the word, and of all acceptation worthy, that Christ Jesus came into the world to save sinners, of whom I am *first*; but through this I obtained mercy, that in me *first* Jesus Christ might show all longsuffering for a pattern." Then, after a necessary doxology,* and an appropriate parenthesis warning against *presumption* on Divine longsuffering, the Apostle adds, "I exhort, *therefore*, that *first* of all prayers," etc., "be made for all men"—*i.e.* "I received grace that I might be the *beginning* of a series of saved "persecutors"—† THEREFORE, delay not: *begin* at once to pray that other unlikely men may be drawn by Divine grace. The same thought reappears in verses 7, 8—"I was ordained a herald, a teacher of the Gentiles; I will, *therefore*, that men pray in every place . . . without wrath" (against persecutors) "and *without reasoning*" (as to the impossibility of the salvation of such).

Three further illustrations of the importance of ignoring chapter divisions. Heb. x. 39 reads, "But *we* are not of shrinking back ‡—into destruction, but contrariwise, of faith—into possession of soul;" and Heb. xi. 1: "But faith is of things hoped a *foundation*, of matters not seen a *conviction*," *therefore* we must not doubt or fear. 1 Peter i. 23-25 speaks of a new birth through the Word, and an incorruptible seed;

* Which characteristically prepares for ii. 2 by asserting the kingship of the Lord of sovereign grace over all kings, the princes of this "age." (See Greek.)

† Note a reference hereto in "that we may live a quiet and peaceable life in all godliness and honesty."

‡ *i.e.*, we do not belong to the "Shrinking-Back."

1 Peter ii. 1-3 of the milk of the Word desired by new-born babes, and of the growth of the incorruptible seed. 1 John i. 9 explains the confession of sins and its two-fold effects* ; our Father is faithful and just to His true Word. 1 John ii. 1 explains the great complementary truth that *ere* we confess sin we are free from its penal punishment—*i.e.* that our sin does not receive sentence in the Divine Law Courts, because God is just to acknowledge the just claims of our *just* Advocate, who vicariously bore our sins.†

Another method of study is the Topical. All texts concerning sin might be grouped and examined together ; the Lord's utterances regarding Repentance or Justification or Sanctification would be likewise gathered. This method presents some advantages—the unique harmony of Scripture is discovered ; difficult passages are expounded by others, similiar but more easily understood ; the fulness of Revelation as to the *whole* of truth is realized ; and preparation is made for public testimony, Scriptural reasoning, and dealing with sinners who have peculiar obstacles to faith. In brief the student becomes a living Body of Divinity, able to give suggestive Bible Readings, and therefore, perhaps, unwilling to spend time in their prior arrangement. But the dangers of attention to this method of study only are many. The Christian is naturally apt, and needs no artificial aid, to become a professional systematizer, and the devotional perusal of Scripture is forgotten, if the mind is primarily intent upon *adding to a list* of texts on Grace or The Lord's Coming or Judgment or any other subject. Moreover, verses are dragged from their context, and the thoughts contained are thereby diminished, for beautiful as each verse may be, half its teaching is suggested by the position the Holy Spirit has given it—that is to say, two verses, suggesting each fifty thoughts in isolation, will present far more than a hundred precious exhortations, warnings and hints if considered together. Rom. iii. 23 by itself teaches the universality of iniquity, but linked on to Rom. iii. 22 it emphasizes the awful nature of one sin,‡ *levelling* mankind, and depriving all of all righteousness, antecedently to the personal *practice* of transgression. Prefixed to verse 24 it teaches the impossibility of co-operation in justification, manifests the forensic nature thereof, and applies the verse (23) primarily to the Lord's people.

* Both indicated by ἀπὸ—ἀφίημι, ἀπὸ ἀδικίας (note context of δίκαιος).

† Further illustrations of the importance of the Reading-on principle not from the Epistles—Isa. xi. 16, xii. 1 ; Jonah iii. 10, iv. 1 (Heb.) ; Matt. iii. 17, iv. 1 ; Mark viii. 38, ix. 1 ; Luke xx. 47, xxi. 1, 2 ; John vii. 53, viii. 1 ; ix. 41, x. 1.

‡ "All sinned (in Adam, see v. 12) and are coming short of the glory of God."

Eph. v. 19 of itself gives needed advice as to "Church Psalmody," and urges "heartly" worship, but how much more forceful it becomes when we learn through the preceding verse that *spiritual* songs should be sung *in the Spirit*, and that the Christian should be *grace-compelled* to utter with holy thanksgiving the mighty acts of the Lord, even as the drunkard cannot refrain from his boisterous shouting. And the following verse will show that Church Music is not alone contemplated—"Giving thanks *always for all things*." "Speaking to yourselves" is *now* peculiarly forceful, it does not merely signify mutual exhortation in Public Worship, but private edification of oneself, communion with one's own heart. Consequently we must look back to verse 18 again, and remember how the drunkard cannot help singing to and conversing with himself. But because of our reasoning some one will say "Such thoughtless merry-making cannot be of the Lord," and we reply, It is not thoughtless, for look back again to the preceding contrast,* "Become not foolish, but *understanding* what the will of the Lord is."

2 Tim. iii. 1 in itself would be the text of a timely sermon, but linked with the last verses of 2 Tim. ii. how emphatic becomes the "but"—"Be patient to all, apt to teach, but know this, that in the last days perilous† times shall set in." Again, "In meekness training the opposers (1), peradventure God may give them repentance" (a new mind) "*into* the knowledge of truth, and (2) "peradventure they may awake *out of* the snare of the devil" . . . "*But* know this, that in spite of success, the times shall be heavy." The reverse sequence is found in 2 Tim. iii. 13, 14: "Evil man shall wax worse, *but* continue thou in the things which thou hast learned" (iv. 5, 6). Further, let us read 2 Tim. iii. 1 with iii. 2: "In the last days wearisome times shall set in, *for* men shall be self-lovers." God's troublous times are the millenium of secularism; when men think of themselves they burden others.

Enough has been said to demonstrate the value of context investigation. We proceed to remark that the topical student is liable to over-specialising. Doubtless some of the Lord's people are called to study one phase of truth, not to the exclusion of, but far beyond all others; yet the human mind, pleased with extremes, will often make the topical method an excuse for neglecting some books and some subjects, with disastrous results.

* Yet another "not . . . but" occurs in the verse 15.

† The double meaning of *χαλεπός*, (1) heavy, (2) iniquitous, may be illustrated by the twofold signification of *πονηρός* (from *πονέω*), so *βαρὺς* Acts xx.29.

What then is the ideal system? Why should it not be two-fold or rather manifold? Why must a believer restrict himself to one plan of Biblical work? Why is he forbidden to read, with some study, two chapters every morning—the *second* one day being repeated as the *first* the next,—and to *study* one verse with its context and illustrative passages every evening? According to this method Romans may be read twice in about a fortnight, and seven remarkable doctrinal statements with seven difficult verses may be carefully examined during the same period. Moreover, a long railway journey or a spare hour will give opportunity for a cursory re-reading of the whole book consecutively. Memorizing and meditation are things that accompany genuine study. Doubtless they are unpopular, but perhaps the truth of a statement and the advisability of an action are in inverse rate to their popularity. Many think of nothing as they walk along the street, and then express surprise that they cannot accomplish so much mental work as “others,” or murmur that “others” must have much more time than themselves. Commending these suggestions to the Lord’s people we would not forget to remind that Greek knowledge will simplify their Scriptural labour, and amplify their Scriptural learning. But can we conclude this chapter with these words, important though they be? Nay. The most ably organized “system” of Bible Study, even if it be followed without intermission, will prove spiritually useless unless the student be in prayerful and *obedient* communion with the Author of Scripture. God alone can give the blessing. Epistle after epistle may be read and re-read in Greek and English, examined with care, and learned memoriter, but if the heart is far from the Lord not a word therein is known by heart, not a text therein is effectually working to His praise. Alas, that men should divorce scholarship and spirituality—he who has not or who exercises not the new, heavenly mind is unacquainted with the Divine thoughts, however great be his ability, however many his talents, however remarkable his memory. May the study of every reader be methodical, but not mechanical, else the very perusal of the above warning will have merely added sin to sin.

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Bible Word-Study.

(Illustrated from the Epistles.)

IF every word of the original Scripture was God-inspired, every word is more appropriate to its context than *any* other; no human "synonym" will express *all* its meaning, and its meaning *only*. Moreover, every tense, every particle, every idiom, every involved sentence, every parenthesis—everything, as regards the language as well as the thought of Scripture, is Divine and beyond improvement. Our belief must not remain theoretical; if we are convinced of verbal inspiration, every difficulty becomes *attractive*, for our gracious God has chosen the phraseology to explain and contain that which a simpler sentence would not explain and contain. Moreover, a transitory thought of emendation is not worthy of commendation, but, contrariwise, of the sternest condemnation, *as sin*. Further, every word deserves study in its derivation, in its context, and in connexion with other instances thereof. The labour is not insuperable, but it is certainly heavy. However, this volume is not for the idle, who have "but little time"—except for newspaper and novel reading. If the study is illustrated, how many will pursue it? Without waiting for an answer, let us consider the words *ἀνομος*—*anomos* (translated "lawless," "unlawful," "wicked," "transgressor"; occurrences, Mark xv. 28, Luke xxii. 37, Acts ii. 23, 1 Cor. ix. 21, 2 Thess. ii. 8, 1 Tim. i. 9, 2 Peter ii. 8), and *ἀνομία*—*anomia* (rendered "iniquity," "transgression of the law," "unrighteousness"; occurrences, Matt. vii. 23, xiii. 41, xxiii. 28, xxiv. 12, Rom. iv. 7, vi. 19, twice; 2 Cor. vi. 14, 2 Thess. ii. 7, Titus ii. 14, Heb. i. 9, viii. 12, x. 17, 1 John iii. 4, twice). The primary thought of these words is "without law" (*ἀ* = not, * *νόμος*, = law), hence "lawlessness."† How suggestive now is 1 John iii. 4

* Note *negative* descriptions of sinners in 1 Tim. i. 9.

† The only verse where the word has no iniquitous implication is 1 Cor. ix. 21, and in this passage the Apostle at once explains that he means not actually lawless, but lawless in the opinion of legalists—*i. e.* "anti-Judaized." (See adverb Rom. ii 12.) Even so Paul did not put himself under law when he became "a under law."

—“ Everyone who doeth sin also lawlessness doeth, and sin is lawlessness.” Sin is deviation from a Divine way ; crookedness ; failure from a Divine standard—almost every Hebrew word used to express it conveys the same thought, therefore “ where there is not law there is not transgression ” (Rom. iv. 15). Sin presupposes a law against which it fights, a standard whereof it falls short, a mark which it misses. *Every* man is regarded as a criminal against Law. In the light of this teaching, wonderful indeed is the word that the Righteous One was reckoned with the lawless, and that as a result of His substitutionary work our lawlessnesses were forgiven (Rom. iv. 7), although we had presented our members slaves to lawlessness into lawlessness (Rom. vi. 19). Moreover, what an encouraging repetition, what a holy tautology, is found in Heb. viii. 12—“ I will be merciful to their *unrighteousness*,* and their *sins* and their *lawlessnesses* I will not remember any longer ” (notice plurals). In Titus ii. 14, saints are said to be redeemed *from* all lawlessness ; in Rom. iv. 7 all lawlessnesses are sent *from* them (to forgive = to send away—*ἀπο*). In 2 Cor. vi. 14, lawlessness is antithetical to righteousness,† hence the latter is a legal term. Further, the believer is identified with righteousness,‡ and the unbeliever with lawlessness ; that persons, not qualities, are contrasted in these questions is proved by the concluding words “ what part hath a *believer* with an *unbeliever*, and what agreement a temple of God with idols?—for *ye* are a temple of God.”

“ The lawless one ” (2 Thess. ii. 8) is therefore the ideal man of nature, the consummation of humanity (see Matt. xxiv. 12). Our translation obscures the relation of verses 7, 8. “ The mystery of lawlessness *is* already *inworking* . . . and then *shall be* revealed the lawless one.” Moreover, if all sin is lawlessness, the argument that Romanism, with its codes and precepts, cannot be included in the *mystery* of lawlessness, is futile. The suggestion exhibits ignorance of sin—the comparable system of Pharisaism is thus expressly characterised by our Lord (Matt. xxiii. 28). May it not be said that each passage wherein these words occur illustrates, and is illustrated by, the others ?

Let us now take the verb translated “ to predestinate.” It is composed of two words “ to mark off ” or “ divide ” or “ separate ” and “ *before*.” From the former the English “ horizon ” (= boundary) is derived. A Greek verb from the

* Because the Surety was not “ merciful ” to Himself (Matt. xvi. 22—Gk.).

† Similar contrast in 1 Tim. i. 9, Heb. i. 9, 2 Peter ii. 8.

‡ Because Christ is made this unto us (1 Cor. i. 30).

same root, but compounded with the preposition *ἀπό*, *apo* (from) instead of *πρό*, *pro* (before) appears in Matt. xiii. 49, xxv. 32, Rom. i. 1, 2 Cor. vi. 17, Gal. i. 15. The careful student will already judge that *distinguishing* grace is no poetical myth, that the word "election," signifying a "choice out" is no meaningless parallel. The verb under consideration appears five times in the Epistles—Rom. viii. 29, 30, 1 Cor. ii. 7, Eph. i. 5, 11. Rom. viii. 28-30 reads thus, "But we perceive that to those who love God all things co-operate unto good—to those who are called according to His before-appointment, *because* whom He before knew, He also before marked off to be conformed to the image of His Son, that *He* should be First*-born among many brethren; but whom He before knew them He also called, and whom He called them He also made legally righteous, but whom He made legally righteous, them He also glorified." Predestination, therefore, depends on God's everlasting love, † and not on thoughtless caprice, and embraces the means as well as the end, present grace as a prelude to future glory. God marks His people off *before* they are born again, *before* they are "brethren." And with what final purpose?—The exaltation of Christ. Now let us examine 1 Cor. ii. 7:—Not only are we before-separated, but Divine wisdom revealed in this dispensation was before-separated, eternally marked off from the manifestation ordained for earlier generations—marked off with a view to us. The doctrine of the Gospel is no Divine after-thought. The Lord knew the end from the beginning, and inerrantly arranged the order of revelation. Again, let us ponder the inseparability of predestination and glory, and the linking of our glory with the glory of our Lord ("into our glory," "the Lord of the glory," verse 8). Now we may turn to Eph. i.: in verse 5, the predestination is *unto* our sonship ‡ *in Christ*: so Rom. viii. Moreover, here, as there, a final and more important result, the Divine exaltation, is mentioned. The only reason of the "before-separation" is "The good pleasure of Jehovah's will," expressed in Rom. viii. by the comprehensive word, "He foreknew." In verse 11 it is attached to Divine "before-appointment" as in Rom. viii., and here again we read the predestination implies unity with Christ and, including an

* The "Most-before" the "Foremost" *i.e.* the One *in Whom* we are elected.

† The word "know" signifies this: no other meaning, will befit Rom. xi. 2—see 1 Pet. i. 20 Gk., and the use of *γινώσκω* from a Concordance.

‡ God's purpose always embraces some "unto": it is not in vain. The thought of predestination before sonship is wondrously brought out by a comparison of i. 11 and i. 19, ii. 5. "In working" (pres:) succeeds "predestinating" (aor:) but the inworking dates from our quickening together with Christ.

inheritance for us, terminates in the interminable praise of His glory (*εἰς τὸ εἶναι*). Seeing that the same word and same idioms are used in these various passages who can understand one without the others?

The value of Bible word study may be further manifested by the use of the term "Fellowship," or "Communion." Its occurrences in the Epistles are 1 Cor. i. 9, x. 16 (twice), 2 Cor. vi. 14, viii. 4, ix. 13, xiii. 14, Gal. ii. 9, Eph. iii. 9, Phil. i. 5, ii. 1., iii. 10, Philemon 6, Heb. xiii. 16 ("to communicate"), 1 John i. 3 (twice). 1 John i. 3 will illustrate its meaning—"That which we have seen and have heard, we are declaring to you, in order that ye also may have fellowship with us"—may have participation in the knowledge which is ours; but that which we have heard is not merely abstract philosophy, therefore, "but the fellowship which is ours is with the Father and with His Son Jesus Christ." "If we say* that we have fellowship with Him, and in the darkness walk, we lie, and we do not know the truth, but if in the light we walk (as He is in the light), fellowship we have with one another." Thus, fellowship with God includes friendship, community of interest and hatred of sin. It is worthy of notice that another passage reads—"The fellowship of the *Holy Spirit* be with you all." Thus, the Trinity is in communion with the Church, but the Holy Spirit is regarded as *with us*, for He has come *to us*, but we are regarded as *with the Father and the Son*, for they are in heaven and we come *to them* whenever we spiritually set our affections on things above. Phil. iii. 10 speaks of a fellowship in suffering with our rejected Lord, but lest any should consider this substitutionary rather than resultant on identification with Him, it *succeeds* the knowledge of the power of His resurrection. Our Lord suffered, and then was raised to suffer no more; our suffering *follows* our legal death and resurrection—*i.e.*, the work of substitution is considered to be fully accomplished ere we can be permitted to share in the afflictions of Christ.† 1 Cor. i. 9 proclaims the complementary truth that we *shall* reign in fellowship with Christ if we suffer with Him now. Verses 8, 9 read—"Who shall confirm you unto the end that ye shall *not be called* in judgment in the day of our Lord Jesus Christ. Faithful is God: through Whom ye were *called* into fellowship of His Son Jesus Christ our Lord"—*i.e.*, we are heirs of God, joint-heirs with Christ, and cannot be separated from Him (See i. 9—Gk.) How forceful is the

* These words I reflex false statements by talkative professors in i. 8, 10, iv. 20.

† So "in the name of Christ" (1 Peter iv. 14) explains the "fellowship" of 1 Peter iv. 13.

inferential warning (in 1 Cor. i. 10-13) against strife. If the Church has fellowship with Christ and in Christ, both now and eternally, how indecorous is unholy controversy; if all the approved shall have fellowship with Him "in that day," why should He be divided and parted now by carnal schism? Thus, communion with the Lord indirectly calls for communion with His people—a similar thought is latent in Rom. xiv. i. 3: "Him that is weak in the faith receive . . . for God received Him." The same truth is taught more directly in 1 Cor. x. 16, 17: "The loaf which we break, is it not a fellowship (a joint-participation) of the body of the Christ?—*because* we the many are one loaf, one body; *for* all of us (οἱ πάντες) partake of the one loaf." Nor are we without other passages wherein the word "fellowship" seems to say "Let brotherly love continue: we are members one of another"—*e.g.*, Eph. iii. 9, in which "the fellowship of the mystery" is the unity in Christ of Jew and Gentile alike, and Phil. ii. 1-4, in which it is written, "If there is any spiritual fellowship . . . fulfil my joy that ye mind the same thing."* Not a few instances of this word have relation to financial fellowship. Every child of God is expected to aid other children of God in His work, not because a collecting-box hints it, not because natural charity demands it, not in order that a name may appear in print, but *because* the members of Christ are interested in one another, and in order that all may thus *share in the labor* of others. How different is the present opinion, which speaks of the subscribers as entirely distinct from the workers. We read in Romans xii. 13—"having fellowship" (verb from same root) "with the needs of the saints,"† and in xv. 26, 27—"It pleased Macedonia and Achaia to make a certain 'fellowship' . . . it pleased them, and their debtors they are, for if the Gentiles have fellowship in their spiritual things," etc. (*cf.* Eph. iii. 9),‡ Even so Gal. vi. 5, 6—"Let him that is instructed in the Word have fellowship with him that instructeth, in all good things." Likewise, Phil. iv. 15—"no Church had fellowship with me . . . but ye alone" (verb from same root); see Phil. i. 5. Thus also Heb. xiii. 16—"But" (let not your "sacrifices" be *merely* verbal)|| "be not forgetful of

* Note emphatic repetition—"That ye mind the same thing . . . minding the one thing."

† One cannot help noticing the two succeeding exhortations—"Pursuing the hospitality" (φιλοξενίαν seems designed to imply a contrast with πλ εονεξίαν)—"bless those who 'pursue' you."

‡ Contrast Philemon 6, 7, where Paul prays that Philemon, who has fellowship with the saints financially, may receive their spiritual fellowship.

|| Same sequence 2 Cor. ix. 13—Greek.

doing well and of fellowship, for with such sacrifices God is well pleased." The reader should ponder the Pauline doctrine of "doing well" in business, and note the basis of this exhortation. The word "sacrifices" implies that this service is unto the Lord in memory of His grace—*i.e.*, it is paid to His representatives, *i.e.*, the principle of their fellowship with Him underlies all thought of fellowship with them. Nor must present-day Christians "be forgetful" that sacrifices in this context suggest joy, and "God loveth a cheerful giver." Possibly "the fellowship" of Acts ii. 42 was monetary; in any case, the churches of to-day have departed from it as they have deviated from the Apostle's doctrine.* A niggardly, miserly believer is "out of fellowship." Evil fellowships are mentioned in 1 Tim. v. 22—"Have not fellowship in the sins of others: keep thyself pure" (*ἀγνός* connected with *ἀγνός*, prominent thought of *separation*), and likewise in 2 John 10, 11, "If any man come to you and bear not this teaching, receive him not into your house, and say not to him 'God-speed,' for he that saith to him 'God speed' hath fellowship with his works in all their wickedness"—hence may be learnt that a *word* hastily expressed leads to communion in *works*.† Surely, this prohibition is blotted out of modern Bibles (*N.B.*, Rev. xviii. 4—Gk)! Let the solemn question resound—"What fellowship hath light with darkness?"—the darkness received not the Light of the World, and should it welcome us? Light *cannot* have fellowship with darkness: they have no common properties; if we will choose communion with the latter, the flesh is temporarily triumphing over the spirit, and we are performing its desires. The parallel questions in 2 Cor. vi. explain the word "fellowship" as no human dictionary could elucidate it; and with this hint to the student this "study" must conclude.

The term "Grace" is remarkable and remarkably comprehensive. The doctrine of grace may be despised to-day, even by those who, in that they are among the called of Jesus Christ, owe an everlasting salvation to grace. But it becomes all who desire to search diligently the Word of God; it becomes all such to compare the many passages wherein "grace" is named, and the many texts wherein words from the same root are suggestively placed parallel. What is grace? It is Divine favor in accord with Divine acceptance. But none are received by the

* A word from same root is translated "common" in Acts ii. 44—hence, we still should have in principle this primitive "communion" which contributes to the "commonwealth."

† *cf.* Eph. v. 11—"Have not fellowship together with the unfruitful" (emphatic) "*works* of darkness, but rather *also* reprove them, *i.e.*, reprove them by your *words* as well as negatively by non-participation.

Lord through their doings or deservings; therefore grace is an unmerited gift*—hence it hath been written “Being made legally righteous *gift-wise* by this grace”—“By His (the) grace ye have been saved through the faith (whereof I have spoken) and this (grace-through-faith-salvation) is not from yourselves, of God it is the gift; not from works—in order that no one should boast.” Again and again the Scripture saith directly or indirectly “grace is *given*.” The twofold thought of mercy and acceptance is evident in many of the verses containing the derivative verb *χαρίζομαι charizomai* = to have grace upon, “to shew grace to” anyone. We add all the epistolary instances of the word—“But *we* received not the spirit of the word, but contrariwise the spirit that proceedeth from God in order that we may know the things *grace-bestowed* by God on us.” (1 Cor. ii. 12). 2 Cor. ii. 7-11, where the word is rendered “forgive” four times, is a parable of Divine methods—Grace reveals itself to those who have been brought low; when a man is in godly sorrow we may be sure the Lord will first grant a manifestation of grace, and then exhort. By the repetition of the word Paul intimates that a delay in obedience would involve treatment of the offender on the principle of *law*, and also forgetfulness of the grace that had met the iniquities of all the Lord’s people (hence “in the person of Christ.”) Again, “For if out of law is the inheritance, no longer is it out of promise—but upon Abraham through promise God *has* graciously bestowed it.” (Gal. iii. 18). The Greek suggests contrast of law and grace, † and indicates the promise is the *source* and *channel* of all blessing from the God of all grace. In Eph. iv. 32 it is written “But become kind to one another, tender hearted, *gracing* one another, according as God in Christ *graced* you.” ‡ Evangelical doctrine constrains to evangelical practice; grace should make us *graceful* (see Matt. xviii. 21-35, Col. iii. 13). Phil. i. 29 reads “It was *given by grace* to you on behalf of Christ (*i.e.*, as His representatives, Gk.) not only to believe into Him, but also to suffer on behalf of Him” (The next verse here will show that Phil. i. 7 has the same thought of affliction for Christ’s sake in the words “Ye all are my fellow-partakers of grace.”) Phil. ii. 9, the only other occurrence of the verb in this epistle, exhibits with i. 29 one of the epistle’s prominent lessons, viz.: “If we suffer

* “Grace is gratis.”

† Intensified by Paronomasia, etc. νόμου, κληρονομία.

‡ The same argument reappears in almost the next verse, cut off by chapter division—“Become, therefore, imitation of God as beloved children, and walk in *love* according as Christ *loved* us”

with Christ, we shall also reign with Him," for Phil. ii. 9 states that "our adorable Lord is now *graced* with the name above every name." In Col. ii. 13 the rendering "forgive" is employed; the whole passage should be compared with Eph. ii.—every believer in the Lord Jesus may well give thanks that grace has met *every* sin, and has dealt with our *sins* (forgiving) as well as ourselves (quickenings)—so Eph. i. 7—and with *law's demands* as well as our sins and ourselves (blotting out)—else should we have but "days of grace" now, at the end whereof an eternal debt would be due.

This verb is also found in Rom. viii. 32, in Philemon 22; and in 2 Cor. xii. 13, where the figure of irony is employed—"Ye are taking law-action against me for my 'unrighteousness'; show me grace." The term *χαριτόω charitoō* is used in Eph. i. 6: "Unto (into) glorious praise of His grace *in* which He *graced* us (plu.) *in* the Beloved One." The only other N.T. example of the word is Luke i. 28—"Rejoice thou that hast been *graced*; * the Lord is with thee: *thou* hast been blessed among women." The careful student will note (1) that the verse rightly translated exalts Mary no more than Eph. i. 6 exalts all saints; (2) the connexion of "grace" and "blessing," so in Eph. i; (3) the relation, etymologically and spiritually, of "rejoice" and "thou hast been *graced*." And now readers will be prepared to examine a few more passages wherein the word *χάρις (charis)* occurs. In 2 Cor. ix. 14, 15 the Holy Spirit speaks of prayer "because of the exceeding *grace* of God *on* you," and adds, "'Grace' be to God *on* (on the basis of) His unspeakable gift." We use the word "grace" in like manner, when we say "grace before meat."† The modern term *from the same root* is "gratitude. The masculine and feminine *merci* will explain this idiom to French readers. The Divine thought seems to be that gratitude (*is on the basis of* grace, or that gratitude) is the effect of efficacious grace,‡ our reply to grace. This may be further emphasized by reference to the Greek word *εὐχαριστία (eucharistia)*, = thanksgiving, *from the same root*. Thus the Apostle writes to the Corinthians—"I am *grateful* (*εὐχαριστῶ*) to God always concerning you *on the basis of* the *grace* of God that was given to you in Christ Jesus" (1 Cor. i. 4). Even so, when Paul has said "Grace to you" unto Romans and Philippians, he at once adds, "I am *grateful* to God" (Rom. i. 7, 8; Phil. i. 2, 3). In Rom. vi. 15 we read

* So i. 30—"Thou didst find grace with God" (Heb. iv. 16. Same Greek.)

† This term doubly illustrates old English—grace = thankfulness; meat = any food, as often in A.V. of Scripture, *e.g.*, *meat-offering*.

‡ It has already been seen it leads to gracefulness of demeanour.

that the redeemed are under (*ὑπό*) *grace*, and in verse 17, "Gratitude to God" that the slavery of sin is past, and that heart-obedience (*ὑπακοή*) to the Lord has been experienced. Some will cavil and remark, "These thoughts are forced by the commentator, not enforced by the writers of Scripture; the contiguity of the words is accidental." We demur; and aver that there is nothing by chance in the Word of God, and, moreover, ask our critics if even they often use any word in two meanings in one context without intention. But some passages are much more explicit—e.g., 2 Cor. i. 11, 12—"Ye also working together on my behalf in prayer, in order that from (*ἐκ*) many persons the *grace* that is into (*εἰς*) us may be gratefully acknowledged by many on our behalf . . . for our boasting is this: that . . . in God's *grace* we had our conversation in the world." So reads 2 Cor. iv. 14, 15—"Knowing that He Who raised up the Lord Jesus, shall both raise us through Jesus, and present us together with you, for all things are because of you, in order that the *grace*, having been manifold, may through the many cause *gratitude* to abound unto the glory of God"—here "grace" abounding brings forth "praise" redounding to the Divine honour. Col. iii. 15-17 should be studied in this context, and 1 Tim. i. 12-14. 1 Peter ii. 19-21 contains the word twice; the writer thinks he apprehends something of its meaning in this context, and trusts that a philological explanation will not hinder a spiritual meditation upon this suggestive passage. "For this is grace, if because of godly conscience anyone bear* griefs, suffering unjustly," The thought seems to be threefold—(1) this is *grace*, it is not nature; (2) this is *gratitude* to Him Who endured wrath for you (see following context); (3) this is *grace*, for you suffer unjustly, illegally, and yet do not call for "justice": you are forgiving. "Grief" is the reverse of "joy," and the Greek word for the latter comes from the root of "grace"; hence, there is another designed contrast. This last connexion of grace and joy is found in 2 Cor. viii. 1, 2, Acts xi. 23, xx. 24†. The juxtaposition of joy and gratefulness is marked in 1 Thess. v. 16-18. (See also 2 Cor. i. 24 with i. 11—Gk.)

But it will be well to recur to the wonderful doctrine so often emphasized by God the Holy Spirit, concerning the effect of grace on gratitude, or rather that gratitude is the effect of

* N.B.—Compounds of *ὑπό* in this context.

† In John the believer is regarded as filled with grace and joy from Christ (John i. 16, xv. 11). "Grace" evidently has an implied reference to "joy" in Eph. iv. 29.—Note next verse (Greek).

grace. Do any other passages of Scripture bring this principle before us so prominently? Verily, many:—“*Blessed* be the God and Father of our Lord Jesus Christ Who *blessed* us” (Eph. i. 3); “We *love* Him because He first *loved* us” (1 John iv. 19); “To the *called out* assembly of God that is in Corinth, those who have been sanctified in Christ Jesus, *called* to be sanctified ones, with all that are *calling* on the name of our Lord Jesus Christ” (1 Cor. i. 2); “My soul is *magnifying* the Lord, because He that is of power did to me *magnificent* things” (Luke i. 46-49); “We pray that He may fulfil all *that which was well pleasing* to His goodness . . . in order that the name of our Lord may be *glorified*” (2 Thess. i. 11, 12—italicized words from same root). *

Here is a Divine reflex principle—Bounteous grace should conduce to plenteous praise—those whom the Lord has exalted from the horrible pit should exalt the Lord—those whom electing grace has honored should honor electing grace—the crowns that are given to the redeemed *will be* cast down before the Redeemer—of Him are all things, and, let all the people hear—*unto Him are all things*.

Have we exhausted grace? Nay, neither in experience, nor in exegesis. All success in service is ascribed to “grace” (Rom. xii. 3, 6, xv. 15; 1 Cor. iii. 10, xii. 4, 9, 28, 30, 31, xv. 10; 1 Pet. 4, 10); χάρισμα often rendered “gift.” Some of these verses are worded with a special reference to pride. The Corinthians boasted of their power to speak in tongues, and Paul reminded them that the ability was not natural. Nor must we forget that monetary ministration to the saints is called χάρις *charis* grace. 2 Cor. viii. 4 reads—“With much exhortation praying us that we should receive the ‘grace’ and ‘fellowship’ of the ministry that is for (into) the saints;”—verse 19 speaks of a brother chosen to travel “with this grace”—other verses in this chapter will illustrate, also 1 Cor. xvi. 3. What is the force of this phraseology? It divinely teaches (1) that all help to the Lord’s people or the Lord’s work is of His inworking and mercy (xiii. 1, 7); (2) that it must not be given “ungraciously,” with “bad grace,” of necessity, or grudgingly; (3) that it should be the effect of “the grace of our Lord Jesus Christ,” and spared out of *loving gratitude* to Him” (vv. 8, 9, cf. 1 Cor. xvi. 1-3—thus the thought included in the word “fellowship” is repeated; † (4)

* The parable of Luke vii. 40-50 should be now read; a sense of *much* forgiveness is evidenced by *much* love, as verse 47 states.

† cf. 2 Cor. ix. 8 “God is able to make all grace **ABOUND** *into* you that ye having in all always all sufficiency in yourselves may **ABOUND** *into* all good work.”

that all who receive aid should receive it as from the Lord, and as “a means of grace;” (5) that such should be *grateful unto Him*—thus will grace lead to gratitude, gratitude to grace, and grace to gratitude again. It would be unwise to conclude this word study without a second exhortation to all readers, urging them to behold how every “grace” is represented as the result of Divine grace towards us—the grace of giving, the grace of forgiving, the grace of enduring, the grace of speaking wisely. Well may the Holy Spirit say “Let your word be always in grace,” “that it may give grace to those who hear,” and what he has commanded in Col. iv. 6 and Eph. iv. 29 concerning our speech, He has said in other passages concerning our whole life—may we rightly hear and heed His holy instructions!

Some readers may say, or at least think, that these word studies can only be followed by Greek scholars. Doubtless such have peculiar advantages, for which they should be thankful rather than boastful. But all the Lord’s people who are willing to spend a little time on this labor in connexion with The Bible Training College magazines will find the time to pass quickly, and will rejoice in spiritual progress to the glory of the God of all grace, with Whom we have holy “fellowship,” according as He “predestinated” us to be His people, and redeemed us from all “lawlessness” in Him Who for our sakes was obedient unto Law, Who for our sakes endured its penalty when He became a curse for us, even our Lord and Saviour Jesus Christ, to Whom be eternal glory. Amen.

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The Creed of the Epistles.

“THE creed” and not “the creeds” for the Divine belief is a Divine unity, a complex whole. We often read of “the faith”—“I have kept the faith,” “Contend earnestly for the faith”—but never of “the faiths.” The Holy Spirit often speaks of “the truth,” but in no Scripture of “truths.” “The teachings” of men are rebuked in Matt. xv. 9, Col. ii. 22, and “the teaching” of God is never pluralized by mistake.* There are not many “messages” from God but one “message,” one “evangel,” one “Gospel.” Hereby are we warned against multitudinous errors. Contradictions are impossible in Scripture, and condemnatory of human creeds. All Divine revelation is inter-dependent. The belief of the Deity of the Lord Jesus cannot be separated from belief in His atonement, for His person and work are united in one belief. A man is not preaching the truth if he is orthodox regarding the former and heterodox regarding the latter. Moreover every part of God’s “teaching” should be proclaimed in its setting, *i.e.*, the relation of each “sentence” in our “creed” should be known and shown. May all readers who are called to preach the Word be wary lest they mutilate the truth by omission or isolate any portion thereof.

What is signified by “the Creed of the Epistles”—is not the Creed of the Epistles the Creed of the Gospels, and are not all the Epistles part of our Creed? God forbid that we should conceive enmity between books of Scripture, or that we should imagine our pages could adequately represent in humanly chosen language, or by a few quotations, all that the Lord has revealed for our faith in His Word. Our title only prepares for a summary of the most prominent and most popularly opposed primary statements of Scripture, to be illustrated by references to the Epistles in order that we may exhibit the comprehensiveness of these Divine Booklets, and their accord with the rest of Inspired Literature.

The Old Testament reveals an everlasting God of Holiness, Power, Wisdom, and Covenant Love, while it hints His

* Note in this connexion—“They shall heap to themselves teachers” (2 Tim. (iv. 3), “My brethren, be not many teachers” (Jas. iii. 1).

Triunity—the fallen position, condition and nature of man are set forth in its pages—the absolute integrity, inclusiveness, and immutability of the Divine Law are declared; and likewise, man's inability to obey it—hence the emphasized necessity that grace should reign through righteousness and righteousness should reign through grace, or that everlasting wrath should be manifested. Therefore, the substitutionary death of the perfect and Divine Servant of Jehovah—no mythical person or personification—and that death according to an eternal purpose of distinguishing mercy—is therein announced, with His subsequent justification of all for whom He died,* and His glorification together with them in resurrection. Is the same doctrine, the same creed to be found in the New Testament, in the Divine Letters, or has Jehovah changed His purpose, and varied His intention? Is the Gospel complementary to the Law or contrary thereto? The question is important, an accurate answer is demanded, which shall be given by means of quotations.

What is the Revelation of the Godhead to the Church of God? He is “the everlasting God” (Rom. xvi. 26): “the living and true God” (1 Thess. i. 10): of Him, and through Him, and to Him are all things (Rom. xi. 36)†; He “worketh all things according to the counsel of His Will” (Eph. i. 11); He is “able to do exceeding abundantly above all which we ask or think” (Eph. iii. 20). The two doxologies of 1 Timothy—the first compelled by a thought of His grace, the second by a meditation on His glory—announce His attributes. He is The King of the ages, incorruptible, invisible, “the *only* wise God” (i. 17). He is “the blessed and *only* Potentate, the King of those who have kingship, and the Lord of those who have lordship, the *only* One Who hath deathlessness, inhabiting light unapproachable, Whom no one of men hath seen, nor is able to see” (vi. 16). And the truth of the Trinity is not expressed rarely and indefinitely, as self-styled Unitarians would compel us to believe. The titles and attributes which belong to God the Father are accorded to God the Son and ascribed to God the Holy Spirit. Yet we have not three independent Deities, and we must not confuse essential equality and covenant subordination.‡ The words of Scripture require

* Cf. Isa. liii. verses 11 and 12.

† ἐκ, διὰ, εἰς

‡ Our Lord is glorified as God from everlasting to everlasting, *and also in consequence of His Mediatorial Work*, When He became flesh He voluntarily and graciously surrendered His right to the former glory till He had accomplished the great work of redemption. Therefore, the very same glory which He had from all eternity is now His for an additional reason, even because He has

careful and prayerful study, that the Revelation of God may be accepted without addition and without revision and without subtraction. The Lord Jesus is not merely a partaker of the Divine Nature or as a representative of Jehovah graced with His Name, not merely Divine by office and delegation, but in person and essence He is "God over all, blessed for ever," "our God and Saviour Jesus Christ," "God manifest in the flesh."* As John, in the Spirit, has said, "In the beginning was the Word, and the Word was with God, and the Word was God."†

finished the work given Him to do on behalf of those who were given Him (John xvii. 4, 5). Phil. ii. 6, 11 illustrates this truth—Immanuel was eternally and originally on an equality with the Father, but He took the form of a servant, and, therefore, has been exalted to His universal dominion, and has received the name "Jehovah" from His Father, has accepted as a gift and a reward that which He essentially possessed and lovingly gave up. In Heb. i. the Holy Spirit has written that Christ *was* the brightness of Divine glory and the express image of His subsistence, and that He after death *became* better than the angels, even *as at the first He was Son of God*. This title, too, was his own from eternity, but His own in an especial manner, when he was raised because of our justification. "Aceldama" was thus named first because the slave-price of the Lord Jesus purchased it, secondly, because Judas committed suicide therein—in like manner Christ is essentially Jehovah, and secondly Jehovah in covenant exaltation, and twice worthy of that glorious Name!

* If *ὁς* be read, its antecedent is *θεός*.—or it may be said "Scripture uses indefinite expressions as the strongest form of denoting that which is infinite and unsearchable" (*B. IV. Newton: REMARKS ON REVISED ENGLISH VERSION. Mr. N. refers to Ps. ii. 4, Heb. vii. 8, Rev. iv. 3*).

† Futile are the arguments of foolish and unlearned Socinians that the translation should be "the Word was a God." In John i. 18 the word occurs in the *same position* in the sentence and likewise without the article, but no sane translator would render "no one hath seen a God at any time." The Divine Name Lord is very frequently used in the New Testament without the article in most solemn contexts, where it unequivocally represents the Hebrew "Jehovah." If the definite article had been inserted, Sabellianism would have been asserted—viz., the theory of the Divine nature, which assumes that the different "persons" of the Trinity are different aspects and manifestations of God. Hence, John refutes Sabellianism and Swedenborgianism, and through Hyperbaton—*i.e.*, the figure of speech in which a word is emphasised by its position—through Hyperbaton he lays a stress on the absolute Deity of Immanuel, which would be ludicrous if his Divinity were only delegated. Thus are opposite errors anticipated and answered by a brief sentence of the Holy Scriptures. The careful student has already, doubtless, compared "The Word *was* God" with "The Word *became* flesh" (*σάρξ* without article); not only do the verbs illustrate our doctrine, but the noun "flesh," being grammatically parallel, and, as regards nature, contrasted, proves that the meaning of the first sentence is "The Word was of the essence of God." How is this demonstrated? In verse 14 John is, without controversy, controverting the Gnostics who preached the inherent sinfulness of matter and denied that Christ was *actually* made flesh. Again, "The Word was made a flesh" would be absurd, for the term is a term of essence, nature, and quality. The Greek student will see that "God" is *much more* emphatic by position, and that the original of iv. 24 is identically similar—"God is Spirit"—*i.e.*, essentially Spirit, and, therefore, not confined to localities, and not to be materialised.

In days of City-Temple-ascendancy no apology is needed for the lengthy footnote, which all readers should notice before continuing this paragraph. To return to the Divine epistles; therein again and again the essential properties and the pre-eminence of Jehovah are asserted to be the right of Immanuel. Indeed, it is sometimes difficult for the expositor to determine whether God the Father or God the Son is particularly mentioned. The student is referred to Titus—the title “Saviour” occurs in i. 3, 4; ii. 10, 13; iii. 4, 6. To the writer it seems that the Holy Spirit has given three separate “couplets,” and in the *former* sentence of *each* the Father is named, and in the *latter* the Lord Jesus Christ. If this be so, we have herein an unequivocal (incidental) proof of the essential equality and covenant subordination of the Lord Jesus Christ. It is worthy of notice that even as Immanuel came not to glorify Himself, so the Holy Spirit takes of the things of Christ in these letters, hence statements of His own Deity are not paraded after the manner of men. But who can read 1 Cor. ii. without acknowledging that the Spirit is God, and who can peruse 1 Cor. xvii. without drawing the same inference? If the Holy Ghost be recognized as a Person, He cannot be considered merely super-human. No critic, so far as we are aware, has controverted these words by his creed. Therein such verses as the following are decisive:—Rom. viii. 26, wherein it is written “But likewise the Spirit also helpeth our weakness for what we should pray for as we ought we know not, but the Spirit Himself intercedeth on our behalf with groanings unspeakable, but He Who searcheth the hearts knoweth what is the mind of the Spirit, because in accord with God He intercedeth on behalf of saints.” The Holy Spirit is distinguished from God the Father, and from the new heart, “our spirit” with which He bears witness (viii. 16). In Eph. iv. 30, it is said “Grieve not the Holy Spirit of God in (by) whom ye were sealed into (with a view to) redemption’s day.” Who can candidly avoid the conclusion that the Holy Spirit is the personal Representative of God the Father and the Son. The common “arguments” against this article of our faith deduced from His Name (τὸ πνεῦμα) the Spirit, and from passages which refer to His spiritual work in language, which we may comprehend would likewise militate our own personality, and against the existence of a Deity other than the “Over-soul of the universe,” as blasphemous Pantheists (whom the churches now delight to honor) have named their strange god.* A collection of

* If the Spirit is often identified with His work, the Lord is identified with His people (Acts ix. 5, 2 Cor. vi. 15. Nor must we forget the suggestive metonymy of Phil. i. 21 (see Gal. ii. 20). Moreover, if the Spirit be not personal, we must conclude by points of reasoning that Satan is but an influence.

passages where, within a few lines, the Trinity are severally mentioned is a *desideratum*. We append a few, and the doubting Christian will note that a fourth Person is not named with them—Rom. viii. 9, 11; xv. 16, 30; 1 Cor. vi. 17-19; xii. 4-6; 2 Cor. i. 21, 22; v. 5, 6; xiii. 14; Gal. iv. 6; Eph. ii. 21, 22; iii. 5-7; 14-21; iv. 4-6; 1 Thess. i. 3-5; 2 Thess. ii. 13; iii. 5; Tit. iii. 4-6. If the order of words be inspired—and none who accept inspiration can logically deny this—the fact that the Persons of the Trinity are named in different succession may illustrate the doctrine—To the Triune God of all Grace be all praise both now and ever.

The Divine Letters are likewise replete with “anthropological” instruction. The fall and depravity of Man are not merely the teaching of Gen. iii. or Psa. li.—albeit, one Scripture declaration would silence and satisfy reverent questioners; but on every page of the Word of God there is abundant evidence of the utter sinfulness of *Humanity*. Man is deified in this “his day”—his possibilities and potentialities are proudly exalted, his absolute wickedness and inability to bring forth anything well pleasing unto God are, forsooth, Reformation doctrine, which it is hoped no modern minister will be bold enough or impertinent enough to revive. Human depravity is now to be considered a fossilised theory of ancient Calvinism, interesting only to the student of comparative religion and moral development. Let the humanisers of to-day be congratulated in their noble effort to improve “Man,” and let nothing mar their success! Let the criminals be permitted to extenuate their crime, and pronounce the Fall a fall upward! Let the preachers of a modern gospel extol “the spirit of the age,” verily the spirit that now worketh in the children of disobedience. But, while they praise the gods of their own creation, a hand still writes “Mene, mene, tekel.” While they speak of the emancipation of Humanity from degrading and antiquated superstitions which deny his assumed evolutionary power, the fact remains that “the mind of the flesh is enmity against God,” and that all are by nature dead in trespasses and sins (Eph. i. 1).

Heralds of the Gospel will read these pages. Let them fearlessly assert that “the natural man doth not *receive* the things of the Spirit of God, FOR they are foolishness to him, and he hath not power to *know* them, BECAUSE they are spiritually discerned” (1 Cor. ii. 14); let the *two* statements and the *two* reasons be individually noted—man by nature is so far depraved that he considers *all* God’s wisdom folly; moreover, he lacks *all* spirituality and *all* capacity for spiritual knowledge—his mind and heart condemn and contemn the LORD. “The

nations walk in the vanity of their mind, having been darkened in their understanding, having been alienated from the life of God by reason of the ignorance being in them, by reason of the hardness of their heart" (Eph. iv. 17, 18).*

The early chapters of Romans are a manifesto of the hated Reformation doctrine, they are the explanation, or rather the amplification of our gracious Lord's stern words, "That which hath been born of the flesh is flesh." Men are not merely disposed to fall, they are fallen. They are not only inclined to evil, they are evil. They not only have a tendency towards enmity against God, they are enmity. If the grossest sins be not manifest, they are latent, and are only hidden so long as God does not "give them up." In the light of the Sermon on the Mount and Rom. vii., all have broken the Decalogue times innumerable; and, moreover, by natural rebellion against such a principle of interpretation all evidence, self-righteous lawlessness.

If man be thus lost, how can any be saved? What is the creed of the epistles concerning Redemption and access to God? "Not out of works that are in righteousness which *we* did, but contrariwise in accord with *His* mercy He saved us" (Tit. iii. 5), for He hath "saved us and called us with a holy calling, not in accord with our works, but contrariwise in accord with His own pre-arrangement and grace given us in Christ Jesus before times eternal" (1 Tim. i. 19), "according as He chose us from among others in Him, before the world's foundation" (Eph. i. 4). But how have the just claims of a just law been met? "Christ redeemed us out of the curse of the law † becoming, instead of us, a curse" (Gal. iii. 13), "for Him Who knew not sin instead of us God made sin ‡ that we might become God's righteousness *in Him*" (2 Cor. v. 21). The work of the Lord Jesus was not merely for the assistance

* N.B.—(1) The mind and heart (*both* wrong) regulate the walk; (2) vanity is the result of ignorance; (3) the *four* statements of verse 18 are symmetrical—iii. and iv. emphatically repeat i. and ii. (each begins with *διὰ*); i. and iii. speak of wicked reasoning, ii. and iv. of the lifelessness of sinners (*πάρωσις* must be rendered "hardness": see succeeding words); i. and iii. declare iniquity to be in men, ii. and iv. that man is iniquity; (4) the Paronomasia *νοῦς, διανοία, etc.*, is worthy of consideration; (5) the participle of the verb "to be" (twice) is not merely auxiliary; it denotes existence; (6) "alienated" is the antithesis of "reconciled" (from same root); (7) *all* the Divine criticisms are without qualification, limitation, or restriction.

† Therefore we were *in* it.

‡ Perhaps a casual reader—such are the many—would best understand these words if rendered, "God appointed to be sin," the thought is judicial and official. For *ποιέω* see Matt. xii. 33, John viii. 53, Heb. iii. 2, 1 John i. 10.

and encouragment of sinners, He did not suffer merely as an exemplary martyr, but as the legally constituted Representative of a great multitude whom no man can number. "He was delivered over because of our offences and raised because of our justification" (Rom. iv. 25). The glorious salvation accomplished by the vicarious work of Him Who was obedient until death (Phil. ii. 8) is received by all His people "through the faith of the inworking of God Who raised Him from among the dead" (Col. ii. 12). Well may they exclaim, "See what manner of love the Father hath given to us in order that we should be called children of God." And who are included in this "so great salvation"? In Christ "there is not Greek and Jew, circumcision and uncircumcision, Barbarian, Scythian, bondman, freeman," the grace of the new covenant extends to many who were "apart from Christ, having been alienated from the citizenship of Israel and strangers from the covenants of the promise, not having hope, and godless in the world" (Eph. ii. 12). Men of all nations are of the one Body,* and they comprise the one Elect nation whereof the Holy Spirit speaks by Peter in 1 Pet. ii. 9. This glorious truth which is proved by the apostles from the Old Testament, *and is therefore contained therein*, albeit it was veiled until God was manifested in the flesh, is the theme of every epistle, and it is well to notice how the apostles distinctly state that the Divine interpretation they have given of the Old Testament prophecies does not render invalid a Millennial realization thereof.

But does not the doctrine of these Letters include holiness? Is justification by faith to be isolated that men may be encouraged to change the grace of God into lasciviousness? Nay, the gospel does not condemn good works, albeit it announces the utter uselessness of dead works. Sanctification as a personal preparation for justification, however imperfect or partial we might permit it to be, would nullify the Divine promise; but sanctification as a personal result of justification is firmly established in the Scriptures. He chose us from among others in Christ—"to be sanctified and blameless before His face" (Eph. i. 4), "for this is God's Will our sanctification" (1 Thess. iv. 3), and "He Who began in us a good work will accomplish it unto the day of Jesus Christ" (Phil. i. 6). Those to whom there is no condemnation even now, inasmuch as they are *in* Christ Jesus (Rom. viii. 1), will walk not after the flesh, but after the Spirit (Rom. viii. 4), and while they without a veil on their face behold the mirrored

* Notice *οὗ* 3 times in Eph. iii. 6.

glory of the Lord, they experience a change from glory to glory, as an earnest of the change when the body of humiliation shall be made like Immanuel's body of glory (2 Cor. iii. 18, Phil. iii. 21). This work is carried on by the Representative of the Trinity, Who is not only with us but in us (John xiv. 17), and hence the apostle adds in 2 Cor. iii. 18 that transformation is according as the Spirit of the Lord works in us, taking of the things of Christ, and *showing* them to us, else should we not look toward the Divine mirror.* May our eyes be opened to see Christ in the Scriptures!

To separate the work of God the Son and God the Spirit would be as sinful as not to distinguish them. †

Have the Divine Letters any creed concerning the confession of Christ? Assuredly. "If thou shalt confess in *thy* mouth Jesus as Lord ‡ and have faith in thy heart that God raised Him from among the dead, thou shalt be saved, for faith is of the heart into (imputed) righteousness, but confession is of the mouth into salvation" (Rom. x. 9, 10). "Therefore, be not thou ashamed of the witness of our Lord, nor of me His prisoner, but suffer evil together with the Gospel"—such are Paul's words in the Spirit to Timothy (2 Tim. i. 8).—The Gospel is despised by men to-day, it is ours to endure rejection with it.

The Epistles do not sanction a fearful shrinking from the manifestation of truth, for policy or expediency, but on many pages is the great truth taught, "If we *deny* Him, He also *will deny* us (2 Tim. ii. 12); and this passage, connecting the present and the future, leads us to refer to the creed of the Epistles concerning the coming age and the coming ages. The *modern* conception of a general Judgment is not found in these

* *καθάπερ*—"even as" suggests in English a similitude; the Scripture intends that the Divine metamorphosis is *according as the Spirit Himself directs*. *ἀπό* here denotes origin, so in verse 5 "not that we are sufficient to reckon anything *from* ourselves." Cf. the words "Grace *from* God."

† A collection of passages in which the Holy Ghost is named, or in which the importance of manifest sanctification is emphasized would be considerable. We append one each from most of the epistles—Rom. vi. 12, 13, 1 Cor. vi. 20, 2 Cor. vi. 14-17, Gal. vi. 14, Eph. iv. 24, Phil. ii. 15, Col. iii. 5, 1 Thess. v. 8, 2 Thess. ii. 13, 1 Tim. i. 19, 2 Tim. ii. 19, Tit. iii. 8, Heb. xii. 14, 1 Pet. i. 15, 16, 2 Pet. i. 10, 1 John ii. 6, Jude 23. If we could have more space we would also emphasize a forgotten aspect of sanctification. In Heb. x. 10 it is said "We have been sanctified," and 1 Cor. i. 30 Christ is said to have become unto us sanctification even as He became unto us righteousness. Our personal separation from the world, our individual holiness results from these assured blessings of the everlasting covenant. It need not be said to students that this latter sanctification is not the improvement or spiritualizing of the corrupt flesh, the condemned body of sin.

‡ or Jehovah-Jesus.

Divine letters, and we are more than ever convinced that the acceptance of the *ancient* doctrine regarding Divine Judgments must be the BASIS for prophetic and eschatological study. The redeemed shall not stand before the Great White Throne, for the sentence then to be executed on the ungodly has been already executed on their Surety, and the Lord of Righteousness will not *twice* lead the same persons into the same judgment. It is well to remember that all saints are *equal* as to the possession of eternal life and sonship, and as to eternal justification before God; but they are not equal as to present service or future reward. Hence it is revealed in 2 Cor. v. 10 that *we** (the "all" of verse 15) must be manifested before the Bema of the Christ" to receive the Divine decision concerning our service. Let us remember, "it is required in stewards that a man be found faithful" (1 Cor. iv. 1, 2) in that day when every true and tried servant shall have praise of God (see 1 Peter i. 7). Moreover, it is distinctly revealed that those who are approved shall reign with Christ (2 Tim. ii. 12; iv. 8), and the Corinthians are righteously and ironically rebuked for endeavours to anticipate that time of glory (1 Cor. iv. 8). In this context it may be well to refer to the definite statement of a special resurrection of *all who are Christ's* at His coming (1 Cor. xv. 23); with this passage agree the words of 1 Thess. iv., where the rising of *the Lord's people* is connected with His manifestation, likewise the sudden and glorious transformation of those "who are alive and remain unto the coming of the Lord" (see, too, Heb. ix. 28). 1 Thess. v. speaks of a different effect of the Appearing—an effect upon the ungodly world—sudden destruction shall rest upon them; they shall not escape. The Lord, in flaming fire, shall take the vengeance long prophesied—Anti-christ shall be consumed with the breath of His mouth, and his followers shall be judged—(See 2 Thess. ii. 1-12). The *eternal life* of the Lord's people with Him, and the *eternal* separation of sinners from Him, are announced in various verses and hinted in numerous passages; most of our readers reverently and solemnly accept the Revelation regarding these—may they be among those who shall expect, seek, and obtain the millennial as well as the everlasting and final glory of our Lord and Saviour Jesus Christ.

NOTE.

THERE will be expected a few remarks concerning what may be called "The Fresh Revelation" of the Epistles. It need

* τὸὺς πάντας ἡμᾶς.

scarcely be said that the writer defers not, but, contrariwise, demurs to the modern theory of development or evolution, when applied to Scripture, as well as to Creation. He objects to the popular opinion that Christ taught ethics and Paul added a revised rabbinical theology. The inspired apostles are rather commentators on the words of the Lord, and believers accept implicitly the statement that the Holy Spirit took of the things of Christ and showed them to them. To illustrate this statement—Romans vii. is but an enlargement of the early verses of John iii.; Romans viii. may be found in, even as it is founded upon, the instruction of our Lord's last sermon. So far are we from receiving the modern notion, that we consider the Divine letters expositions not only of the words of Christ, but even of the far more ancient Old Testament Scriptures. A reader who will follow the Divine reasoning in Rom. iii. 4, iv. 6-8, v. 12-21 (in connexion with Isa. liii.), ix. 25, 26, x. 6-8, will be compelled to acknowledge this fact, and to say, with reverent surprise, "Oh, the depth of the riches both of wisdom and knowledge of God: how . . . untraceable His ways." But we do not and dare not declare that all the teaching of the New Testament is unveiled in the Old—the types are pictorial of Immanuel, but in Him alone is seen the unveiled new-covenant grace wherein we delight. If it be true—and who but an infidel can deny it?—if it be true that the New Testament can only be understood in the light of the Old, it is equally and unequivocally true that the Old can only be *seen* in the light of the New.* It is noticeable in Matthew xxv. that our Lord refrains from mentioning the Bride, and that in other passages He does not *explain* the nature of the relation between Himself and the Church redeemed from Jew and Gentile.† Are these "omissions" accidental? Nay, Divinely designed.

The Holy Spirit saith in Rom. xvi. 25, 26—"But to Him That is able to stablish you according to my gospel, even the proclamation of Jesus Christ,‡ according to revelation (unveiling) of a mystery that hath been kept silent in the eternal times §

* The order of words and tenses in Rom. iii. 21 indicates that the Gospel must be revealed, before the witness of Law and Prophets thereto can be followed.

† After Ephesians is comprehended, the veiled glory of Matt. xvi. 18 is beheld - in *πέτρος* and *πέτρα* true union is hinted, and *likewise* in the intimacy between the building, composed of "stones," and the Foundation Rock. For commentary on this passage see 1 Peter ii.

‡ The Lord is regarded as the Preacher—see Eph. ii. 17, *cf.* Acts x. 36, Tit. i. 3.

§ Either (a) most emphatic way of saying "hitherto, or" (b) a reference to the times of all previous "ages" as distinguished from the present—see 1 Cor. x. 11, Heb. ix. 26.

but (a) now was manifested, and (b) through prophetic Scriptures, according to the commandment of the Eternal God, was made known to all the nations with a view to the obedience of faith." The careful student will notice that herein is an exact parallel with Rom. iii. 21, "But now without law God's righteousness (a) hath been manifested, (b) being witnessed by the law and the prophets." The nature of the perfect imputed righteousness of Christ which God has acknowledged, and reckoned to us, is veiled in the Old Testament till the later Revelation unfold it. Even so the international constitution of the Church, its relationship to the Lord, and the character of this age (to which the Holy Spirit here especially refers, see xi. 25), are *hidden therein* till explained, in accord with the Divine dispensational purpose, by the Letters to the Church. It cannot be too often stated that "a mystery" consists of that which is *known* to the initiated only, and that the fulness of new covenant blessing in Christ, as well as the extension of the Church, is thus denominated (1 Cor. ii. 7).^{*} Indeed there are various "mysteries" of which the apostles were the first "stewards" (1 Cor. iv. 1); the title of their office indicating that what men consider abstruse truth is wholesome food.

If we turn to some other passages wherein this word occurs we shall rightly understand the teaching which, as a *revelation* is peculiar to the Epistles—1 Cor. xv. 51 "Behold a mystery to you I tell—all of us shall not sleep, but all of us shall be changed, in a moment, in a twinkling of an eye, in the last trump."† This truth may be hinted by the Old Testament passages, which speak of resurrection glory and the existence of a few faithful followers on this earth when the Lord appears but it is not therein displayed. Eph. iii. is the *locus classicus*—"According to revelation He made known to me the mystery, according as I wrote before in few words, in regard to which ye are able, when ye read, to comprehend my understanding in the mystery of the Christ—(the mystery) which in other

^{*} In this passage, as in Matt. xiii. 11 compared with 35, and other passages, the words "mystery" and "hidden" are in proximity—a mystery is not an after-thought, but an after-revelation of God—*veiled* intimations having preceded the *unveiling*. The mysteries of Christian apostasy manifested in Matt. xiii. are not *directly* stated in the O. T., nor "absent therefrom" as ultra dispensationalists affirm. In prophecy, in symbolic language, in type, the truths elucidated through Paul are set forth. Thus also the Gospel has shed light on the O. T. doctrine of "incorruptible life" (2 Tim. i. 10).

† The *parallel* expressions governed by ἐν refute the interpretation which makes "the last trump" indicate successive peals of a trumpet which shall sound several times towards the end of this dispensation, and therefore called "the last trump." The idea of instantaneous change is prominent, one trumpet blast is denoted.

(different) generations was not made known as it was now revealed to His holy apostles and prophets in the Spirit—that the nations be fellow-heirs and fellow-members of the body and fellow-partakers of His promise in the Christ through the Gospel, of which I became a minister according to the free-gift of the grace of God that hath been given to me according to the inworking of His power—to me less than the least of all the saints was given this grace, AMONG THE NATIONS to preach the Gospel of the untraceable riches of the Christ, and to enlighten all (saints) as to what is the communion* of the mystery, that hath been hidden from the ages in God, Who created all things through Jesus Christ.” Hence the unity of Jew with Gentile is the mystery, and also their unity with Christ (see also Eph. v. 32). It was the preaching of this doctrine, which seems to have been proclaimed most fearlessly by the apostle of the uncircumcision, that occasioned his imprisonment—for he could write—“on account of which I am an ambassador in chains” (Eph. vi. 20, *cf.* Col. iv. 3). Col i. is parallel to Eph. iii. Paul became first a minister of the Gospel (23), and secondly a minister of the church (25), “according to the stewardship of God”, “to fulfil† the word of God, the mystery which hath been hidden from the ages and from the generations, but now was manifested to His saints—to whom God willed to make known what is the riches of the glory of this mystery *in the nations*, which (ὁς) is Christ *in you* the hope of the glory.” For a fuller understanding of this word the writer refers the student to its occurrences in that part of Scripture which is pre-eminently called “The Revelation” (i. 20, x. 7, xvii. 5, 7). Chapter x. 7 may have reference to the completion of the Church, but perhaps rather to the termination of the dispensation during which the Lord has been hidden from the view of the world. The reference in ch. xvii. 5, 7 (which should be compared with 2 Thess. ii. 7 †) is peculiarly interesting—the devil must have in his travesty of the true Church a travesty of the mystery, wherein are revealed “the depths of Satan.” §

* The “having-in-common”—no longer are the privileges *set apart* for Israel nationally.

† *Cf.* Rom. xv. 19, Gk.

‡ As in 2 Thess. we have “the lawless one” as well as “the mystery of lawlessness” so in Rev. we have a literal Babylon in ch. xviii. as well as the present mystic tabernacle of Satanic “religion,” in the Roman Catholic organization of ch. xvii—and here let it be remarked that this Babylon has *daughters*.

§ Contrast 1 Cor. ii. 10 in close proximity to mention of “mystery” and Rev. ii. 24 (same Greek words) concerning the Thyatira church, which symbolically represents Romanism.

May the Lord's people rightly conclude from these words the unique completeness of Scripture, and its interdependence, and they will faithfully oppose the theory which exalts the principle of development, and the equally fallacious theory that sees no fuller explanation of truth in the letters written by God the Holy Spirit to saints in this the Gospel dispensation.

—————: O :————

A Handful of Difficulties.

THERE is need for a standard work on Biblical difficulties. But who is equal to its preparation? Spirituality, logical ability, a rare knowledge of Scriptural phraseology, and a perspicuity of style, are necessary possessions of the writer. Even then the labour would be heavy, and the subsequent opposition heavier. The following hints to any intending this work, in whole or part, may be helpful—indeed, as all saints should attempt the labour, and prepare a mental if not a manuscript volume of notes thereon, these suggestions may have a wide sphere of influence and service.

First, it may be well to caution against carelessness and hasty “inferencing.” Every passage has two immediate contexts, each of which must be suited to the interpretation, and many more remote contexts, even the immediate contexts of parallel passages, and, finally, the general context of Scripture doctrine—for no contradiction can be rightly found therein. Secondly, it may not be unnecessary to remind present-day students that the Word of God is not given for speculation, nor does the Holy Spirit aid such effort. Accordingly, none can have hope of true success who do not approach the Scriptures devotionally and as reverent disciples; and exegesis formed when in other moods may be reasonably doubted. The writer has long felt the need for more system in the study of difficulties. May they not be regarded as comparable with mathematical problems? Could not a helpful volume be published on the same principle as an arithmetical text-book? Rules might be given, an example problem might be solved, and exercises appended for the practice of readers. It is well known that a boy at school would never become successful in examinations, or of practical value in a commercial enterprise necessitating complex work with figures, if he had only parroted rules and looked through a few problems worked out for him. But the case is yet worse in connexion with theology. Rules of interpretation are rarely given, the selected problems are often set forth in two lines—the enunciation and the answer—and the method remains to most a mystery. The teacher performs the work in his head, or, at least, he does not show it—perhaps because he would find this part of the labour

more difficult and more unpopular. To draw another contrast between the system of approved mathematic logic and theological science,* the educational power of the books of Euclid depends upon (1) the avoidance of speculation, (2) the non-acceptance of all complex truth, albeit apparently self-evident, without detailed proof, (3) careful arrangement and continual progression. How helpful would be a work on Scriptural difficulties which would refuse all "inferences" from the Divine Book till the truth of every word in those inferences had been demonstrated, and till their logical dependence on the premiss-text had been satisfactorily shown. Slurring over difficulties in a "proof" will not solve original difficulties. How important, too, a handbook which would prove from one proved proposition a second, and so forth (especially inasmuch as other parts of the Scripture would afford a simple test for *every* deduction in *every* theorem), and thus instruct in the Divine logic with the effect of developing that rare faculty—accuracy. But even in connexion with Euclid there are—as many readers will remember with varied feelings—"riders" or text exercises upon the propositions. Without personal practice the student cannot be expected to understand fully the teaching. Moreover, works on logic are often thus constructed. Further, language primers and grammatical works not only give examples of rules but also offer *exercises*, that the student may manifest his knowledge.† Why should Theology be studied carelessly? Time and space do not permit at present a full exemplification of the recommended method, but it is hoped the following "Sample Difficulties" will promote careful and comparative study of the Scriptures:—

Rom. ii. 15, 16.—It should be remembered that all punctuation, including parenthesis-brackets, is the work of editors and translators of the Scripture. Nor can we expect infallibility in the "brethren" of those who have divided the books into chapters and verses with not a few unfortunate errors.‡ If verse 15 in full conclude the parenthesis of verses 13-15, we have a statement difficult to understand, namely that the

* Mathematics is logic in figures—logic is mathematics in words. The Word of God is the Divine Compendium of Divine Revelation with *Practical Lessons in Deductive Reasoning* therefrom.

† In a Greek Grammar, for instance, there would usually be found rules, illustrative sentences, a *combination* of illustrative sentences and exercises, viz., Greek sentences for reading into English, and, finally, direct exercises in English for translation into Greek.

‡ In nine cases out of ten, however, only one *kind* of punctuation is possible. As a rule the use of a comma or semi-colon would make little difference to the understanding—the primary question "where should the stop be?" is, as a rule, indisputably settled.

reasonings of the heathen accuse or else defend them, *when they do by nature what the Lord commands*. One would have thought this to be the very time when their reasonings would be restrained from this law-court procedure. If, however, we terminate the parenthesis at “in their hearts” we have a most appropriate conclusion, and the following words aptly precede, and by their position emphasize, the statement of verse 16. Verse 15 must not be limited to the Gentiles; it must not be applied to the present time—“for as many as sinned without law, without law shall also perish, and as many as sinned in (the) law through (the) law shall be judged—their conscience bearing witness together, and their reasonings alternately accusing and defending, in the day when God shall judge the secret things of men.” How fitting is this revelation to a passage which impresses the justice of God, and the desire of man to maintain his cause in the heavenly Law-courts! Conscience, which includes a man’s *knowledge of himself*,* shall then be compelled to bear witness *with God*, and acknowledge His righteous judgments. Who cannot be reminded of Phil. ii. 10, 11—things under the earth shall yet confess, even as evil spirits in the days of His flesh, the Lordship of Christ, and their own worthiness of His punishment. It is somewhat remarkable that the Divine narratives which concern future judgments throw light on this principle. The pretended disciples who come saying “Lord, Lord,” illustrate the attempt at defence “in that day,” but their bold arguing is answered by the awful words “I never knew you.” We are told again and again that outside the Kingdom of God shall be weeping and gnashing of teeth, the former representing the accusing, and the latter the contemptuous excusing of Rom. ii. The mysterious words “their worm dieth not” may be best understood in relation to “their conscience bearing witness.” Nor are the incidents of the rich man in Hades and the parable of the talents unimportant in confirmation of this principle—but perhaps the parable which succeeds the latter is most noticeable. In Matt. xxv. 44 we have the defence, followed by a declaration of sin which could not be mistaken, and could not but bring forth remorse. If further proof be needed it may be gleaned from such passages as Jude 15, which declares that all the ungodly shall be “thoroughly convicted” of their iniquity; and likewise from the exactly similar present effects of anticipatory conviction of this nature by the Holy Spirit. There is a consequent sorrow for a sin and its results, but not

* See 1 Cor. ii. 11. Specially mentioned in relation to a judgment of “secret things.”

for sin, at the same time there is a readiness to claim extenuating circumstances. Let those who have visited condemned malefactors testify if this verse does not describe their state of mind better than any human words. Do not many of the Lord's people remember a like experience when He set up a condemnatory tribunal against them as a preparation for His gracious regenerative inworking? Truly sin then seemed to have gained new life and peculiar anger, knowing that its time was short (Rom. vii. 9) It may be added that this interpretation of the the passage uniquely harmonises the apparently contradictory prophecies of universal trembling before the Lord, and of universal contempt for His authority.

Rom. vii. has been a favourite battle-ground of Christians, and both parties have demonstrated the power of prejudice by minimising *some* statements of Scripture to suit *their* creed. It is sadly true that no saint of God is, or will be, sinless in this life, but the tendency to glory in *these* infirmities only increases them.* It is equally certain that the Lord has set before us a more spiritual experience than we attain, or than a "perfectionist" can expect. How then can Rom. vii. and viii. be reconciled? By the equal acceptance of *both* chapters—linked as they are by the Holy Spirit contextually, and through the employment of similar key-notes and idioms. The modern declaimer of a new holiness movement asserts the present ideal to be found in the absence of sense of personal sin; the Holy Spirit declares it to be rather discovered in the keenest sense and realization of individual iniquity. Romans vii. speaks of a "higher life" than the Lord's people usually reach, they condemn sin in action but not sin in essence; they behold bold transgression, but their eyes are bedimmed by the deceitfulness of sin, and they have not anointed their eyes that they may see the less reckless and less presumptuous manifestations of the old nature. The eye cannot perceive the animalcula of Satan, till the Holy Spirit grant a powerful spiritual microscope. Heart-sin is "done" by us even as the apostle states in Rom. vii. 15; but not definitely "hated," as by him. "There dwelleth no good thing" *in us* as in Paul; but unlike him we "*know*" this not (18). Till a saint is brought down to recognize the comprehensive truth of these words, and to acknowledge them *without limitation or modification* he has not reached the holiness of Rom. vii. It is painful to remark that nigh all the leaders of modern "conventional" theology are unwilling to confess the total, absolute, and unimproveable depravity of all flesh

* What such would term "sins" are not dealt with in Rom. vii., but something far more inward, and "naturally excusable."

with the necessary Calvinistic inferences. *Is it not evident that a practical application of Rom. vii. 18 would extend "our" ideas of sin?*—And this is the Divine aim of the whole chapter.* The evil is present to us, as to the apostle, (when by grace we have the spiritual will to do good), but *we* do not "*find*" it out (21). There is a law in our members which wars against the law of our mind, but we do not "*see*", "*behold and beware of*" it as the inspired Paul. We differ not from him in nature; we are in Rom. vii. even as he, but alas only in *one* of the *two* parts *experimentally*. That part from which we are absent is the *one* part in which we think we are present—so deceitful is sin. Till we are ready to confess our innate wretchedness (24), and sorrow for our Laodicean boasts (Rev. iii. 17), till we are ready to lament our *ignorance* of self, and to pray fervently "*cleanse thou me from faults secret to me,*" in vain, in vain, in vain are our professions of sanctity and our contempt for the holy anguish of Romans vii. † But **the 14th verse** may still present a difficulty to some—How can the saint characterize himself as "*carnal, sold under sin*"? In reply we ask—How can it be said the Christian doth not commit sin, and yet be remarked if we say that we have no sin we deceive ourselves (1 John i. 8, 9, iii. 8)? A beginner in Scripture will surely reply that the saint is composed of two natures, and that which can be predicated of one cannot be predicated of the other, and *vice versa*. Returning to our "*difficulty*"—the verse should be rendered "*I am fleshly (in the present), having been sold under sin (in the past).*" Can this be said of the new nature? No more than "*I delight with the law of God*" can be said of the old. Can *anything else* be said of the old nature? Can flesh ever become unleshly? Can our Lord's words in John iii. 6 be falsified? Is not "*the mind of the flesh*" absolutely opposed to the "*spiritual*" law (Rom. vii. 14, *cf.* viii. 7)? Is not the occasion of this inherent depravity best explained by a reference to the primary *causal* sin of him who "*was not deceived*" but deliberately sold himself and all his descendants under sin ‡? The next verse, commencing with "*for,*" fittingly proves the same fact by a reference to *effect*. Three final remarks concerning these passages may be addressed to beloved

* All students should meditate on the words quoted from this verse for *a while*, and *then* seek to understand their context.

† The interpretation which makes verses 14-25 apply to the unconverted, ignores (a) the change of tenses (past, present, and future occur in the chapter), (b) the *inferential* commencement of ch. viii. (c) the Divine revelation of human sinfulness. If sinners dead in trespasses and sins experience verses 14-25, verily they have two natures, and are assured of final salvation (24, 25)?

‡ Often mentioned in Romans iii. 23 (Gk.), v. 12-21.

brethren in Christ—1. He who uses such verses to excuse sin abuses them; let us beware of such iniquity added to iniquity.—2. He who argues from legal death with Christ to perfectionism rather than to mortification of sin* has not learned the first principle of new covenant logic (Rom. vi. 11, 12; Col. iii. 3, 5)—3. It is possible to exalt introspection *unduly*: there is but one Rom. vii. in Scripture. “Exercises”—explain Gal. 17, 1 John i. 8.

Rom. ix. 3 has troubled many. We translate literally from the beginning of the chapter: “I say the truth in Christ, my conscience bearing witness with me in the Holy Spirit, that there is to me great grief and unceasing anguish to my heart (for *I myself used to wish* to be ‘anathema from the Christ’) on account of my brethren my kinsmen according to the flesh.” Again a misrepresented parenthesis has occasioned the difficulty. Professor Kendrick, in an able article,† calls attention to Mark xiv. 71, where it is written of Peter: “He began to anathematize and swear, ‘I know not this man of whom ye speak,’” and remarks that “the fuller language” would probably be “he prayed to be anathema,” the very phraseology here. The same verb is rendered in A.V. of Acts xxiii. 12, 14, 21—“To bind under a curse or with an oath.” The conspirators “anathematized themselves,” imprecated evil on themselves, if they should eat or drink till they had slain Paul. So the great Apostle ere his conversion, in days of persecuting fury, anathematized himself if he should have any fellowship with the Christ.‡ That Paul should *thus* express himself concerning the Lord, after his conversion, would be most remarkable; the words would not indicate heartfelt sorrow so much as violent excitement, and would hint, without disapprobation, the taking of an oath, despite the Lord’s prohibition. If the parenthesis be temporarily removed, it will be seen that the Greek is almost the same as Rom. x. 1; and this would accord with a common principle of repetition. The argument would be *exactly* parallel with that of 1 Tim. i. ii.: “The Lord has saved me a persecutor; I exhort, *therefore*, that men pray everywhere for persecuting kings and others who strive to prevent our quiet and peaceable life as Christians; *having been one such as they are*, I will that men lift up holy hands without wrath and doubting.” Surely, we can appreciate the Divine beauty of

* Death, and *then* mortification—the “modern” theologian caricatures the Divine command, and ridicules it as involving a denial of the (legal) fact of the death—to his own shame.

† The *Homiletic Review*, September, 1889.

‡ The contrast between ἀπό in viii. 35, 39, and ix. 3 is suggestive.

this argument. The saved drunkard desires the salvation of others such as he himself once was. The converted thief longs to be a missionary to his brethren by trade, for he used to be as they are. None could condemn the sins of Judaism more strongly than the writer of the Epistle to the Romans, yet none could show truer tenderness to the sinners. That man knows little of Christians who does not confess that such sternness and tenderness increase in direct proportion—the Lord Jesus *exemplifying* both for our instruction. The careful student is urged to examine with Rom. ix. 3 the words of Acts xxii. 3, 4, and to notice Acts xxvi., wherein Paul again refers to his past life, in which he acted as the Jews were then acting, (Note especially verses 10, 11.) The gentle courtesy of these defence-speeches suggests how his old hatred of Christ had been graciously overruled, leading to earnest anxiety on behalf of persecutors no more bitter than himself. A few passages in which comprehension of the parenthesis is all-important are added as “exercises” (2 Cor. ix. 8-11 (bringing “all’s” together), 2 Peter i. 19.

Rom. xiv. 15 has alarmed many. They have rightly been assured of the Final Preservation and Perseverance in Christ of all the Church, of all whose names from eternity were written in the Lamb’s Book of Life, for He shall see of the travail of His soul. The precious teaching of John x. 28 has filled them with joy and peace in believing, and with Paul they have said “Who shall separate us from the love of Christ?” (Rom. viii. 35), and have replied with holy thanksgiving, “I have been persuaded that neither death nor life . . . nor any other creature shall be able to separate us from the love of God* (Rom. viii. 39). But those who have accepted the Divine teaching regarding *eternal* life have justly feared to touch or tamper with any part of Divine revelation. In warnings they have seen the means whereby the Lord’s people have been kept in the sphere of the promises. The common illustration of this is never inappropriate—in Acts xxvii. 22. Paul declares by inspiration (24) that the life of no man aboard shall be lost, but in verse 31 “except the shipmen remain in the ship ye cannot be saved.” The humble student of Scripture would readily acknowledge that every sin is in itself mortal, and therefore that causing others to stumble is *essentially* murder. The sinner is responsible for the *natural*

* The change from singular to plural “I . . . us” shows that the apostle answers on behalf of all saints, “the elect” of verse 33. The forceful contrast is not always noted—“shall a *creature* be able to take from God? (cf. John x. 28, 29). In the two preceding lists 16 powers have been specified; the 17th is the climax.

consequences of his sin though God graciously prevent them; a denial of this asserts that His over-ruling grace minimizes, and makes less reprehensible, the iniquity. In the earlier verses of Rom. xiv., the Holy Spirit has shown that everything is unto the Lord (8), because of His rightful, death-purchased Lordship (9). In verse 13 he uses the term "occasion to fall," the verb derived from which is translated "offend" in Mark ix. 42, 43, 45, 47, a *parallel* passage which declares the inherent destructive power of sin, but graciously promises preservation to the Lord's people by the repeated change from "thy" to "their." The succeeding context of the verse in question will more fully open up its meaning. We read "not on account of food *put down* the work of God" (20). The word (*καταλύω*) is used in Matt. xxiv. 2, xxvi. 61, xxvii. 40, Acts vi. 14, 2 Cor. v. 1, of the "pulling down" of a building.* Accordingly in Gal. ii. 18 we have this verb antithetical with "to build up, to edify" (*οικοδομῶ*). Even so it is here, the word "building up" occurs in the last verse (Rom. xiv. 19). The thought is—let us attend to building up, not to pulling down the Divine work, let us help and not hinder one another, let us feed the Lord's people, and not for the sake of our physical sustenance starve them spiritually. In Matt. v. 17 our Lord saith He came not to "pull down" the law but to "complete." It is ours to complete *instrumentally*, to edify *with his Word* those who have believed in God. In verse 21 occur these words to explain more fully "destroy" and "put down"—"It is good . . . to do nothing in which thy brother stumbleth, or is offended, or is made weak, strengthless." No less forceful language is added "But he who maketh a difference (between meats), if he eat (then), has been *condemned*," and why—"Because it is not of faith—but all that which is not of faith is *sin*"—*therefore* he has been *condemned*, for sin and condemnation are inseparably linked. 1 Cor. viii. 11, 12 bears a resemblance to Rom. xiv. 15, "And the weak brother shall be destroyed on † thy knowledge, because of whom Christ died," *i.e.*, your work is entirely opposed to Christ's: it should be on the line of His purpose fulfilling them. But thus sinning against (*εἰς*) the brethren and

* So the simple verb in John ii. 19 was understood. It is remarkable that the exactly similar expressions "Destroy *this* Temple" and "on *this* Rock" have been similarly mistaken. Moreover, it seems that as in the words "Thou art Peter," our Lord refers to the early incident of John i. 43, to strengthen faith in His unchangeable veracity, and to prove that His purpose had not changed. So in the prophecy of *building* the Church on the *after-death* resurrection basis ("gates of Hades shall not be able to hold it down") our Lord looks back again to some of His first works (John ii. 19) thus in *two* ways preparing His disciples verse 21:—yet verse 22!

† Cf. notion of a stumbling block in the way, over which one may fall.

wounding their weak conscience, against (εις) Christ ye sin" (note οἰκοδομηθήσεται in last verse—the Divine building is defaced, the structure of the *flesh* built up by this sin). "Exercises"—Rom. viii. 13, 1 Tim. vi. 9, Heb. x., 25, 26.

1 Cor. vii. 25, 40 presents a difficulty to many. They seem to imply a partial inspiration, and an uncertainty as to the Divine guidance therein. The former verse states that Paul had no *direct* command of Christ to which he could refer, but nevertheless he would *faithfully* give advice. The word "opinion" may also mean "decree," and is probably one of the intentionally ambiguous words of Scripture. Taken in the former sense, it implies an ironical rebuke for the degradation of the apostle's authority in Corinth.* It is, however, noteworthy that the Holy Spirit in this chapter does not give commands of universal application, hence He inspired Paul to offer *suggestions* (cf. "I would" = I wish, 32). Verse 40 is no more difficult. The first portion preserves both the teaching and the irony of verse 25. Moreover the word rendered "judgment" is found in Rev. xvii. 13 "they have one *mind*," xvii. 17 "God gave it unto their hearts to do His *will*." "Nevertheless, what can the *remaining* part of the verse imply?"—"But I think I also (as well as you) have the Spirit of God." We reply—The Corinthians excelled in thinkings (iii. 18, viii. 2, x. 12, xi. 16, xiv. 37). The word frequently denotes erroneous and assumptive reasoning.† The apostle is led of God to adopt their term of pride, and with Divine irony that is illustrated in every page of the Epistle ‡ he says, "I think that I also, or even I, have the Spirit of God." Chapter iv. 9 is the nearest parallel: "For I think that God set forth us the apostles last, as appointed for death." The emphatic *pronoun* ἐγώ is often connected with contrasts and rebukes—"I also, being EVEN AS YOU the foolish and weak of i. 26, 27, came not with excellency of speech or wisdom" (ii. 1): "And I was not able to speak to YOU as to spiritual men" (iii. 1): "For if ye have TEN THOUSAND INSTRUCTORS in Christ ye have not many fathers, for in Christ Jesus through the Gospel I begat you" (iv. 15): "All things are in my authority, but I will not be brought under authority by anyone" (vi. 12): "Have we not

* νομίζω in the next verse is thus used. It means "I suppose," but doubtless has a reproving reference to νόμος.

† See Matt. iii. 9, vi. 7; Luke xiii. 2, 4; John v. 39, 45, xi. 13, xiii. 29, xvi. 2; Gal. ii. 2, 6, vi. 3; Phil. iii. 4; Jas. i. 26.

‡ In the words "wisdom," "wise"; see too iii. 18; iv. 5, 8; vi. 5; viii. 1, 10; x. 15; xi. 1 (?) 6; xii. 31; xiv. 5, 17.

authority . . . as also the rest of the apostles and the brethren of the Lord, and CEPHAS?—or only *I* and Barnabas, etc” (ix. 5): “so run that YE may obtain . . . *I* so run, not uncertainly” (ix. 24, 26): “Become YE without offence to Jews, and Gentiles, and the Church of God, according as *I* also please all in all things” (x. 33): “But last of all, as to one born out of due time, He was seen by *me* also, for *I* am the least of the apostles” (xv. 8, 9): “Whom ye approve (sarcasm); *these* I will send to bring up your manifestations of gratitude unto Jerusalem, but if it be meet for *me* also to go, they shall go with me” (xvi. 3, 4): “He worketh the Lord’s work, as *I* also” (xvi. 10). The words “I have the Spirit of God,” are more suggestive when we recollect the Corinthians boasted of the gifts they had (iv. 7, viii. 1 (next verse to vii. 40), viii. 10, xiii. 2, xiv. 26). The absence of the article before πνεῦμα, *pneuma*, Spirit implies reference to these vaunted “spiritual” powers* (cf. xii. 3, 10 †, xiv. 2, 12). For “exercises” in Divine irony explain Mark ii. 17, Luke xv.

1 Cor. xv. 29.—Dr. Adam Clarke is not alone in regarding this passage as the most difficult in Scripture. Two interpretations are thought possible. The first depends on an unusually obscure ellipsis—“Why are these who are baptised † doing [thus] § on account of [the resurrection of] the dead—if dead ones are not raised at all?—why are THEY baptised on account of [the resurrection of] the dead?—why are WE also” (note καί, καί) “in danger every hour?” But the following explanation is certainly better—“Why are those who are baptised doing [thus]? It is on behalf of their dead bodies, if dead ones are not raised at all—why are THEY baptised on behalf of their dead bodies?” If Christ be not raised (a) there is no *spiritual* meaning to baptism, no symbolism of newness of life. Moreover, (b) if He be not raised, then baptismal Confession will only result in bringing the Corinthians into the sphere of persecution wherein they will “die daily” (31)—*that* is the only “advantage” they will have from this ordinance. The following question aptly continues the same thought (30), if this exegesis be adopted. ||

* Hence peculiar force of iii. 1, same word as xii. 1.

† 1 John iv. 1, 2, contains the word in both meanings, even as this chapter—“the spirits”=spiritual gifts—“the Spirits of God.”

‡ As in i 17, the Apostle *in this Epistle* keeps himself apart from water-baptism, even as when he came to *Corinth* at first he preached nothing but Jesus Christ *crucified*, and afterwards could not speak to *Corinthians* of Divine mysteries.

§ ποιήσουσιν is our act typical of God’s resurrection-act, ζωοποιηθήσονται (22).

|| See Bullinger, *Figures of Speech*, page 41.

2 Cor. xii. 16.—“But being naturally crafty with guile I captured you.” Can we understand the apostle thus speaking of himself—would he excuse knavery and treachery? Nay, let it be remembered that in the Letters to the Corinthians he often quotes from and refers to the maxims and taunts of his enemies.* “We all have knowledge” (1 Cor. viii. 1)—“Am I not free, have I not seen Jesus Christ our Lord?” (1 Cor. ix. 1)—“If I with gratitude be a partaker why am I blasphemed on account of that for which I give gratitude?” (1 Cor. x. 30)—Possibly part of 1 Cor. xv. 9—“Some one will say, How are the dead raised?” (1 Cor. xv. 35)—Probably 2 Cor. i. 24 repeats words of an accusation—Further: “His Letters, *saith one*, are weighty and powerful, but his bodily presence is weak and his word of none account: let such an one reckon this, that as we are in word through letters when absent, such when present also in work” (2 Cor. x. 10, N.B. verse 1, xi. 6)—2 Cor. xi. 22, 23 will further illustrate—Again, “I have become foolish” in boasting (2 Cor. xii. 10); doubtless the reply to such rebukes as 1 Cor. xv. 36 had been “he is foolish.”—Moreover, “Ye seek a proof of Christ speaking in me” (2 Cor. xiii. 3). So here, Paul remarks “But be it so, I did not burden you—but contrariwise bring naturally crafty, with guile I captured you!” The apostle had, doubtless, used the words—“I did not *burden* you”—“Nay,” they had replied, “You were too *crafty* thus to act.”† It will be advisable to turn to 2 Cor. xi. 9, and for a similar word (compounded with *κατα*) 2 Cor. xi. 8, xii. 13, 14. There is a like notice of these criticisms in the verse “He taketh the wise in *their* CRAFTINESS” (1 Cor. iii. 19); and again, “But we renounced the hidden things of shame, not walking in CRAFTINESS, nor using GUILLE with the Word of God, but by manifestation of the truth commending ourselves” (2 Cor. iv. 2); and yet again, “But I fear lest by any means as the serpent tempted Eve in *his* CRAFTINESS, so your minds should be corrupted from the simplicity that is unto Christ” (2 Cor. xi. 3)—the context is condemning the very men who strove to disgrace Paul. In the second passage we have the emphatic denial of this charge,‡ employing *each* of its terms. 2 Cor. xi. 13, too, contains derivatives from the roots

* Thus did our Lord—Luke vii. 34, 35 “A friend of taxgatherers and sinners, but wisdom was justified from all her children”—see Luke iv. 23, xviii. 19.

† 1 Thess. ii. 5, 6, contains the same *double* reference. The word “weights” (*βαρεῖται*) in 2 Cor. x. 10 exhibits another retort—“Burdensome?—your letters are!”

‡ So in 2 Cor. xii. 18, 19, the immediately following verses—“Did I over-reach you through him? Did Titus over-reach you?—Did we not walk *in the same* spirit, the same steps?”

of both words "*deceitful workers.*" The Greek λαμβάνω *lambanō* to take or capture, appears in 1 Cor. ix. 25, wherein Paul reveals what he wished to "take," even the crown of glory and not present reward:—necessaries to complete his supply of the needs of those who were with him, he "took" from other churches (2 Cor. xi. 8). The same term is employed in 2 Cor. xi. 20 "Ye suffer if anyone 'take' you"—thus the enemy's charge is reciprocated, and, as we well know, the criminal is found guilty* The would-be student should consider the irony of "Graciously forgive me this injustice" (2 Cor. xii. 13), and "Again 'think' ye that to you we are making our defence?—in the sight of God, in Christ we speak" 2 Cor. xiii. 19). How wondrous is the Grace of God that can conclude *this* Letter thus—"Finally, brethren, rejoice, be perfected, be exhorted, mind the same thing, be at peace, and the God of love and peace shall be with you. Greet one another in a holy kiss. All the holy ones greet you. The grace of the Lord Jesus Christ and the love of God, and the fellowship of the Holy Spirit be with *all* of you." †

Eph. iv. 11-13:—These verses are well known, and it would not be difficult to explain some of their important lessons. For example, verse 11 (which reads on from 9—"He gave gifts to men") reveals the Source of all Scriptural ordination; ability for public ministry is a gift of the *ascended* Christ—that is to say, *a gift through the presence of the Holy Spirit Whom He sent.* And, again, verse 12 shows that the primary purpose of all such "gifts" is the establishment of those who have been *called out* of the world. Direct testimony to the world is considered of secondary importance in Scripture, yet magnified more than it is to-day in our midst; moreover, it is regarded as the LABOR of *all* saints. Incidentally, we are here shown that "the Gospel" is not merely a witness to the unsaved: "evangelists," "gospellers," were Divinely appointed *for the Church.* The difficulty that harasses many may be thus expressed—"If apostles and prophets are given until we all come into the unity of the faith, why are there none now?" Some, alas, follow the false prophets of various religious organisations, rather than wait in suspense for an answer to their anxious query. The premise of the argument is incorrect. Scripture accurately states that "gifts" were given for the perfecting of the saints, the building up of the body of the Christ, and that *this work* shall continue "till

* So the charge of 2 Cor. xiii. 3 is half-retorted in 6.

† It should not be forgotten that a large proportion of the Church had been brought to repentance for the sin of 1 Cor. v. (2 Cor. vii. 11), but evidently the leaders of the revolt against Paul's authority were relentless.

we* all come into a full-grown man†. The preparation of the saints for glory together with Christ shall not cease till the day of glory, and so long as the *work* progress the prophecy herein is fulfilled. Some of the original gifts may be withheld, but the Giver shall work out His unalterable plan.

Col. ii. 20-23 involves various difficulties. "Why are ye subject to *ordinances*?" has been brought forward as an "argument" against believers' immersion—curiously illustrating the result of the *English* application of this word to Baptism and the Lord's Supper. Equally well might this verse be quoted by Antinomians against *any* obedience to the Divine Commands. The natural interpretation would regard the contiguity of the words, "rudiments of the world" (20, *cf.* 8) and the use of the noun from the same root in verse 14. The 21st verse also has been strangely misused—Temperance reformers have unwisely adopted it as a motto, not noticing it repeats parenthically condemned human maxims. Regarding *these* dogmas, the Holy Spirit says, "which all tend to corruption‡ when they are followed, or used," and adds that they are all "according to the commandments and teachings of men"; for Mosaic rites, even as Gnostic ceremonies (both opposed here, *cf.* verses 16, 18 §), when enforced now, are not of God. These impositions may have "an appearance (*λόγον*) of wisdom *in* will-worship § and humility of mind (contrast iii. 12) and disregard of the body (not *in* any honor) *to the satisfying of the flesh*." In these last words we have a graphic statement of the consequence of Judaistic, of Romanistic and of much other "mortification." The flesh is pleased and satisfied—"the will" above mentioned is, therefore, the will of the flesh (John i. 13). The comparable passage in this chapter concludes in like manner—"vainly puffed up by the mind of his *flesh*" (18). ¶ How emphatic is the succeeding exhortation.

* Representative "we," as in 1 Cor. xv. 51, 1 Thess. iv. 17.

† In verse 12 THREE effects, in verse 13 *their three* effects—*καταρτισμον*, implying unity, balance, = *ἐνότητα*; the relation of ministry and manhood is not fanciful (*διάκονος*); and the third effects are likewise parallel—the edification of the body of the Christ, the measure of stature of the fulness of the Christ.

‡ *εἰς φθοράν* only occurs elsewhere in 2 Pet. ii. 12.

§ These verses have *similar* appendices concerning Christ, verse 17, 19.

§ Not only "would-be sanctity," "superstitious observance," or "worship appointed by the human will" (*cf.* verse 18), but also worship into which the will readily enters—the will is here seen tyrannizing over the subservient "mind" and "body."

¶ There is a negative declaration in each case—"not holding the Head" (19): "not in any honour" toward God.

“Therefore, if ye were raised with the Christ, seek the things above . . . therefore mortify your members *on the earth*” (cf. “Why as if living in the world,” etc. and 1 Cor. iii. 3)
 “Lie not one to another, having put off the old man with his practices.” May *all* believing readers be enabled to manifest the result of the perusal of these messages “for this is the *Will of God* even their sanctification”—in Whose “Will” may they stand perfect and filled (Col. iv. 12).

Heb. vi. 4-6.—These verses have terrorised many of the saints of God, and we may say to such as to those who fear they may have committed the unpardonable sin—“Grace hath not suffered you, beloved friends, thus to sin wilfully, for your anxiety is evidence you are not past feeling; your trembling is proof of Divine inworking.” To understand this passage we must remember the state of professedly Christian Jews at this time, and how can we understand it better than by references to the Letter which contains the difficulty? Among them were two classes—those who were ready to draw back to perdition, and those who were of faith to the salvation of the soul (x. 39). The former party were but illustrating 1 John ii. 19, when they departed from the ecclesia. In that passage John, by the Spirit, writes concerning the many types of Antichrist which existed in his day,—“they went out from the midst of us, but they were not of us, for if they had been from us they had abode with us, but (they went out) in order that they might be *manifested* that none of them were of us.”* The Holy Spirit desires to separate the two classes, and reminds the Christian waverers of their past endurance (xi. 32-36), urging an entire departure from Judaism, and a fellowship with Christ in rejection by the leaders of Israel (xiii. 10-14). Never should it be forgotten that the fifth chapter is a preface and preparation for the sixth. In verse 12 the inspired writer sets forth the ignorance of the professing Hebrew Christians, in spite of the “time” that had elapsed since their conversion, and adds that ability to understand Divine truth depends not always on age in Christ, but always on practice in *discerning* good and evil.† The Jewish churches were becoming *latitudinarian*, they were confusing right and wrong, and, as an after-study of the passage will show, were excusing temporary abandonment of the faith for the sake of

* Note use of ἐκ with two meanings—a reminiscence of John xvii. 15, 16. “Abode” is the key-word of this Epistle (see e.g. ii. 24, iii. 9). No passage can teach more forcefully the final preservation of all born again, and the final uselessness of reformation on the part of those not born again. It is well to remember that Antichrist must be, as his types, an apostate *from the midst of the church*.

† Note ἔχετε (12), ἔξιν, ἐχόντων (14).

freedom from persecution. Hence, they had no discernment, and the apostle could not entrust them with the deeper revelations of the Divine Will, *which are more easily perverted* by those who cannot distinguish truth and error. Hence, he exhorts the saints to be borne along to full-growth, and beseeches them not to think it possible to lay *again** and *again*, after apostasy upon apostasy, the FOUNDATION of repentance from the dead works of Judaism (*cf.* ix. 14), and the FOUNDATION of the faith upon God which they had denied (see x. 38, 39); the foundation of the baptisms which marked their *first* confession of Christ, the FOUNDATION of the laying on of hands which they had received before they exercised the miraculous gifts of verses 4-6. Vain would it be to lay *again* the FOUNDATION doctrine of resurrection which in the early church was the truth that encouraged to endurance amidst persecution (*cf.* xi. 35), and the FOUNDATION doctrine of eternal judgment—when they had betrayed the former for the place of this age, and scorned the latter by daring the much-sorer punishment than Moses' Law could inflict. Possibly converts from Judaism were accustomed to express their faith in these “fundamentals,” the first of which alienated them entirely from their old principles—in this case the application of the argument is much more noteworthy. The Holy Spirit instructed Paul to add—“and this will we do if God permit.” The word “permit” suggests “if God graciously *be inclined* to grant us success.” The thought seems to be—we have already turned from Him in heart, we need His peculiar mercy and *turning* to us if we are to be borne along rather than go back. “This will we do if God permit—FOR† it is impossible to renew *again* into repentance those having been *once* enlightened, and having tasted of the heavenly gift, and having become partakers of the Holy Ghost, and having tasted the good Word of God, and the powers of the coming age, and having fallen away.” Their “repentance” is a miserable fiction; the profession of sorrow for sin is blasphemy, seeing they *are* all the time *crucifying* (note change of tense) to themselves the Son of God, and putting Him to an open shame. The parallel passage speaks of those who begin apostasy with fear of meeting with the Lord's people (x. 25), and shows that they end by sinning *wilfully* and deliberately, after receiving the knowledge of the truth, and with Antinomian expectation that they can return to Christ when persecution is past and participate in the atoning

* “Again,” key-note of this passage.

† An emphatic word—apostates must be left—The reclamation of Antinomians is hopeless.

efficacy of His sacrifice. Such are "adversaries," they are against the Lord (x. 27), they have insultingly renounced the Son of God, and esteemed the blood of the new covenant—the blood of a mere man and unacceptable to God as an atonement (*κοινωνία*), and they have done despite unto the Spirit of God*—it is well known that the Jews demand *such* anathematizing of the Lord Jesus on the part of those who, having deserted the Rabbinical religion, have relapsed from the profession of Christianity. It only remains to prove that the men thus characterized in chapter vi. were never members of the Church of God. If there be nothing in these verses *peculiar* to a true Christian, other passages which speak of final preservation and such declarations as 1 John ii. 19 will make unnecessary the discussion, and what is here mentioned which could not have been said of "Judaism" in the early church? Is the change from "we" (vi. i. 3) and the change to "you" (vi. 9) unintentional? We boldly declare on the authority of the apostle that none of these things necessarily accompany salvation (vi. 9). Enlightenment and tasting the good Word of God are but the knowledge of the truth (x, 26) which is abused to permit sin in view of abounding grace. "The heavenly gift" is possibly parallel to partaking of the Holy Spirit, and the definite article is omitted to prove His supernatural working, and not His personality is intended. "The power of the coming age" are certainly the miracles at the commencement of the Christian era; see ii. 1-4 (*cf.* for use of *μέλλοντος* ix. 11, x. 1, the word does not indicate futurity *at the time of writing* in *e.g.* Rom. v. 14). Finally let readers notice the *two* kinds of ground in verse 7, and rejoice, if by grace, they are receiving blessing from God. "By their fruits ye shall know them" is the solemn witness of this passage.

Jas. v. 12 presents difficulties only to those whose creeds or predilections permit a Christian to take a legal oath. The desire to constitute a national church or an ecclesiastical nation has been the means in Satan's hands of leading many individual Christians away from true Scriptural obedience. The principles of the Sermon on the Mount cannot be harmonized with modern ideas of the conversion of the world,† and as a result many have fallen back on the Mosaic system, or endeavoured to anticipate something of the Millennial economy. It is well known that Rome's favourite arguments for her antichristian tyranny are founded upon perversions of unfulfilled prophecies or an abuse of Israelitish history. A Christian nation is a fiction :

* A return to Jewish Unitarianism.

† A fundamental principle of national churches.

either the Christianity must be mere profession, or the national existence will soon cease. A state must be maintained by an army, but the servant of the Lord must not resist evil, nor can he take with impunity the sword of justice into his hand. The neglect of precepts concerning war and legal oaths is occasioned by a forgetfulness of the *nature* of the Church. Jas. v. 12 is not indefinite or ambiguous—"But before all things, my brethren, swear not, neither by the heaven, nor by the earth, nor any other oath: but let your yea be yea and your nay be nay—lest ye fall under judgment."* The surrounding context, too, emphasizes the *universality* of the command. The existence of oppression has been mentioned (v. 1-6) and the oppressed have been warned against a natural desire to gain redress and to avenge themselves. The example of Christ is proposed, He resisted not (6)—"therefore, be *longsuffering* brethren, until the Presence of the Lord"—He will maintain your right, "be ye *longsuffering*, stablish your hearts, because the Presence of the Lord has become *near*. Murmur not against one another brethren, that ye be not condemned in judgment: behold the Judge before the doors has taken His stand." The Christian is to look beyond the law courts of the world, and to expect the appearance of Him Who shall judge righteously. How sinful then is it to choose a sin which *essentially* will bring into the sphere of judgment, rather than await the time when He will judge on behalf of His people? We cannot but be reminded of 1 Pet. i. 17, "And if ye call on Him as Father—on Him Who, without respect of persons, judgeth according to the work of each—in fear pass the time of your pilgrimage."† The relationship of Jehovah to the world and to His Church is hereby indicated—to the former He is Judge, to the latter, Father—and the argument seems to be—if you are assured of an interest in the love of God, hasten not to avenge yourselves, but live as pilgrims and exercise the holy fear. Again commanded in 1 Pet. iii. 18—the Lord will judge: the Lord will vindicate His name: and the trial of your faith shall be unto His praise and glory in that day. 1 Pet. ii. 21-23 should be read in this context—"For into this (to do good and yet suffer) were ye called, because Christ also suffered (a) instead

* A reference to verse 9 "The Judge standeth before the doors," and affording a *parallel* to the preceding sentences there—a prohibition followed by a negative reason ("lest"). If the rendering should be "lest ye fall into hypocrisy" we have a striking illustration of the fact that the very method of preventing falsehood is made by man into a means of aiding it—in any case the proximity of ὑπό and κρίσιν is intended to suggest the danger of hypocrisy.

† Noun from same root Eph. ii. 19, 1 Pet. ii. 11.

of us, (b) leaving us an example, in order that we should follow His steps—Who did not sin, and guile was not found in His mouth—Who being reviled reviled not back, suffering, threatened not, *but delivered Himself to Him That judgeth righteously.*” Returning to Jas. v. we find the example of enduring Job adduced, and the statement, “Ye saw the end of the Lord,” plainly pointing an exhortation to wait for the end of all things at hand. Then comes the “difficulty-verse,” and it is succeeded by the appropriate words—“Is any one among you suffering ill?—let him pray”: let him remember the Lord liveth, and commit the causes to Him instead of pleading the case before man.* The *earlier* prohibition was against self-defence by revolution or demonstration or bitter wrangling (7-9)—the latter is directed against the apparently more peaceable method of the Law Courts (12), and it is given in such a way that only spiritual students of the Word will comprehend it. The notion that only oaths in hasty conversation (by reason of wearing and wearying oppression) are forbidden is negated by the following considerations—(1) A general command must not be limited unless the context so demand. (2) The many preceding references to the heavenly Law Court aptly prepare for a special command concerning human tribunals.† (3) The prohibition in the Sermon on the Mount (Matt. v. 33-37), from which this is paraphrased, cannot be restricted to the condemnation of false oaths without denying the great truth that our Lord in that manifesto of the kingdom gave a fuller and more spiritual series of precepts than the Mosaic. Did not the Law reprobate false swearing? Moreover an exclusion of judicial oaths will equally oppose the principle of the Sermon, for every *recognized* Jewish oath was in measure legal. (4) If the prohibition in Jas. v. only requires abstinence from impatient swearing, the words, “Yea, yea and nay, nay” are inappropriate—*evidential* oaths are thereby condemned, *i.e.*, the oaths of the Law Court. Need the servant of Christ be reminded of the unequivocal words in 1 Cor. vi. 1. “*Dare* any one of you, having a matter against the other (the defendant) submit to the judgment of the unrighteous and not of the saints?” Believers are not of the world, and it becomes them to be separated from the world’s institutions, organizations and politics—or the Lord

* That this is the thought, the following incident regarding Elijah will prove. The prophet left the cause of God (for His People’s concerns are His) in His own hands, and God soon manifested His judicial authority.

† The references include, “shall be for a witness” (3), the appeal of verse 4, the repeated mention of “The Presence of the Lord,” “That ye be not condemned,” “The Judge.”

will make manifest His holy disapproval in the Day when all the Church must stand before the Judgment Seat of the Christ.

1 Pet. i. 2 offers our last problem for present solution. "Peter an apostle of Jesus Christ to the elect (chosen out) strangers of the dispersion . . . according to foreknowledge of God the Father in sanctification of the Spirit into obedience and sprinkling of the blood of Jesus Christ." None would be more ready than the writer to admit that the dispersion was in accord with Divine Counsel, but the succeeding prepositional terms (in sanctification, etc.): plainly show that a *parenthesis* must be recognized. The Authorized Version to avoid awkward English phraseology has altered the order of the Greek words. The difficulties lie (1) in the words "elect *according to foreknowledge*," and (2) in the apparently chronological precedence of sanctification over justification. The former is occasioned by misapprehension of the term "foreknowledge."* It is not an English synonym of the Greek *πρόγνωσις*. The latter is wider in some thoughts, in others narrower, as to its meaning. It denotes, as the simple verb "to know," in Greek and Hebrew alike, ordination, choice, and approbation. The root occurs in verse 20, where we read that Christ was on the one hand *foreknown* before the world's foundation, and on the other *manifested* in the last times. Foreknowledge evidently implies a *secret purpose*. "Election" is the exhibition of love, and therefore Scriptural "foreknowledge" must precede its own expression. The Lord is not capriciously hasty; He elected those in whom He delighted, but to contend that He foresaw in them a *natural* aptitude for things spiritual is to deny the election of God and the depravity of man. If it be said He foresaw a *spiritual* inclination to believe, that willingness must be the effect of a preceding Divine work: and, inasmuch as that Divine operation is not universal, the result of a previous Divine election. In Rom. xi we are told God hath not cast away and repudiated His people whom He foreknew, and these are contrasted with "the rest"† who were blinded. In that chapter Paul proves the Divine statement by a reference to himself—"for I also am an Israelite"; and he must be a modern thinker indeed who can find human preparation for faith on the part of the persecuting Saul. An illustration is next drawn from the state of affairs in the time of Elijah, when the Lord said, "*I left for Myself* seven thousand men." The Hebrew and Greek image of the word

* See page 21.

† Contrast between *λείμμα* (5, cf. 3, 4) and *λοιποί* (7).

“know” may be inferred from the following quotations:—
 “Before I formed thee in the belly I *knew* thee, and before thou camest forth out of the womb I *sanctified* thee, and I *gave* thee a prophet unto the nations” (Jer. i. 5); “You only have I *known* of all the families of the earth; therefore I will punish you for all your iniquities” (Amos iii. 2); “I never *knew* you” (Matt. vii. 23); “The Lord *knew* them that *are* His” (2 Tim. ii. 19). And now we would reverently approach the second difficulty. The student will notice that there are three prepositional expressions—one concerning each of the Persons of the Triune God,—

- (a) “According to foreknowledge of God the Father,
- (b) in sanctification of the Spirit,
- (c) into obedience and sprinkling of the blood of Jesus Christ.”

The first speaks of a source—*κατά*, *kata*, often appears parallel in thought with *ἐκ*,* *ek*; the second, *ἐν*, *en*, represents the sphere: the third, *εἰς*, *eis*, shows the goal† (*ἐν* and *εἰς* are a common combination). We understand somewhat—exegetically and by grace experimentally—of the words “elect according to foreknowledge of God.” Do we comprehend “elect in sanctification of the Spirit,” and “elect in obedience and sprinkling of blood of Jesus Christ”? To treat of the latter first—the obedience is the spotless and vicarious obedience of Christ, even as the blood is His. Together, these provide our perfect righteousness in Him, for as the skin of the chosen and sacrificed animals in Eden was first perfect upon them in life, and then after death became the clothing of Adam and Eve, so is it with “the righteousness of God . . . upon all them that believe.”‡

Comparably, the Second Epistle, through Peter addressed to those who have “obtained like precious faith IN the righteousness of our God and Saviour Jesus Christ” (2 Peter i. 1). Now, it is evident that the Letter we are considering often speaks of salvation as future, and emphasises the full effect of the finished work of Christ; hence, it is reasonable to suppose that sanctification of the Spirit includes the preservation in Christ of all the elect till they are brought body,

* cf. *ἐκ* Matt. xii. 37, *κατά* 1 Peter i. 17, Rev. xx. 13. See Rom. ix. 11, 12; Gal. iv. 29 with John i. 12, iii. 6.

† In verses 3-6 we again have a source of sovereign mercy, a sphere of present guarding, and a threefold end—a “living hope,” “an inheritance incorruptible,” “a salvation ready to be unveiled”; and the Persons of the Trinity are in the same order.

‡ For this appropriate application of the type the writer is indebted to the remarkably suggestive, albeit somewhat fanciful writings of the late Robert Govett.

soul, and spirit into the sphere of sinlessness. But inasmuch as we by grace are now *in* the Divine righteousness, and have by grace the accepted obedience declaratively laid to our account, and the Blood of Atonement sprinkled upon us, may we not see a reference to the work of God the Holy Spirit, whereby we were set apart before regeneration and before effectual calling, in accord with covenant purposes (*cf.* order of words in Jer. i. 5)? Let it be remembered that the primary meaning of the word sanctification is not "holiness"* : we must not confuse *cause* and *effect*. It is true that Scripture *usually* speaks of a post-conversion separation unto the Lord, and frequently maintains the order: "Righteousness, Sanctification (final), Redemption" (1 Cor. i. 30). But in 2 Thess. ii. 13 we read, "God chose you from the beginning unto salvation *in* (a) sanctification of the spirit and (b) belief of the truth." Jude is inspired to address his envelope "to those beloved in God the Father, and kept for Jesus Christ, called" (effectually, by the Spirit). The attentive reader need not be requested to remark the order. The elect of God were never "common" in His sight; they were chosen in Christ, and therefore regarded as in Him, and accordingly preserved for Him by the Holy Spirit long ere they knew the glorious Plan. The words of Ezek. xvi. 5 were not ill applied by our older theologians to this work of everlasting love. To the Triune God be praise for His covenant purpose and engagements, and for the grace that has enabled us to search these difficulties, and (can the words be added?) rejoice in appropriation of and obedience to the Truth made manifest.

* See *e.g.* 1 Cor. vii. 14, 1 Tim. iv. 5, Heb. ix. 13.

Analyses of the Divine Letters.

LET no readers misunderstand the title of this section. A "full abridgement" of the Scriptures cannot be satisfactorily accomplished; and prayerful study would constrain one to be wary in the division into paragraphs, and likewise in the decision as to the "leading" thought therein. The summarising that appears at the head of each chapter, in many editions of the English Bible, only illustrates the difficulty of such labour. The Word of God is comprehensive, and it is impossible for us to draw any accurate inference, from any passage, concerning any doctrine, which was not in the mind of its Divine Author. Hence, we cannot include much of the fullness of the Word in a human analysis. This work is undertaken, not to release from study of the Letters analysed, not to exhibit all the Divine literary structure thereof, not to render aid in theological "cramming," but to give a bird's-eye view, a synopsis, of the Epistles, and then to lead thither, and thus to promote the diligent investigation of *every* verse. A general knowledge of the context, imperfect though it may and must be, will be found most helpful in the examination of any and every passage. And the special acquaintance with that passage will conduce to a fuller general knowledge, which will reciprocally assist the more thorough searching of, or, rather, searching into, the selected verses. These remarks may emphasise the importance of various methods of study, and show how all may be made mutually useful, as well as individually contributive to edification.

Having spoken of the literary structure of the Epistles, it may not be amiss to add that probably all the Psalms are thus arranged, and the discovery thereof evidences inspiration, simplifies memorising, elucidates "structurally parallel" passages, and may be used to interest others in the study of the Scripture. Moreover, as a Psalm sometimes has two entwined and "involved" structures, may we not herein find corroboration of the remark concerning the difficulty of paragraph division? A secondary, underlying structure may have diverse arrangement and different sections. We add practical explanations of this "science"—Psalm xv. and the Letter to Philemon.

PSALM XV.

Introduction.	O Jehovah <i>who</i> shall sojourn IN <i>Thy</i> tent? <i>Who</i> shall dwell IN the mountain of <i>Thy</i> holiness?
Threefold Description of Character (Positive).	He who <i>walks</i> uprightly, And <i>does</i> righteousness, And <i>speaks</i> truth in his heart.
Threefold Description of Character (Negative).	He slandered NOT upon his tongue, He has NOT wrought to his neighbor evil, And a reproach has NOT taken up against him that is near him.
Threefold Description of Character (Positive).	There has been despised in his eyes a reprobate, And those who fear Jehovah he will honor, He swear to doing (himself) evil—
Threefold Description of Character (Negative).	And will NOT change. His silver he gave NOT with usury, And bribe against the innocent he hath NOT received.
Conclusion.	He that does these things Shall not be moved for ever.*

The above structure is clear: many notes might be added—theological and literary—the servant of God might be exhorted to note the contrast with the righteousness of the scribes of Pharisees in that purity of heart, voice, and hand, of thought, word, and deed is demanded. The student of Scripture might be asked to notice that the last lines of the positive triplets and the first of the negative speak of *the tongue*. This suggests that there is another entwined structure—in accord with the usual Hebrew couplet-parallelism.

* The above is, almost exactly, the translation of Tregelles. Words in italics show parallelism of thought or of exact word.

Introduction.	O Jehovah who shall sojourn in Thy tent ? Who shall dwell in the mountain of Thy holiness?
Obedience to law (positive).	He who walks uprightly, And does righteousness, And speaks truth in his heart, He slandered not upon his tongue, He has not wrought to his neighbor evil, And a reproach has not taken up against him that is near him.
Righteous Words.	There has been despised in his eyes a reprobate, And those who fear Jehovah he will honor, He sware to doing (himself) evil, And will not change,
Action toward <i>others</i> (Negative).	His silver he gave not with ursury, And bribe against the innocent he hath not received,*
Action toward <i>others</i> (Positive).	He that does these things Shall not be moved for ever.†
Righteous Words.	
Obedience to law (Negative).	
Conclusion.	

We reprint the structure of an Epistle from "Thoughts from The Word of God," a monthly magazine of Scriptural truth, earnestly commended to all readers. In the issue for Nov. 1903 the following appeared—

The Epistle the Holy Spirit led and enabled His bond-servant Paul to send to Philemon, considered by some an undoctinal letter of private interest, illustrates Figurative "Correspondences," † as well as the nature of Spiritual Correspondence.

* A remarkable illustration of this passage which judges a man's obedience to law by his recognition of its commands concerning money is found in the manner in which our Lord particularizes the sin of evil use of money against the Pharisees, Matt. xv. 5, xxiii. 14, Luke vi. 34, 35, xvi. 14-31. It is notable that Judas, the type of antichrist the lawless one, committed the sin herein condemned.

† The student must not think of the structure and forget the Divine instruction. This study *should* aid exegesis, strengthen the memory, increase love for the Word, suggest the fulness thereof, lead to humiliation for ignorance, compel patient investigation, and *encourage reverence for the Divine Author of the Divine Scripture*. If it have these results it shall not be in vain, but contrariwise in the will of and to the glory of Him Whose will and glory are *alone* important.

‡ A name adopted by Dr. Bullinger, for extended parallelism.

- A | 1-3 Epistolary
 { a | 1, 2 Greetings to fellow-workers.
 { b | 3 "Grace be with you."
- B | 4-7 { a | Paul's prayers.*
 { b | Philemon the Church's host.
- C | 8 Boldness and authority "in Christ."
- D | 9, 10-Affectionate Exhortation.
- E | -10 Onesimus, "my child."
- F | 11, 12-Past sins of Onesimus. Amends by the Apostle.
- G | -12 Onesimus represents Paul.
- H | 13, 14 O's service to Paul and Philemon.
- I | 15 { a | O's departure.
 { b | O's return.
- I | 16- { a | O a slave.
 — { b | O a brother.
- H | -16 O's service to Paul and Philemon.
- G | 17 Onesimus represents Paul.
- F | 18, 19- Past sins of Onesimus. Amends by the Apostle.
- E | -19 Philemon converted through Paul.
- D | 20 Affectionate Exhortation.
- C | 21 Confidence and authority in Christ.
- B | 22 { b | Philemon mine host.
 { a | Philemon's prayer.
- A | 23-25 Epistolary
 { a | Greetings from fellow-workers.
 { b | "Grace be with thy spirit.†

We now proceed to ordinary analyses of the Divine Letters.
 THE LETTER TO ROMAN CHRISTIANS.

- I. 1-7. Preface, with doctrinal declarations and spiritual salutations.
- I. 8-16. Thanksgiving for, and love to, the saints at Rome.
- I. 16, 17. Epitome of the Gospel‡ (Power, Salvation, Faith, Righteousness).

* B (a) εὐχαριστῶ, B (a) χαρισθήσομαι.

† This structure is not all original: parts thereof are found in Forbes' volume on the Symmetrical Structure of the Scriptures.

‡ Let it be remembered that no "paragraph" is *isolated*; we would not introduce any more "chapter and verse *dividing*" into Scripture. Verse 16 contains "for" twice; the second commences the epitome, and explains *the cause* of fearlessness—the Gospel has never failed and never will fail. As verse 18 commences with "For," it, too, is linked with this "section," giving the Gospel's background, showing why there is no works—justification. The antitheses are remarkable:—

God's Righteousness.	God's Wrath.
In the Gospel.	From Heaven.
Revealed.	Revealed.
Into Faith.	Onto Ungodliness.
The Righteous.	Unrighteousness.

- I. 18—III. 20. All men inexcusable. without legal defence (i. 20, ii. 1) ; destined for judgment and wrath (i. 18, ii. 2, 3, 8, 9, 12, 16, 27 ; iii. 7, 8, 19). i. 19-32 marks progress of Gentile iniquity ("gave up" thrice). ii. 1-19 manifests Jewish sinfulness, *especially* showing the high standard of the law (everlasting obedience, ii. 7), and their additional Jewish sinfulness, (a) in making others to sin, (ii. 24), (b) by reason of the possession of the law (ii. 27. iii. 2), (c) on account of quibbling self-defence (iii. 5-7).
- III. 21-31. Epitome of the Gospel, with inferences from its principles.
- IV. 1-23. Answer to a Jewish objection concerning Abraham ; proof that he was reckoned righteous by grace through faith.
- IV. 24, V. 11. Application of the preceding argument, and consequent boasting in God in view of glory.*
- V. 12-21. Summary of Federal Theology : the two heads, the two seeds.†
- VI. 1-23. Inferences from Immersion with Christ (a) representatively, (b) representationally.
- VII. 1-6. Declaration of death to the law.
- VII. 7-13. Law's perfection and past work set forth.
- VII. 14—VIII. 39. The doctrine of the two natures, with sundry explanations of the standing and state of believers.‡
- IX. 1, XI. 36. Dispensational counsels regarding Gentile, Jew, and Church of God.§

* Justification and glorification are always linked—viii. 30-33, Gal. v. 5, Titus iii. 7.

† Mark antitheses—Offence, Grace-gift ; Condemnation, Justification ; Death, Life ; Disobedience, Obedience ; Sin, Grace.

‡ Now, (a) sin, and (b) tribulation, are present with us, yet in Christ are we (a) legally guiltless, and (b) glorified.

§ Gentile—an election saved (ix. 24) ; of the rest, Pharaoh a type. Jew (i)—an "election," "a seed," a remnant now (ix. 6, 24, ; xi. 5), who are therefore included in the church ; (ii.) "all Israel" *shall be saved* (xi. 26). The church of God, including election of Gentile and Jew, mercifully ordained for glory (ix. 23). Note that (a) "Calvinism" and (b) "Dispensationalism" (the two most-hated studies) do NOT make a man *self-centred, harsh, prayerless* (ix. 1-3, x. 1) ; *neglectful of preaching* (x. 14, 15) ; *proud* (xi. 20, 25) ; *praiseless* (xi. 33-36).

- XII. I—XV. 7. Various exhortations calling for personal holiness in connection with church-service, home-life, dealings with the unconverted, relation to the state, fellowship with weak brethren.
- XV. 8-12. Dispensational summary.
- XV. 13-33. Service and testimony in all parts.*
- XVI. 1-16. Greetings "in Christ."
- XVI. 17-24. Final warnings, exhortations, and doxologies.

THE FIRST LETTER TO THE CORINTHIAN CHURCH.

- I. 1-3. A suggestive salutation.
- I. 4-9. *Assurance* of fulness of blessing and final salvation in Christ.
- I. 10-17. Initial rebukes for practical denial of the "fellowship" (9).
- II. 18-31. The foolishness of man stated, and the Divine election; likewise the method and completeness of the Gospel.†
- II. 1-16. The Gospel and its mystery; further evidence of man's foolishness.
- III. 1—IV. 21. Aspects of service (iii. 8, 12-14, iv. 2), suffering (iv. 9-13) and sin (iii. 15, 17) in view of the Judgment Seat of Christ.
- V. 1-13. Separation from sin, from excusing thereof, and from sinners—commanded.
- VI. 1-8. Separation from worldly and forensic strife.
- VI. 9-20. Summary of doctrine regarding separation.
- VII. 1-40. Divine advice (in reply to a question).
- VIII. 1-13. Declaration "touching things offered unto idols," and the "conscience" of weak brethren.

* Note connection of verses 12, 13: prophecy a practical subject.

† No passage shows more clearly (1) that the elected and the believing are *equally* numerous (21, 27), (2) that the work of *God* decides the number and *precedes* the belief of man—its effect (*tenses*, 21, 27, 28; chosen=chosen out), (3) that faith accompanies effectual calling (22, 24), (4) that the purpose of election is God's glory (29-31). One cannot help noticing how the Holy Spirit introduces doctrinal teaching at every opportunity (sequence of i. 10-17, i. 18-31) and, moreover, to support practical instruction:—indeed, reproof of the Corinthians' pride of wisdom is contained in every doctrinal statement of i. 18-31.

- IX. I-27. The apostolic authority, self-denial, and ardent service* of Paul.
- X. I-12. References to typical warnings, with applicable inferences.
- X. 13-33. The danger of idolatry (to be read with ch. viii.)
- XI.-XII. 31. Church ordinances and organisation explained.
- XIII. I-13. A Psalm of *Christian* love (with special emphasis on its manifestation in the Church).
- XIV. I-40. Church ordinances and organisation explained.
- XV. I-58. Reasoning regarding the Resurrection.†
- XVI. I-24. Concluding suggestions, and greetings.

THE SECOND LETTER TO THE CORINTHIAN CHURCH.

- I. I, 2. Comprehensive greetings.
- I. 3-II. The nature and use of tribulation and consolation.
- I. 12-18. Paul's spiritual sincerity.
- I. 19, 20. A doctrinal basis for his practice.
- I. 21, 22. The work of the Triune God.
- I. 23—II. 13. The apostle's relation to the Corinthian Church, particularly with reference to its recent executive work.
- II. 14—IV. 18. The ministry of the New Covenant, and the minister thereof.‡

* In view of the Judgment Seat of Christ (27).

† Notice how prophetic doctrine is involved (23-28, 41, 51-55).

‡ On this passage several notes—suggestive rather than exhaustive—should be given. 1. Verse 14 begins with "but"; the apostle thanks God for the effect of "painful" spiritual fear—the 1st result was merely a journey, the 2nd, the *preaching of the Gospel in OTHER parts*: in everything cause for *praise* is seen! 2. Verse 17 "for" looks back (a) to the *two-fold* consequence of the preaching of the unadulterated Gospel, (b) to the words, "Who is sufficient?"—we do not feel ourselves competent for this work for the Gospel is not ours, it is of God (ἐκ) in Christ (ἐν); thanks be unto God our sufficiency is also of Him (iii. 5, 6). 3. The new covenant is the spirit in iii. 6, but this fact does not prevent the statement, "The Lord is the Spirit:" compare thought of written word and Incarnate Word. 4. "Wherefore" (iv. 1), because the ministry is glorious and Divine (doctrine), we are not fainting away from it (practice). 5. "Death inworketh in us . . . but having the same spirit of the [same] faith according to that which hath been written, 'I had faith, wherefore I spake, we also have faith, wherefore we speak also, *knowing* . . ." (iv. 12-14).

- V. I-10. The believer's future* (eternal life in a glorified body: the Judgment Seat of the Christ).
- V. 11—VI. 10. Further thoughts upon the Christian minister and his ministry, particularly on behalf of the Lord's people.
- VI. 11-13. A plea for love.
- VI. 14—VII. 1. Exhortations to true holiness.
- VII. 2-16. Further plea for love, supported by mention of the apostle's lovingkindness, of the transient heart-repentance and obedience when the first letter was received, and of the "inward affection" of Titus.
- VIII. 1—IX. 15. The grace and fellowship of giving as a direct result of God's grace (viii. 1), in holy imitation of His freeness (ix. 15), with the result of yet more grace at His hands (ix. 8).
- X. 1, XII. 21. Paul and the false apostles, likewise the false accusations of Corinth.†
- XIII. 1-10. Promise of visit, and anticipatory exhortations and warnings.
- XIII. 11-14. Final words of love and peace.

THE LETTER TO THE CHURCHES OF GALATIA.

- I. 1-5. The envelope and preface.‡
- I. 6-10. Unprimitive "evangelists," their message and their end.
- I. 11, II. 13. Paul's apostolic independence historically evidenced.
- II. 14-21. Rebuke of Peter, and doctrinal comments thereon.
- III. 1, IV. 11. The promise and the law, the covenants of works and grace [keywords "under" and "in."]

* We look not at the things being beheld . . . for we know (Doctrine and practice linked; note force of οἶδαμεν—"we have seen" (originally)).

† Already referred to—*cf.* iii. 1 and x. 18, iii. 2 and xii. 16. The deceitful workers avoided pioneer work and preferred proselytizing (x.) In x, 17, 18 (1) boasting in self=*self-commending* (compounds of ἰστημι noteworthy): (2) those who think not of their own reputation but boast in the Lord will be commended and glorified by Him (*cf.* "the unlikely"—"the meek shall inherit the earth"): (3) compare 1 Cor. ix. 27 (Greek).

‡ Past, present, and future relations to God—Grace *now*, His gift *in the past*, its effect *yet to be consummated* (entire deliverance from this age).

IV. 12-20.	The methods of the Judaizers explained.
IV. 21-31.	A Divine Allegory.*
V. 1-12.	Inferences and warnings against Judaism.
V. 13-25.	Prohibitions of <i>other</i> fleshly actions.
VI. 1-10.	Service in view of the day of testing.
VI. 11-18.	Concluding and conclusive admonitions, with farewell greetings [written by the apostle without an amanuensis.]

THE CIRCULAR LETTER TO THE EPHESIAN SAINTS AND OTHERS.†

I. 1-2.	The address, together with an expression of "best wishes."
I. 3-14.	The nature and purpose of election set forth‡.
I. 15-23.	The substances of the apostle's prayer "that ye may know."
II. 1-10.	The regeneration of the Lord's people explained to be by grace.
II. 11-22.	Various aspects of God's work in salvation.
III. 1-7.	The "mystery" of the union of Jew and Gentile in Christ.
III. 8-21.	Paul's service and prayer made known.
IV. 1-16.	Practical application in the assembly of the teaching concerning the <i>one</i> Body and the Headship of Christ.

* Types are worthy of more thorough study—*e.g.* If the typical teachings of the two covenants with Abraham, and his representative character, with regard (1) to the Church and (2) to the *Israelite nation* were considered, he would not be extruded from the Church by modern dispensationalists, nor should we have so many Anti-Calvinistic applications of Old Testament passages, nor arguments for *infant* baptism from the Covenant of circumcision.

† "In Ephesus" may be a copyist's note interpolated in some manuscripts.

‡ The results of sovereign grace are manifested—(a) thanksgiving, "blessed be God Who blessed us according as He elected us"; (b) "holiness," to be holy. See also 13; (c) "adoption," (5), "redemption," "inheritance" (14); (d) "Glorious Praise of His Grace," and of "His Glory" (6, 12, 14).

|| Note how the arguments of the prayer continue in ii.—God's past work in His saints is a plea for His present and future work, God will not "leave" those who are distinguished from *οἱ λοιποὶ*, the rest (3), those who are "left" in sins. Connexion between chapters is remarkable—From the dead, you being dead: Christ above every authority in this age, the age of this world, the prince of the authority of the air: inwrought, inworking, etc.

IV. 17, V. 21.	Practical application in daily life of the same doctrine.*
V. 22-33.	Exhortations to wives and husbands, based on the doctrine of the Church.†
VI. 1-4.	Instructions to children and fathers.†
VI. 5-9.	Admonitions of servants and masters. †
VI. 10-21.	Description of the whole armor of God.
VI. 21-21.	Final phrases of fellowship.

THE LETTER TO THE SAINTS IN CHRIST IN PHILIPPI.

I. 1, 2.	Salutary Salutation.
I. 3-11.	Thanksgiving and prayer.
I. 12-20.	A record of the furtherance of the Gospel.
I. 21-26.	The desires of the apostle.
I. 27—ii. 16.	Exhortations to holy unity and humility, with reasons thereof.‡
III. 1-21.	Warning against Judaizers and Epicureans with details of personal experience before and after conversion, or rather description of Paul's past, present, and future.
IV. 1-3.	Exhortations to unity.
IV. 4-7.	Rejoicing, praying, praising.
IV. 8-9.	Holy mediation and holy action.
IV. 10-20.	The Philippians' love and disinterested interest a cause of encouragement to the apostle.
IV. 21-23.	Farewell salutations.

* The revelation of Church-privileges is aptly followed by a call to separation from the nations left in vanity of their mind (iv. 17, see v. 6). "As becometh saints" (contrast *καθώς* iv. 17), "as children of light," "as wise" suggest the motives of this paragraph.

† The commencement of each section is noteworthy (1) *ὡς τῷ Κυρίῳ* as to the Lord (v. 22), *ἐν Κυρίῳ* in the Lord (vi. 1), *ὡς τῷ Χριστῷ* as to the Christ (vi. 5): (2) A compound with *ὑπο* begins each. The reasons given in 1 and 3 have reference to the preceding doctrine (v. 23, vi. 8) but to *the law* in vi. 1 *i.e.*, a natural relationship to God is hinted. In each case the subordinate is first addressed, and in *each* there is an *added* word to the one in authority.

‡ Reasons—(1) A common citizenship (i. 27), (2) unity brings strength for war (i. 27, 28), (3) the Apostle's wish (ii. 2), (4) the example of Christ (ii. 5-7), (5) with a view to witness (ii. 15, 16)—Pride is the foundation of all unspiritual disunity.

|| *τὸ αὐτό, σὺν* three times.

THE LETTER TO THE SAINTS AND FAITHFUL BRETHREN IN COLOSSE.

I. 1-2.	Greetings in grace.*
I. 3-II.	Thanksgiving, prayer, prayer (9), thanksgiving (12).
I. 12-20.	The primacy of Christ proclaimed.
I. 21, ii. 7.	The mystery and its ministry declared.
II. 8, iii. 4.	Warnings against Judaism and Gnosticism†
III. 5-II.	Warnings against other "worldly" sins.
III. 12-17.	Exhortations (a change from <i>negative</i> to <i>positive</i> commands).
III. 18, IV. 1.	Particular exhortations and prohibitions to the same <i>six</i> classes, and in the same order, as in Ephesians.‡
IV. 2-4.	A request for prayer.
IV. 5-6.	Holiness in walk and word commended.
IV. 7-9.	The messengers of the apostle. §
IV. 10-18.	Greetings "in Christ."

THE FIRST LETTER TO THE CHURCH OF THE THESSALONIANS.

I. 1.	Introductory Address.
I. 2-4.	Thanksgiving and prayer by reason of the fruit of election.
I. 5—II. 16.	The message of the apostles and its effect. ¶

* If the Epistle be from Paul, the grace is from God (note datives).

† These religions often coalesced (note statements herein applicable to both); so Romanism merges in Paganism, and converges with Judaism—despite apparent contradictions. There is nothing new in theorizing—Spiritualism, Theosophy, Eddyism are but old systems revived. Why is this?—The two originators of evil creeds—Satan and the flesh—are the same, unalterably the same; and the primary purpose of the devil is the re-organization of Babylonianism.

‡ ἀπολήψεσθε, προσωποληψία (iii. 24, 25), παρέχεσθε, ἔχετε (iv. 1), εἰδότες (iii. 24, iv. 1).

§ The introverted structure of part of the epistle will be seen if it be noted that the church's messengers are mentioned in Section 2.

|| The *student* will have noticed, with "practical" heartsearching, how almost every Epistle begins with thanksgiving, and how thanksgiving nearly always prepares the way for petition (*apart from* the many introductions to the Epistles, in which those who *search* will find this statement true, the following selected passages, wherein prayer and praise are linked, may be mentioned:—Eph. i. 16, Phil. iv. 6, Col. iv. 2, 1 Thess. v. 17, 18, 1 Tim. ii. 1).

¶ (1) Note use of γίνομαι in this passage. (2) Contrast with stony-ground hearers. In Thess. *joy of the Holy Ghost* and in much *tribulation*. (3) *cf.* i. 6, ii. 14. (4) Consider the emphasis is on persecution—before the kingdom and glory (ii. 12). (5) Notice connection of tribulation, missionary work, and prophetic study (i. 7-10).

- II. 17—III. 13. Paul's inward affection toward the Lord's people manifested, and his holy hope of glory together with them.
- IV. 1-8. Holiness urged on the basis of separation from the nations and the Divine calling.
- IV. 9-12. Love toward one another encouraged. *
- IV. 13—V. 11. Prophetic instruction with practical application. †
- V. 12-24. Sundry messages of advice. ‡
- V. 25-28. "Farewell" in the Lord.

THE SECOND LETTER TO THE THESSALONIAN CHURCH.

- I. 1-2. Grace-greetings to the called *out* ones in God our Father.
- I. 3-12. Thanksgiving for endurance of persecution *now*, and prayer that suffering may prepare for glory *in the future*.
- II. 1-12. Warnings against error in prophetic study—the aim and fame of Antichrist. §
- II. 13-17. A glorious contrast for those who were chosen and called (note order) to believe the truth; with corresponding exhortations.

* The seeming contrast of ἀλλήλους and ἴδια, ἰδίαις is striking. Those who love *one another* will attend to *their own* business. A like paradox appears in Gal. vi. 1-5.

† Note (1) with them : with the Lord (iv. 17 ; see v. 10) ; (2) ἐν εἰς (iv. 17) ; (3) the inference from this meditation (a) exhortation (iv. 18 and v. 11) ; (b) "awakefulness" (v. 6), (c) holy war (v. 8).

‡ The sequence should be studied—Acknowledge those who admonish you, but do not forget your *individual* work of admonishing one another (a similar argument against clericalism and "democracy"—Nicolaitanism and Laodiceanism—occurs in Eph. iv. 12, 13, with 15, 16) : but think not only of admonition (although that be rightly put *first*) : encourage the weak, be longsuffering—therefore, despise revenge (N.B., διώκετε) ; but be not merely patient—exult (*ie.*, pray and praise)—this is *God's* will—and quench not His Spirit of prayer, and make not light of *spiritual* prophesying—but try the spirits. Keep the good, keep away from evil (κατέχετε, ἀπέχεσθε). And now the language of exhortation changes to that of *prayer* (*cf.* 2 Thess., *cf.* ii. 15-17, iii. 4, 5), and this section, *as every other in this Letter, closes with a reference to "THAT DAY."*

§ Consider (1) the mystery of lawlessness was prophesied to precede the lawless one ; (2) ἐνεργεῖται, 7, καταργήσει ; (3) the two "presences" 8, 9 ; (4) the inworking of Satan followed by God's judicial inworking, 9, 11 ; (5) the relation of "having faith" and "having pleasure" 11, note 10, faith of the will and the desires : how can the desires and wills of Eph. ii. 3 evolve it ?

- III. 1-5. A request for prayer and an expression of prayer.
 III. 6-16. Instructions to withdraw from the unruly. *

THE FIRST LETTER TO TIMOTHY.

- I. 1-2. The direction of the Epistle, and its foreword.†
 I. 1-11. Instruction concerning the treatment of Judaizers.‡
 I. 12-17. Praise to the God of sovereign grace.§
 I. 18-20. Exhortations and warnings (read on from verse 11).
 II. 1-15. Teaching as to private and public prayer and the place of women in the assembly and home (read on from i. 17).
 III. 1-15. The ordination of the ministry.||
 III. 16—IV. 16. Pagan theorizers and theosophists prophesied, doctrine contradictory to them, and advice as to the best way of emphasizing it. ¶

* Thus has the Holy Spirit characterized (a) those who neglect any apostolic teaching: (b) those who are idle; (c) those who abuse church-hospitality. Note (1) ἐργάζομαι and its compound 11: (2) ἐκκακήσητε καλοποιοῦντες (3) ἐντραπή, τρόπῳ (14, 16).

† Note relation of faith and hope: likewise addition of "mercy" in the personal epistles, a word which proud Christians would think more appropriately given to a mixed Church than to an eminent servant of God.

‡ N.B. (1) Creed and practice intimately related, 5, 6 (2) ἐξ εἰς 6: κεῖται, ἀντίκειται 9, 10.

§ Compounds of ἐν in 12, 16 suggestive. Verses 13, 16 do not give different reasons for the Lord's loving kindness—they view the same truth from the two aspects—the Divine and human. In 13 the apostle shows the Lord had not suffered him to commit the unpardonable sin. To do despite to the Lord after profession of faith is the sin unto death (Heb. x. 29 same word).

|| The prerequisites of bishops and deacons are the very qualifications neglected to-day—there is no remark here concerning "preaching gifts," "attractiveness," etc.: but there are words concerning holiness in business, humility, and the possession of an exemplary home.

¶ N.B. (1) "Great is the mystery of godliness . . . BUT the Spirit speaketh expressly that in latter times 'some' shall apostatize from the faith giving heed to the deceiving spirits": (2) The word "godliness" is not repeated in vain: (3) A holy and exemplary life is the best argument to enforce an exhortation: (4) ἔπεχε, ἐπίμενε (iv. 16).

- V. I—VI. 21. Instruction concerning various classes—elders, widows, servants, the rich—interspersed with words of guidance as to personal spirituality.*

THE SECOND LETTER TO TIMOTHY.

- I. I, 2. Salutory salutations.
 I. 3-5. Praise, prayer and exhortation.
 I. 6—II. 13. Encouragements to fearlessness in anticipation of coming glory.†
 II. 14-26. Counsel as to the treatment of those who oppose themselves.‡
 III. I—IV. 8. Prophecies concerning the *temporary* progress of evil, and inspiring words that Timothy may be faithful and endure affliction.
 IV. 9-18. Sundry words concerning fickle men and the faithful Lord.
 IV. 19-22. Greetings to and from the saints.

THE LETTER TO TITUS.

- I. I-4. Preamble to the Epistle.
 I. 5-16. The refutation and silencing of subverters commanded.
 II. I-15. Exhortations to be addressed and applied to particular persons—aged men, aged women, younger men, servants,§ with

* The words of verses 17-25 need special attention, because usually unnoticed—(a) Evidently some elders did not labour in the word and teaching: (b) Inasmuch as some were to receive *double* remuneration and none were to have much beyond food and raiment how small must have been the salaries of these Church officers? (c) Verse 20 concerns elders primarily: how righteously stern was the discipline of the primitive Church: (d) *Prejudice* and *favoritism* are sinful in the choice of elders or the punishment of those who offend (*προκρίματος, πρόσκλησιν*). vi. 5 should read, "Supposing that godliness is gain."

† "Against that day" (i. 12) "In that day" (i. 18), ii. 5 suggests the day when the crown shall be given, and ii. 12, 13 shows that all service is to be rendered in view of the Lord's award then—so "to present approved" in ii. 15. (Wherein *παραστῆσαι* is contrasted with *περίστασο* (16).

‡ *First* separation from, *then* testimony to, but not debating with the errorists.

§ The great *basis-argument* should be contemplated, viz., the glory of God—"that the Word of God be not blasphemed" (5), "that they may adorn the teaching of God our Saviour in all things" (10). So verse 14. The sudden introduction of a personal exhortation to Titus is not without force ("Thou that teachest another, teachest thou not thyself?"). T. was probably a young man, hence, these words aptly follow verse 6—how would the young men respect one of themselves who "said and did not"?

- a reasonable reason thereof.
- III. I-II. Gentleness to all enforced, because Christians were once "even as others"—but not a gentleness that consorts with sinners, or excuses their sins.
- III. 12-15. Matters of private business mentioned, together with final suggestions and salutations.*

THE LETTER TO PHILEMON.

- I. 1-3. Introductory message.†
- I. 4-7. Thanksgiving and prayer.
- I. 8-21. Beseeching on behalf of Onesimus—once profitless, now profitable.‡
- I. 22. An indirect request for prayer.§
- I. 23-25. Farewell words.

THE LETTER TO HEBREW SAINTS.

- I. I—II. 5. Christ declared to be essentially superior to angels, and to be exalted high above them after resurrection; with inferential warnings.
- II. 6-18. His way through suffering to glory made manifest.

* "Making arrangements" did not wean from spiritual meditations.

† No epistle could show more prominently that *private* letters from God have a more *public* message. This letter concerns Philemon, yet is addressed to the church in his house as well, and concludes with the words, "The grace of our Lord Jesus Christ be with *your* (plural) spirit." Every Epistle contains particular exhortations, but therein are general principles. If the church in Philemon's house included many of Philemon's bond-servants, we can well imagine how instructive this epistle would be to them, *embodying* 1 Tim. vi. 2 and checking discontent, yet, at the same time, affording Philemon a lesson of humility.

‡ Few verses give a fuller illustration of, and manifest the holy practical effect of, the doctrine of substitution. How important, then, that they should be read to the Church. Verse 12 suggests *identification*, and in phraseology which implies, "Let O. be *loved* as I am" (*cf.* 17). *Unrighteousness* and *debt* (Gk. 18) are never excusable, but they are there *transferred to the account of* Paul, who had fully merited O.'s acceptance without reproach or punishment.

§ Prayer is expectant and practical—"Prepare me a lodging,"—"Look out for the answer to your petitions."

- III. I—IV. 13. Christ contrasted with Moses and Joshua; *with inferential warnings in each case.*
- IV. 14—V. 10. Christ proclaimed as an High Priest called of God, after the order of Melchisedec.
- V. 11—VI. 20. Parenthesis of rebuke and warning to those who excused apostasy in days of difficulty, and of encouragement to the believing church.*
- VII. 1.—VIII. 6. Further comparison of Christ with Melchisedec the *Jerusalem* King-Priest, and contrast with the Levitical and legal order of priests.
- VIII. 7—x. 18. The old and new covenants contrasted—and the typical character of the symbolic ordinances, under the former, set forth.†
- x. 19-39. Deductions from this doctrine declared—
1. Believers may boldly enter unto the Holiest.
 2. There remaineth no further sacrifice for sin (*Cf.* 18, 26 Gk.)
 3. The promise is sure although it tarry.
- XI. I—XII. 3. God's witnesses to faith, and *the* Example thereof; belief in the last-mentioned deduction encouraged.
- XII. 4-29. Further exhortations to endurance and gratitude.
- XIII. I-19. Incidental commands.
- XIII. 20-25. Glory to God, and grace to the Lord's people.‡

* N.B. v. 9-12—" *But* we have been persuaded concerning you, beloved, *the* better things (of *new* covenant grace), and the things that are closely connected with salvation . . . God is not *unrighteous* to forget your work and the labor of the love which ye shewed *unto His Name* HAVING MINISTERED *to the saints* and MINISTERING, *but* we desire that each one of you show the same affectionate regard and pressing forward toward the full assurance of the hope, until the end, in order that ye become not slothful (contrast v. 11), but imitators of those who by way of faith and long-suffering inherit the promises."

† The Mosaic ceremonies IN THEMSELVES were "carnal," they concerned the *flesh* (ix. 10, 13): the sanctuary was "worldly" (ix. 1) in opposition to the heavenly holiest of all whereinto Christ has entered: so the old tabernacle was "made with hands;" far otherwise the more perfect tabernacle, not of *this* creation. Under the first covenant there was a yearly memorial of sin; thereby the Divine appointment indicating its own incompleteness.

‡ This epistle ends as some begin, viz. with grace-greetings to the saints, prayer on their behalf, and an ascription of praise to the Lord. How many Divine letters close, even as they commence, with the word "grace"!

THE LETTER TO THE PROFESSING CHRISTIANS OF THE TWELVE TRIBES.*

I.	The Address.
I. 1-16.	Tempting, trying, and testing explained.†
I. 17, 18.	The gifts of God declared to be unchangeable.‡
I. 19-27.	Hearing and doing defined.
II. 1-13.	Rebukes for partiality and professional religiousness.
II. 14-26.	The connection of faith and works emphasized.
III. 1-12.	The power of the tongue made known.§
III. 13.—IV. 12.	Further condemnation of bitterness and enmity under the guise of piety and wisdom.
IV. 13-17.	Condemnation of those who boastfully forget God, while they profess that they know Him.
V. 1-6.	Condemnation of rich oppressors.
V. 7-18.	Exhortations to wait for the day of the Lord, of which those who do violence have lost sight, and of which those who suffer violence are likely to lose sight.
V. 19, 20.	Encouragement to reclaim errorists.¶

* Anglo-Israelism would do well to weigh these words.

† N.B. (1) *χαίρειν, χαράν*; so, Paul is led to show the suggestiveness of the customary salutation in Phil. iii., iv.—*cf.* John xx. 19—"The doors were shut for fear of the Jews. . . . Jesus saith *Peace* be to you." (2) "Count it all joy, *knowing*." (3) Does the sequence of vv. 4, 5, suggest that trials for Christ's sake must not be confused with tribulation because of indiscretion? (4) Phrasology of verse 6, partly quoted from Mark xi. 24.

‡ The connection with preceding paragraph must not be missed—(1) see verse 5; (2) Good gifts, *not temptations*, are from above. (3) If God tempted, He would be variable. (4) *Man* has an evil nature (15); *God* alone is good (17); believers have a Divine life (18).

§ An unexpected section, but how appropriate. James has spoken in the Spirit of those whose Christianity is only in *word*, and now he shows the iniquity of their "religious" tongues, thus unmasking hypocrisy.

|| ili. 14, 17: note "without hypocrisy."

¶ In Jas. v. the Christians are exhorted to pray when they suffer evil, and to leave their case in the hands of the Lord, even as Elijah—but *such* prayers may be easily *turned* to an excuse for revenge, hence the sequence urges earnest care for sinners. So in Mark xi. 25 a command to forgive follows an exhortation to pray *for the removal of* mountains, which are paralleled with the leafy but barren fig-tree, which in its turn symbolizes the Israel of mere profession (Mark xi. 9-10), seeking to be a stumbling block to the Lord.

THE FIRST LETTER TO THE ELECT STRANGERS OF THE DISPERSION.

I. 1, 2.	Envelope, with notes on the relationship of believers to the True God.
I. 3-13.	Thoughts on the future assured inheritance and the present suffering with longsuffering.
I. 14—II. 3.	Encouragement to be separate from the age of this world.*
II. 4-10.	The symbolism of the "Stone" explained.†
II. 11-17.	Holy behaviour in private and public commanded to all saints.‡
II. 18—III. 17.	Instruction to particular classes of believers—servants, wives, husbands.§
III. 8-22.	Spiritual forbearance emphasized on the ground of confidence in God (12), remembrance of Christ's suffering in this world (18), realization of the <i>continual</i> enmity toward the Lord (20), and hope of glorification with Him with Whom believers suffer (15, 22).

* This section is linked to the preceding, as the commencement bears witness—"HOPE TO THE END on to the grace that is being borne to you in the unveiling of Jesus Christ—as children of obedience, not fashioning yourself WITH THE FORMER lusts in your ignorance." Moreover, there is a reference to persecution in these verses (17).

† The apostle to whom the Lord had said *οὐ εἶ πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρῃ κ.τ.λ.* explains the *union* of Christ and His people suggested thereby—"a living Stone. . . ye also as living stones." He adds a further thought that the Stone on which the elect believe is a Stone of stumbling to the ungodly. May there not have been heart searching as he wrote *πέτρα σκανδάλου*, (see Matt. xvi. 23). In verse 9 we have a reference to *the church* (*ἐκ σκοτόυς ὑμῶν κληθέντος*), showing a further connection with Matt. xvi. and well preparing for the spiritual *interpretation* of prophecy in 10.

‡ Verse 11 speaks of "*fleshly desires*," verse 12 immediately suggests that, if these are recognised, unholiness of life and a negation of separation will soon be *manifest*. The Lord's people have need to abide in Rom. vii. if they would enjoy Rom. viii. and glorify their Lord before men. A like hint of the progress of sin appears in Ps. xix. 12, 13, "Cleanse thou me from sin *secret* (to me); keep back Thy servant also from *presumptuous* sins."

§ In ii. 21-25, as in Tit. ii. a remarkably comprehensive statement of Christ's work is introduced by an exhortation to despised slaves!

|| The queries and quibbles, the doubts and debates which have centred around "the spirits in prison" are legion. The majority obliterate the *practical* teaching of this passage—"Be not surprised if the world reject you and your heralding—who attended to the heralding of Christ in Noah?—only few were saved." Noah is expressly called a "herald" of righteousness whom God "guarded" (*ἐφύλαξε* contrasted with *φυλακῆ* in 2 Pet. ii. 5). The reference to "the Spirit of Christ" (Who, as Peter is inspired to say, was *in the prophets*,

- IV. 1-6. Separation from the world and suffering thereby commanded.*
- IV. 7-11. Instruction concerning love and ministry.†
- IV. 12-19. Further exhortation to bear up under present and transient trials.
- V. 1-7. Words of advice to elders and younger, and to all regarding humility.
- V. 8-11. Further encouragement concerning the little sufferings of this little while.
- V. 12-14. Farewell greetings.

THE SECOND LETTER TO THE ELECT STRANGERS OF THE DISPERSION.

- I. 1-2. The envelope-addresses and a description of the addressees.‡
- I. 3-15. Stimulus to diligence in expectation of an abundant entrance into the everlasting Kingdom.§

1 Pet. i. 11) is noteworthy, particularly as the Ark was a spiritual type of Christ, even as the flood was a type of immersion, which in its turn is a type of the last overwhelming judgment. Therefore, the preaching to those who were disobedient when the longsuffering of God waited (not after death) is the gospel-preaching of to-day—we have the exact antitype, saith the Holy Spirit, shall we not expect the anti-typical opposition? Now there is the entering into the Ark, the building of the Church, the preparation for final wrath, in view of which, even "the end," the apostle *ever* exhorts the saints to live, and of which he *again* sees an anticipation in the Flood in 2 Pet. iii. 5-7 (note verse 9, longsuffering). Hence, this passage instead of teaching the larger hope emphasizes the comparative fewness of believers—and it is Satan's masterpiece to wrest it to sustain the contrary doctrine of modified universalism (*ἅπασι* in 18, 20 illustrates our interpretation—Christ *once* suffered for sins, there is no further offering—the longsuffering of God *once* waited, there will be no after-chance).

* "Therefore, Christ having suffered," etc., shows, (1) that iii. 19-22 is parenthetical, (2) that our exegesis is correct.

† Related as in 1 Cor. xii.—xiv.

‡ The slightly varied introduction (as *e.g.* that to Galatians), aptly prepares for the *special* teaching of the letter: before speaking of the necessity of holy progress Peter assures the saints that Christ's righteousness is theirs, and that they, with himself, have precious *i.e.* incorruptible faith, 1 Pet. i. 17, 18, 19. Moreover, note, "A bondservant and an apostle, to those who have obtained like-precious faith" hardly suggests the pride of Peter's professed successor.

§ Note (1) emphasis on knowledge as the basis of practice and of blessings *in realization*, 2, 3, 8, remembering 2 Pet. iii. 18: (2) *διὰ* in 3, 4: (3) *ἐπιχορηγέω* in 5, 10: (4) from a *human* standpoint "calling" must be mentioned before "election," 10, even as *manifestively* faith is *unto Salvation*: albeit it is the effect of Salvation: (5) saints are to make their calling and election *sure*, *EVEN* as the word of prophecy is made *more sure*—by an anticipation of final results and fulfilment: (6) *ποιεῖσθαι, ποιοῦντες* 10.

- I. 16-21. The apostle's assurance: with references to the Transfiguration.*
- II. I—III. 7. False prophets and scoffers depicted; with a declaration of their determinate doom.
- III. 8-18. Exhortation to the Lord's people to be contrasted with the ungodly, and to be not highminded, but fear.†

THE LETTER TO THE BELOVED SAINTS, SENT THROUGH THE DISCIPLE WHOM JESUS LOVED.

- I. 1-3. Introduction.
- I. 4—II. 11. Light and darkness contrasted.‡

* N.B. (1) i. 16 explains Matt. xvi. 28: (2) The linking of heaven and earth is hinted by *μεγαλειότητος* and *μεγαλοπρεποῦς*: by *δόξαν* and *δόξης*: (3) these verses indicate that Peter, whose confidence in the prophecies of glory was downcast by Matt. xvi. 21-24, was graciously granted an anticipation of the Kingdom, on the mount, and the word of prophecy was thus "made more sure": and therefore the apostle urges anticipation of the coming day of light in spite of the present night of darkness; prophecy is *now* "shining," and is sure evidence of the "day star" (words from same root): (4) *φέρω* occurs in 17, 18, 21 twice, translated "came," "moved," and in 19, *φωσφόρος*—a key to the passages.

- | | |
|--|-----------------------------------|
| † Be not ignorant (iii. 8). | They are ignorant (iii. 5, i. 9). |
| Holy conversations (iii. 11). | Filthy conversation (ii. 7). |
| Godlinesses (iii. 11). | Ungodly men (iii. 7). |
| Looking for righteousness (iii. 13). | Unrighteous (ii. 9). |
| Without spot and without blemish, (iii. 14). | Spots and blemishes (ii. 13). |
| Steadfast (iii. 17) | Unstable (iii. 16, same root). |

(Note *ἰδίαν* and *ἰδίου*, and several implied contexts in these verses). "Guard yourselves" (iii. 17), *after* "the Lord guarded Noah" (ii. 5), who is a type of believers in these Epistles, well manifests the practical teaching thereof.

‡ The structure is remarkable:—

1. If (first "if") we *say* (1st) that we have fellowship with Him and *walk* in the darkness, we *lie* and *do* not the TRUTH.
2. *But* if (second "if") we *walk* in the light (no mention of talkativeness), . . . we have fellowship.
3. If (3rd) we *say* (2nd) that we have not sin, we *deceive* ourselves, and the TRUTH is not in us.
4. If (4th) we *confess* our sins, He is faithful . . .
5. If (5th) we *say* (3rd) that we have not sinned, we *make* (*ποιοῦμεν*, as in 6) Him a *liar*, and His Word is not in us.
6. If (6th) any one sin we have an Advocate. Thus we have Divine alternation. The 1st sentence states that those who say they have fellowship do not sin in so speaking, unless they walk in darkness; but the 3rd declares that those who say they have not sin err in the *utterance itself*—here is God's indictment of sinlessness-theories. In the 1st, 3rd, and 5th there is a reference to "truth" denied; the progress of sin is well illustrated. In *each* sentence which concerns true believers there is a relationship to God, and in *each* an acknowledgement of sin, which is, however, forgiven in *each* by reason of the work of Christ to which reference is made in *each*, but in *none* of the "alternative" sentences. In 2, 4, and 6 we have three aspects of grace, and from a comparison of 2 and 4 we may learn that those who walk in the light are always confessing sin. The contrasts continue in this letter, "He that *saith*, 'I know Him'" (ii. 4), "*but* whosoever *guardeth* His Word" (ii. 5)—"He that *saith* he is in the light" (ii. 9), "he that *loveth* his brother remaineth in the light" (ii. 10).

- II. 12-29. The followers of Christ and antichrist
opposed.*
- III. I. 24. The family of God and the family of
Satan set against one another, with
tests of profession.
- IV. 1-6. The Spirit of truth in contradistinction
to the spirit of error.
- IV. 7-21. A manifestation of love.†
- V. 1-17. Faith and the witness it accepts; faith
and the prayer thereof.
- V. 18-21. A summary of Divine knowledge, *with
the practical inference.*

THE LETTER TO THE ELECT "KYRIA."‡

- I-3. Greetings "in truth and love."
4-11. Exhortations to truth and love.§
12, 13. Farewell in the Lord.

* ii. 27 and iii. 9 must be understood on the same principle—"that which hath been born of the Spirit is spirit." ii. 28 refers to such passages as Mark viii. 38: will not those who are "saved yet so as through fire" be ashamed "in that day"? The paronomasia in *παρρησία, παρούσια* is forceful.

† iv. 17-19—"In this (*cf.* iv. 10) hath been perfected the love (of God) *with us* in order that we may have boldness (ability to speak, contrast Rom. iii. 19) **IN THE DAY OF THE JUDGMENT**—because according as He is we also are (even) **IN THIS WORLD** (we are righteous even as Christ, and therefore cannot be condemned). Fear is not in *the* love; on the contrary the perfect love (of God) casteth out the fear (we had) because the fear hath torment—but he that feareth hath not been perfected (reached maturity) in the love (of God)—*we* love Him because *He* was the first to love us."

‡ Concerning the addressee of this letter, theories abound. Fausset remarks—"1 Peter i. 1, 2 addresses the *elect* in Asia, and closes (1 Peter v. 3), 'The church that is *at Babylon*, elected together with you, saluteth you.' Putting together these facts, and the fact that the word 'church' comes from a Greek word (Kyriake) cognate to the Greek for 'lady' (Kyria), Wordsworth's view is probable. As Peter in Babylon had sent the salutation of the *elect church* in the then *Parthian Babylon* to her *elect sister* in Asia, so John, the metropolitan president of the *elect church* in Asia, writes to the *elect lady*, *i. e.*, church in Babylon." Wordsworth remarks—"Jesus Christ the Lord is *Κύριος*; His spouse, a church, is *νύμφη*" (note the union); and "St. John does *not* say, 'Thy *elect sister and her children* greet thee,' but 'The *children* of thine *elect sister*' (but see verse 1). He also refers to the personifications of the church in the Revelation of Jesus Christ to *John*. With this interpretation the change from "thou" to "we" (5), from "ourselves" to "we" (8), and the similar change in verses 1-3 will agree—expressing the closest fellowship. Likewise, the reference to the seemingly many children of "Kyria" (1, 4), also the absence of the greeting to her children at the end (Contrast Philemon 25, Gk.), and the *alternating* use of singular and plural. Moreover, as the many deceivers are linked with "the Antichrist" (singular, 7), so the many Christians may be personified in one. Further, as to verse 13, the principle of *spiritual* brotherhood (and the word "sister" is from the same root) has been the burden of 1 John, and the term "children" is restricted to this meaning therein.

§ Truth leads to love (4, 5), love to truth and obedience (5, 6). Doctrine and practice are related, and the latter should not be belated. The antitheses of the first epistle are found herein.

THE LETTER TO THE BELOVED GAIUS.

1. The envelope.
 2. Prayer.
 3-12. Encouragement and advice: particularly in connexion with hospitality to and reception of "missionaries" who had gone forth "for The Name." *
 13-15. Farewell in the Lord.

THE LETTER TO THOSE BELOVED IN GOD THE FATHER, WRITTEN BY JUDE IN THE SPIRIT.

- 1-2. Salutation, with a statement of salvation's wondrous method. †
 3-7. A warning against forgetfulness, and against friendship with the world, the flesh and the devil.
 8-23. A manifold description of ungodly professors, ‡ with a prophecy of coming wrath.
 24, 25. Ascription of praise to the God Who will preserve His elect.

"KEY-WORDS" OF THE DIVINE LETTERS.

Opinions differ as to the meaning of a "key-word." In a sense, every word may be thus entitled, for none of them is without signification. Unsatisfactory is that method of study which, by charts and key-words, appeals to those who desire a royal road to Biblical scholarship, otherwise than through much spiritual communion.§ Will readers keep in mind the

* N.B. (1) "Thy soul is prospering for": (2) ἐργάσθη 5, συνεργοί 8, ἔργα, 10: (3) "Fellow Workers" if we "just receive the Lord's ambassadors," cf. 2 Cor. i. 11: (4) There is great contrast with the last letter—"receive *not* the deceivers'—*here* "receive the servants of truth."

† A THREEFOLD *past* blessing from the TRUINE God—a THREEFOLD blessing prayerfully *expected*.

‡ N.B. (1) οὗτοι "these" in verses 8, 10, 12, 16, 19: (2) Consider contrasts, these blaspheme, *but* Michael 8; these are spots, etc.: *but* Enoch prophesied 12-14; these are murmurers, *but* ye beloved 16, 17; these are they who separate themselves *but* ye, beloved 19, 20: (3) Works and words, 15, that be brought into judgment, and these are but the manifestation of desires, 16, 18 (A. V. lusts): (4) contrast 13 and 21: (5) Does "*but*" at the beginning of 24 suggest the difficulty and danger of the work of 22, 23 ("in fear")?—In these verses behold love to the sinner and *hatred* to his sins.

§ In connexion herewith we protest against the Americanism of "the *best* verse" in a chapter.

great truth that every word is *equally* inspired—every preposition as well as every verb—and that no epistle is at all understood till every word has been studied? If this be remembered, the truth will not be dangerous that the Holy Spirit has emphasized special words in some contexts, and made some the *hinges* of the epistle-door, or the *key* by means of which the lock may be opened and the epistle-room entered for further study. This study, therefore, is elementary and preparatory for further examination of the Scriptures. It should be recollected that often a term rarely used—*e.g.*, “mystery,” in Ephesians—is a key-word. Further, various derivatives from the same root may often unite to form a key-word—*e.g.*, the compounds of *δικη* (*dikē*) in Romans.* Moreover, a key-thought—for instance, the forensic in the first epistle—may be contained in various terms. Again, a word may be a key to a certain *section* of the epistle—*e.g.*, “rise” to 1 Cor. xv. Finally, “all” is a key-note of every Divine Letter; nor is it the only word common thereto—of necessity, “Christ” is continually named, the “Gospel” is continually announced, the “Word” is continually mentioned.

The following lists are by no means complete—the writer dreads the claim to thoroughness in Bible study—the most careful students are but babes and beginners therein. If, however, they suggest holy stimulation to, and emulation in, spiritual meditation and searching, they will not be in vain, but rather unto the glory of Him Whose praise is the only worthy end and object of all that His people can ever attempt and accomplish.

ROMANS—Legal terms (*e.g.* Sin,† Law, Inheritance, Righteous, Just, Righteousness, Judgment,‡ Guilty, Find,§ Reckon,|| Free, Death, Condemnation, Wrath, Make to stand¶), Flesh, Spirit, Nations (or Gentiles), Faith, Believe, Lust.**

* Hence, the need of a Concordance on this principle and system.

† Sin presupposes law, Rom. iv. 15.

‡ *δικαι-ος, -οσυνη, -ωμα, -οω, ὑπόδικος, ἔνδικος.*

§ We speak of “finding” a man guilty, and a court’s “finding.” See Matt. xxiv. 46, Rom. vii. 10, 18, 21 (the apostle *judging* himself), 1 Cor. iv. 2, xv. 15, 2 Cor. xi. 12, 1 Pet. i. 7, ii. 22, 2 Pet. iii. 14, Rev. ii. 2, xiv. 5, xx. 15. “Found out” will sometimes represent the meaning . . . *ζητέω*, the correlative (see Matt. vii. 7, xxvi. 59) is likewise *judicial*. Rom. xi. 3, 2 Cor. xiii. 3, Luke xii. 50.

|| *λογίζομαι* appears in ii. 3, 26, iii. 28, iv. 3, 4, 5, 6, 8, 9, 10, 11, 22, 23, 24, vi. 11, viii. 18, 36, and the “legal” thought should be usually emphasized, *e.g.* in vi. 11 where the idea is *doctrine*—“reckon yourselves legally dead *in* Christ.”

¶ v. 19, x. 3, xiv. 4.

** Rather “desires”—i. 24, vi. 12, vii. 7, 8, xiii. 14.

I CORINTHIANS—Wise, Wisdom, Know (know ye not?) Knowledge (similar and contrasted words), Think, Receive, Boast,* I,† Ye,† Each one,‡ Anyone (τις), Spiritual Love (charity), Idolatry, Rise.

2 CORINTHIANS—Boast,§ Minister, Ministration, Comfort, (or Exhort), Sorrow, Grace (and its compound, Gratitude, translated "Thanks") Knowledge.

GALATIANS—Gospel, Revelation, Faith, Justify, Law, τις, τι, tis, ti, || Under,¶ Flesh, Spirit, Crucify.

EPHESIANS—In, Mystery, Head, **Body, One, Grace, Glory, Fulness, Walk, Once,†† Compounds of σύν, sun= together with.‡‡

COLOSSIANS—In, Head, Body, Hidden, Mystery, Die, Dead, Raise, Live, Walk.

I THESSALONIANS.—Work, Labour, Become, Coming,§§ Sanctification (ch. iv.), Exhort.

2 THESSALONIANS—Reveal, That Day, The Day of the Lord,||| Tribulation, Faith (and derivatives), compounds of δίκη, dikē.¶¶

TIMOTHY—Faith (and compounds, see ch. i., Gk.), Godliness, Doctrine.

2 TIMOTHY—μνάομαι, mnaomai, (and derivatives; ***) Suffer (and compounds) †††, Truth, Military Words,‡‡‡ Work,§§§ Ashamed, σπουδάζω, spoudazō,|||| Appearing.

* The Verb (or noun) occurs in i. 29, 31, iii. 21, iv. 7, v. 6, ix. 15, 16, xv. 31.

† Emphatic pronouns.

‡ i. 12, iii. 5, 8, 10, 13, iv. 5, vii. 2, 7, 17, 20, 24, x. 24, xi. 21, xii. 7, 11, 18, xiv. 26, xv. 23, 38, xvi. 2.

§ i. 12, 14, v. 12, vii. 4, 14, 24, ix. 2, 3, x. 8, 13, 15, 16, 17, xi. 10, 12, 16, 17, 18, 30, xii. 1, 5, 6, 9.

|| Always hinting at pride—Some (i. 7), Somewhat (ii. 6), Certain (ii. 12), v. 6 (Anything), a Man, Something (3), Anything (vi. 15).

¶ iii. 10, 22, 23, 25, iv. 2, 3, 4, 5, 9, 21, v. 18.

** Compound in i. 10.

†† ii. 2, 3, 11, 13, v. 8.

‡‡ e.g. "Made-alive-together-with the Christ . . . raised-together . . . made-to-sit-together (ii. 5, 6), "builed-together" (ii. 22), in iii. 6, twice in iv. 16 "fitly framed-together" ("compacted" thrice).

§§ ii. 19, iii. 13, iv. 15, v. 23.

||| The contrast between ἐνέστηκεν and ἀποστασία is suggestive.

¶¶ Righteous (i. 6), vengeance (i. 8), punished (i. 9), unrighteousness (ii. 10).

*** Remembrance (i. 3), Mindful (i. 4), Remembrance (i. 5), Put in remembrance (i. 6), Remember (ii. 8), Put in remembrance (ii. 14).

††† Partaker of affliction (i. 8), Suffer (i. 12), Endure hardness (ii. 3), Suffer trouble (ii. 9), Afflictions (ii. 11), Endure afflictions (iv. 5).

‡‡‡ Soldier, Warreth (ii. 3, 4), Strive (ii. 14, 23, 24), Fight (iv. 7).

§§§ And Derivatives (i. 9, 10; ii. 6, 9, 21; iii. 17).

|||| ii. 15, iv. 9, 21; see also i. 17.

TITUS—Compounds of *τάσσω, tassō*, * Work, † Appear.

PHILEMON—Word of love and fellowship (Love, Bowels; Communication, ‡ Partner.) ‡

HEBREW—Son, Heir, § Inheritance, || Sit Down, Better, Covenant, Eternal, Glory, ¶ High Priest (and sacrificial terms), House, ** Into, †† Have (and, Hold fast), Once, derivatives of *τέλος, telos*, †† To Come (*μέλλω*), Faith.

JAMES—Tempt, Temptation, Rich, Faith, Work, Do, Show, Law, Judge, Justify, Perfect.

1 PETER—Suffer, §§ Rejoice, Glory, ||| End, Revelation, Ashamed, ¶¶ Righteous, *τίμη, timē*, and derivatives, *** Holy.

2 PETER—Knowledge, Remembrance, Righteous (Unrighteousness etc.), Godly (and contrasts), Promise, Coming, Destroy, Destruction.

1 JOHN—Beginning, Witness, Truth, Lie, Love, Hate, Light, Darkness, Manifest, ††† Life, Be Born, Death, Righteous, Commandment, Keep, Abide, ††† Know, Sin, World, One Another, Perfect.

2 JOHN—Love, Truth (and other Keywords of 1st Epistle), Joy.

3 JOHN—Truth, Joy, etc.

JUDE—Keep (also rendered “ Reserve ”), Ungodly.

* Commandment (i. 3), Appoint (i. 5), Unruly (i. 6, 10), Obedient (ii. 5, 9), Authority (ii. 15), Subject (iii. 1).

† Slow, *i.e.*, *workless* (i. 12). See i. 16 (twice), ii. 7, 14; iii. 1, 8, 14.

‡ From same root.

§ Cf. Rom. viii. 17. || i. 2, 4, 14, vi. 12, 17, ix. 15, xi. 7, 8, xii. 17.

¶ i. 3, ii. 7, 10, iii. 3, v. 5.

** iii. 2, 3, 4, 6, viii. 8, 10, x. 21, xi. 7 (typical) : for Derivative see i. 6, ii. 5—Christ is Head of Church now and shall be Head of the Millennial world.

†† In compounds also—To enter into (iv. 13 *ἔρχομαι*) itself, with its compound, is a keyword. Entrance (x. 19).

††† End (iii. 6, 14, vi. 8, 11, vii. 3—ix. 26); Full age (v. 14); Perfect (ix. 11); Perfection (vi. 1, vii. 11); Uttermost (vii. 25); Make (viii. 8, accomplish). The Verb appears in ii. 10, v. 9, vii. 19, 28, ix. 9, x. 1, 14, xi. 40, xii. 23. In most of these passages there is one of the following thoughts (a) Press forward; do not apostatize and seek to *begin* “again” and “again” (v. 12, vi. 1, 6), (b) the *suffering* of Christ is fully accomplished, (c) the Gospel is *the end* of the law, (d) the Gospel perfects that which it proposes.

§§ ii. 19, 20, 21, 23; iii. 14, 17, 18; iv. 1, 15, 19; v. 10 (noun in i. 11, iv. 13, v. 1, v. 9).

||| i. 7, 11, 21, 24; iv. 11, 13, 14; v. 1, 4, 10 (verb in i. 8, ii. 12, iv. 11, 14, 16).

¶¶ ii. 6, iii. 16, iv. 16.

*** Precious (i. 7), Honor (i. 7), Precious (i. 19), Precious (ii. 7), Honor (iii. 7).

††† And derivatives—i. 2, ii. 19, 28, iii. 2, 5, 8, 10, iv. 9.

†††† ii. 6, 10, 14, 17, 19, 24, 27, 28, iii. 6, 9, 14, 15, 17, 24, iv. 12, 13, 15, 16.

Conclusion.

JOSEPH HART, a beloved servant of Jesus Christ, was the writer of experimental hymns which deserve a less restricted popularity. He concluded a volume of spiritual poems with a few devotional lines, hardly appropriate to congregational singing, of which the best known appear on his tombstone in the *now-enclosed* Bunhill Fields.

“O bring no price, God’s grace is free,
To Paul, to Magdalene—to me”!

We would, however, here quote and adopt the first verse—

“And now the work is done,
Without much pains and cost;
The author’s merits none,
And therefore none *his* boast;
He only claims whate’er’s amiss;
Alas! how a large a share is his.”

In reliance upon the God of all grace these pages have been penned and are sent forth—that His Name may be glorified is the aim of the writer. Brevity has necessarily marked the volume. Moreover critics (whose valuable interest is expected) will, doubtless, mix the usual contents of an “Introduction.” Where is the examination of the dates of the epistles? Where is the discussion of their authenticity? Where are the common quotations from the fathers to prove the assertions of their descendants? The writer does not consider such studies necessary to a “Primer.” From 100 pages much matter of great value must be excluded, and not only as a protest against modern neglect of expository methods, but also in accord with a conviction that believers are not equal to the study of Christian evidences until they know somewhat of the Divine Book—in accord with this conviction are these chapters arranged. Yet none should despise the valuable lessons consequent on a due appreciation of the circumstances attending the penning of each letter. How wondrous are the tender greetings and the bold words of confidence from Paul *in prison!* How much more forceful is the prophetic doctrine given to the Thessalonians, when we remember that the letters addressed to them are the earliest, and, moreover, sent on their mission but a brief time after that glorious day when their addressees “turned to God *from* idols, to serve the living and true God, and to await His Son FROM the heavens, Whom He raised FROM the dead, Jesus Who delivereth us from the wrath that cometh.” Who cannot be impressed with the evidence in the latest epistles that miraculous gifts were being with-

drawn? "Faithful men who shall be able to teach even others"* are to be appointed by Timothy. In the lists of pre-requisites for the Church Elders, no supernatural powers are demanded. The prophets of 1 Cor. xii. were becoming less numerous in A.D. 65-67, and albeit Timothy had received such a "gift," his possession thereof was exceptional.

Moreover, though the authority of Scripture depend on its Divine Author alone, it is interesting to discover the amanuenses of anonymous epistles. Critics may decry the Pauline writing of the letter to the Hebrews, but chapter xii. 23 is not the only internal evidence thereof. The special testimony the apostle of the Gentiles was called to bear is therein set forth, and the absence of "an envelope" would well illustrate his inspired unwillingness to obtrude himself against the apostle of the circumcision. The *method* of argument and the diction have many parallels in the superscribed epistles; the contention that the manner of quotation is unexampled is refuted by a reference to Rom. ix. 10, 15. But these evidences are but presumptive and cumulative. The direct and inspired argument is found by a comparison of 1 Pet. i. 1, 2 Pet. iii. 1, and 2 Pet. iii. 15 ("to you"). But we forbear to enlarge on these attractive subjects.

May the God of all grace Who has granted personal blessing in the preparation of these essays and jottings, afford a like blessing to every spiritual reader, that His Name and Word may be magnified in the edification of His chosen Church. These are sad, troublous, heavy and perilous times—the Lord seems to have hid Himself—the silence of Jehovah is unbroken. Some saints are tremulously saying "Hath God forgotten to be gracious?" Many who profess and call themselves Christians are bringing dishonor on His Name by unbelief of His infallible Word, fellowship with the world, and contempt for the ancient doctrine of everlasting and unalterable covenant grace—nevertheless "the foundation of God standeth firm, having this seal, 'The Lord knows them that are His,' and 'let every one who nameth the name of Christ stand away from unrighteousness.'" In sure and certain hope of the gospel-preservation unto eternal life of all the redeemed, we would come boldly unto the Throne of Grace, and humbly pray "Wilt Thou not revive us again, that Thy people may rejoice in Thee?" Thus reverently pleading with the faithful God of the promises we would wait, work, and witness, in solemn view of the Judgment Seat of our adorable Lord.

* *ἑτέροις*—others of another kind—*cf.* "the servant of the Lord must not fight but be gentle to all, apt to teach, enduring of evil, in meekness instructing those who oppose themselves (2 Tim. ii. 24, 25).

But with what words shall we conclude this labor of love unto His Name? Surely in the words of inspiration—"Oh, the depth of the riches, both of the wisdom and of the knowledge of God; how unsearchable are *His* judgments and untraceable *His* ways. For who knew the mind of Jehovah? Or who became *His* fellow-counsellor? Or who gave first unto *Him*, and it shall be given back again to him; because of *Him*, and through *Him*, and to *Him* are all things—to *Him* the glory for ever.—Amen."



