

THE
GOLDEN LAMP;

OR,

Truth in Love

FOR

THE CHILDREN OF GOD.

“I AM THE LIGHT OF THE WORLD: HE THAT FOLLOWETH ME SHALL NOT WALK IN DARKNESS, BUT SHALL HAVE THE LIGHT OF LIFE.”

John viii. 12

“Now are ye light in the Lord: walk as children of light.”

Ephesians v. 8.

“Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.”

Matthew v. 16.

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THE GOLDEN LAMP.

“KEEP THY HEART.”

PROVERBS IV. 20-27.

THERE are certain divisions of time that are of divine appointment, for it was God who was pleased to divide time into “days and years.” By spiritual instinct, so to speak, every one who is walking in the fear of God is led to bring to Him the morning and evening sacrifice of praise, and especially to acknowledge Him as each “first day of the week” comes round; so it seems natural to make the period of transition from one year to another a time of reviewing the past, and considering the future. As we look back and think of the mercies of our God, calling upon our souls to “forget not all His benefits,” our hearts must be filled with praise and thanksgiving; and as we look forward, “not knowing the things that shall befall” us, we shall surely feel the need of seeking to take a firmer hold of “God and the word of His grace,” and of setting our hope in Him. “A happy *new year*” is a common wish; but it is good to know that pathway of wisdom and happiness that will make the “end” of the year better than “the beginning thereof.” (Eccles. vii. 8.) Such a pathway is marked out for us in the Word of God, and nowhere more clearly than in the book of Proverbs.

The exhortations of this book speak to us "as unto sons" (Heb. xii. 5), and though we may not clearly see the application of all of them, yet the opened ear will discern in these words of wisdom the voice of the heavenly Father. Among these many and varied exhortations none can be more important than that which, speaking to us individually, says, "*Keep thy heart with all diligence.*" It reminds us of some of the parting words of Moses to Israel: "Only take heed to thyself, and keep thy soul diligently"; and of the exhortation of Paul to Timothy: "Take heed unto thyself, and unto the doctrine." (Deut. iv. 9; 1 Tim. iv. 16.) The margin reads, "Keep thy heart *above all keeping,*" and the R.V. margin, "*above all that thou guardest,*" which is taken by many to be the meaning.

There are many things which, as the children of God, we have to keep; but it is very certain that we shall not keep any of them unless we first, and above all, keep the heart, "*for out of it are the issues of life.*" It is the fountain from which spring all the outgoings of our lives. It is the core, the very centre of our being, including the affections, the will, and the intelligence. "Out of the heart proceed evil thoughts," and all those things which "defile the man." (Matt. xv. 18, 19.) And when we have been renewed by God's grace, and have the Holy Spirit of God dwelling within us, "the counsels of the heart" find expression in service to God and love to man. It is impossible to carry out the injunction, "Put away from thee a froward mouth, and perverse lips put far from thee" (v. 24), or a similar one, "Keep thy tongue from evil, and thy lips from speaking guile" (Ps. xxxiv. 13), unless the heart be kept, "for out of the abundance of the heart the mouth speaketh." (Matt. xii. 34.)

The exhortations of the New Testament to those who "are sanctified in Christ Jesus, called saints," show very

clearly that no child of God can afford to be careless or slothful in this great business. Though we have been born again we have not got rid of sin, or of the natural disposition to all that is evil. It is indeed true that we have been brought into such a place of blessing and power that constant *victory* may be, and should be, ours. We have, not only a new standing “in Christ Jesus,” as those who are freed from condemnation, but also “newness of life” in Him, while He Himself is in us as our life. But there is no victory without conflict; and the blessed truth that we may overcome carries with it as its counter truth the solemn fact that we may be defeated. As we are speaking of the conflict of *those who are Christ's*, we do not raise the question of final salvation; that is secured by what He has wrought on the cross, and by His priestly ministry above; the point before us is *obedience to God* as His children. We stand face to face with a mighty foe, whose one aim is to get into his power the very citadel of our being—the heart. To that citadel there are two main gates, which, in the language of Bunyan, we may call “ear-gate” and “eye-gate”; while there are traitors within that are in league with the foe—even those desires and propensities which we inherit as the fallen children of Adam.

Yet, in spite of all the forces that are against us, the enemy can never obtain an advantage that we do not give him, and whatever advantage we do give him is the result of not keeping the heart. Our God does not send us a warfare at our own charges. He has made full provision for the garrisoning of that citadel against all foes without and traitors within, so that, though we cannot but feel their *presence*, and even their *power*, we need not *yield* to them. That provision is indicated in these very verses: “My son attend to My *words*; incline thine ear

unto My *sayings*. Let them not depart from thine eyes; *keep them in the midst of thine heart.*" Here is a garrison the strength of which has been fully proved. The blessed Son of God met the great enemy with the Word of God dwelling in His heart, and therefore fitted in His lips (Prov. xxii. 18), and with that sword of the Spirit He obtained the victory. Now if, through prayerful and diligent use of the Word of God, we have His words and sayings "in the midst" of our hearts, there will be no room there for those things with which Satan would fill them, while that which would proceed from them will be kept under.

The heart is reached through the ear; hence the importance of the command, "Take heed what ye hear." (Mark iv. 24.) And in the present day of extensive *reading*, when the voices of men are heard so much through books and papers, the exhortation applies to them also. We have little conception, perhaps, of the immense number of the utterances of men, in the shape of novels and exciting literature, to which the world is listening, nor of the character of much that is holding people as in chains. But there are other voices which are no less deadly to those who listen to them, and they are the more hurtful because of their subtlety. There was a day when assaults upon the Word of God were *openly* made, and when if an address was announced, or a book was sent forth, people knew at once what was before them. In our day it is not so. "Satan himself is transformed into an angel of light" and "his ministers also" are "transformed as ministers of righteousness." (2 Cor. xi. 14, 15.) With the sharp "penknife" of what they are pleased to call *higher criticism* men are dissecting "the oracles of God," the contents of which they entirely disregard (Jer. xxxvi. 23, 14); while making a boast of *loyalty to Christ* they

are “contradicting and blaspheming” the very utterances of the Son of God ; and under the plea of *advanced thought* they are leaving behind them all the saving and sanctifying truths of Scripture.

We cannot, therefore, too much lay to heart the fact that God speaks to us, in order to make us *worshippers* and not critics, and that loyalty to Christ can only be shown by subjection to Himself and His Word. As to the pretention to advanced thought, it will be a corrective to remember that it is the “fool” that “*rusheth on,** and is confident” (Prov. xiv. 16), while he who is taught of God asks for “the old paths” as the “good way” wherein alone rest for the soul can be found. (Jer. vi. 16.) Instead, therefore, of being like the simple that “believeth every word,” let us obey the divine precept, “Cease, My son, to hear the instruction that causeth to err from the words of knowledge.” (Prov. xix. 27.) As we cleave close to the Word of God we shall indeed be “always confident”; but it will be with a confidence that is content to say, “We know,” *for* “the Lord hath spoken.”

It is ever true that the eye affecteth the heart (Lam. iii. 51), hence Job said, “I made a covenant with mine eyes,” thus keeping his heart by guarding the gate through which temptation might reach it. That upon which the eye rests has a wonderful effect upon us; hence the precept, “Let thine eyes look straight on, and let thine eyelids look straight before thee” (v. 25). Straight before the eye of faith is Christ, and there too are the things hoped for, of which faith is the firm conviction. If the eye of the soul is fixed upon Christ, and “we see Jesus crowned with glory and honour,” the “pleasant pictures” of this world will have no attraction for us. While “*seeing* the unseen One,” and “*looking unto* the

* Englishman’s Bible : some render, “*is haughty and confident.*”

recompense of the reward," Moses had his heart effectually barred against both the attractiveness of "the treasures of Egypt," and the fear of the king's wrath (Heb. xi. 26, 27), either of which would have hindered his steady and onward progress. Just as, physically, Saul of Tarsus "could not see for the glory of that light" which had shone upon him, so in a higher sense the vision of the heavenly glory blinded him to things of earth. It was because his eye was so steadily fixed upon Christ, as the One to whom he was to be conformed, that any attainment he had made did not cause his heart to be lifted up; and inasmuch as he ever looked at unseen and eternal things his heart was not discouraged or moved by the afflictions he had to endure. We are called to be followers of these noble examples, but we cannot possibly obey that call without a diligent use of the Word of God, for that Word alone keeps Christ and eternal things before us.

That God makes very much of our state of heart towards Himself is evident from the history of Israel as set forth in Psalm lxxviii., which is especially a psalm of *instruction*. All their sins and rebellions are traced to the sad fact that they "*set not their heart aright,*" and again, "*their heart was not right with Him*"; while in the case of David "*the integrity of his heart*" led to "*the skilfulness of his hands,*" by which he "fed" and "guided" the people. Most important is it for one who is called into any place of prominence as a "*servant of the Lord Jesus Christ*" to keep his heart. True fruitfulness in ministry depends far more upon this than upon the measure of ability or knowledge that may be possessed. A man may "understand all mysteries and all knowledge," but if he does not habitually use the Scriptures for his own sanctification, and thus cherish the holy

exercise of constant prayer and watchfulness, there will be very little conversion or sanctification as the fruit of his ministry.

But whatever be our position in the Church of God, let us remember that of all the things we have to keep, the heart stands *first*, for only as that is kept can we keep any good thing that is committed to our trust (2 Tim. i. 14); and we can only keep the heart by carefully and diligently attending to God's Word. So shall we be preserved against all that would attack us from without, and be enabled to carry on the inward warfare, "casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." (2 Cor. x. 5.)

W. H. B.

THE BOOK OF JOSHUA.

BY THE LATE W. LINCOLN.

CHAPTER I.

IN the sixth chapter of the Epistle to the Ephesians, *vv.* 10-18, we find a special notice of that warfare which is the antitype of the conflict of Israel, under Joshua, in the land of Canaan. In that passage the whole of our life here is looked upon as "the evil day," just as in the previous chapter we are called upon to be "redeeming the time, because the days are evil." It is often said that the passing of Israel over Jordan typifies our death, or departing to be with Christ, and there is truth in the statement, because as a matter of fact we are yet in the world, and so far our condition corresponds to that of Israel in the wilderness.

But that this cannot be the strict interpretation of the type is evident from the simple fact that when a believer

is called from this world he enters into *rest*, whereas when Joshua led Israel over Jordan it was to *conflict*. Jordan does indeed set forth death and judgment; but it points to the death of Christ and of the church of God in Him. Judgment having been poured upon the head of Christ, the church is looked upon as having passed through death, and into resurrection, with Him, and those who are in Christ are regarded as being in heaven already. The proper attitude of a Christian is that of one who belongs to heaven, and looks upon the world in fellowship with Christ who is there.

The first words of the Lord to Joshua are striking: "Moses My servant is dead, now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them." Moses, in delivering Israel from Egypt, is a type of Christ as our Deliverer from the world; then Moses and Aaron together represent Christ as acting for us while we are in the wilderness, in His twofold character of Prophet and Priest. Joshua typifies Christ as the One who takes us into the heavenly places.

The gospel of God is brought out very fully in the epistle to the Romans. From chap. iii. 25 to v. 11 we have that which answers to the sheltering of Israel by the blood of the paschal lamb, namely, "The righteousness of God," and Christ as the propitiation or mercy-seat. From chap. v. 12 to the end of chap. viii. we learn how God gives us new life, and find that which is antitypical to the passage of the Red Sea. The first epistle to the Corinthians shows us the people of God in the wilderness, where so many break down; and in Ephesians we get that which answers to the book of Joshua. In that epistle we learn that God has not only bestowed upon us forgiveness of sins and eternal life, but has also taken us over Jordan and set us in the heavenlies in Christ.

It would indeed have been an unspeakable mercy if God had simply forgiven our sins and saved us from hell; and many seem content to learn that He does this, without ever considering that He makes us His *children*, and calls us into His own presence, and into a glory to which angels never could attain. Until Joshua was chosen to be one of the spies his name was Oshea, that is *salvation*; but then it was changed to Jehoshua, that is *salvation of Jehovah*—a salvation magnificent, worthy of God. If we believe in Christ, God looks upon us as those who have died in Him, and who live in Him. Christ is in heaven, and we are in Him there. When He comes He will redeem our bodies; but already He has carried us in spirit into the Father's presence. We often hear that the word Gershon means "a stranger *here*"; but it really means "a stranger *there*." We were at home in the world once, and heaven was a strange place to us; but now things are altogether changed, for we are in spirit at home with Christ in heaven, and are able to look down upon this present scene and say, "I am a stranger *there*." For all this we need the constant exercise of faith, and we are continually reminded that all we have we receive as God's gift, just as He spoke of Canaan as "the land which I do *give* them." He gives us rest, and leads us into a land that we never could have dreamt of possessing, for it would never have entered our thoughts that we should find our home in the presence of God, and nowhere else.

In verse 3 we get a step further: "Every place that *the sole of your foot shall tread upon*, that have I given unto you." Putting the foot down upon anything is a divine mark of appropriation. When Christ puts His foot down upon the earth (Rev. x.) it means that He takes possession of it. In New Testament language this is, "According to your faith be it unto you." A man may

diligently study a map and yet know nothing by experience of the country described; and that is how many deal with divine truth—understanding it as a man does a map; but never entering into the realization of what is unfolded. *What we take in* is ours as to experience and enjoyment; but a great deal more is ours actually, for we are very much like a man drinking a thimbleful of water when he might have a good draught. We know that Christ died under the judgment of God, but He did not remain under judgment, for He was raised again. Then, exercising faith in that risen Christ as our Saviour, we take our stand in Him before God whom we address as our *Father*. God *gives* this great salvation, and by faith we take possession of it.

God defines exactly all the land they were to possess: "From the wilderness and this Lebanon, even unto the great river, the river Euphrates" (*v.* 4). It is a singular fact that Israel has never yet had the whole of this, and thus we see that the full possession of the land is future, and depends upon God's covenant of grace. Now, in contrast with theirs, *our* possessions are *heavenly*, as we read in Eph. i. 3: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in the heavenlies in Christ." Every blessing in heaven is ours when we believe in Christ—entering into the fact that we have died, been buried, and raised again in Christ, thus putting the foot down upon resurrection ground. We are called to be at home in heaven, and to walk a pilgrim's path here on earth. The apostle Paul fully knew what it was to be at home in heaven, and to be a stranger upon earth, and in one record of his experience we have a striking illustration of this. He speaks of being "caught up into the third heaven"; but he finishes his long catalogue of sufferings with the statement that

through a window he was let down in a basket to escape the hands of those who sought to apprehend him. (2 Cor. xii. 2 ; xi. 33.)

God gives Joshua the promise of victory : " There shall not any man be able to stand before thee all the days of thy life : as I was with Moses, so I will be with thee : I will not fail thee, nor forsake thee " (v. 5). In seeking to take possession of our inheritance, and to enjoy God now, there must be no depending upon our own strength or might, for God's power alone is sufficient for us. The exhortation is, " Be strong *in the Lord*, and in the power of *His* might. Put on the whole *armour of God*." They were to put their foot down in the land of Canaan ; we are " to stand " where God has placed us, even in the heavenlies. This is very difficult for souls to understand, for it is purely a matter of faith. Then, again, as to our conflict, " We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in the heavenlies." (Eph. vi. 12.) In 1 Pet. v. 9 we are called to resist the devil *down here*, as he tempts us to pride and similar sins ; but the conflict described in Eph. vi. is different. Whenever by faith we take our right place as children before God, the devil endeavours to lead us into bondage and under law, disturbing our spirits and making us look at ourselves. He would deprive us of that to which we are entitled through the blood of the Lamb. That blood delivers us from the possibility of going to hell, and it also entitles us to the presence of God for ever.

We now come to three exhortations. Three times over we have the words " Be strong," though each time with a different reason assigned. The first is in v. 6 : " Be strong and of a good courage : for unto this people shalt thou divide for an inheritance the land, which I sware unto

their fathers to give them." "Be strong in the Lord," because salvation, the salvation of Jehovah, is all of grace, and reaches us as those who are utterly unworthy of anything short of hell. No possession we inherit is of our own earning. It is as those who are born again, and thus made God's children, that we are "heirs of God, and joint-heirs with Christ." So rich is our inheritance that it is hardly credible that it can be ours; but it *is* ours, and that by birth and not by attainment. All we have to do is to put our foot down upon it, and take possession of the free gift of God's grace.

The second exhortation is to obedience: "Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses My servant commanded thee" (v. 7). Our law is the life of Christ; the commandments we have to keep have been traced out in His life; we are called to follow Him. Christ was a rejected, hated Man—"the song of the drunkards" (Ps. lxxix. 12); and following Christ leads to reproach and suffering. How important is the word "*all that is written*" (v. 8)! The secret of much dulness of soul and lack of communion with God is shortcoming in obedience—not acting up to the light God has given. If a believer sees the truth of immersion, and yet refrains from being baptized, that believer will not be happy. Christians who are fond of foolish talking will know very little of fellowship with God. Such things had no place in the life of Christ, and they are inconsistent with His life in us. A man who is living to lay up money is not following in the steps of Christ. Christ was a poor Man; at His birth He was laid in a manger, and at His death in a borrowed tomb. God saves us out of the world, and then calls upon us to be separate from it and its ways.

In verse 9 we find the true ground of confidence:

“Have not I commanded thee? Be strong and of a good courage.” God Himself calls upon us to take that place which He gives us through the blood of Christ, even to rest under His eye, in the enjoyment of His love. And then we have the assurance of His presence, “for the Lord thy God is with thee whithersoever thou goest.” So it is throughout Scripture: “If a man love Me he will keep My words: and My Father will love Him, and We will come unto him, and make Our abode with him.” (John xiv. 23.) God saves us with this great salvation, not only from sin and hell, but to His own presence and glory; He then calls upon us to be obedient and do as He bids us, giving us the assurance of His presence. And if a believer thinks that this is more than he can lay hold of, it is just the time for him to take the armour of God and resist the devil. Where there is the desire to obey, the Word of God will be studied, and little by little the light will increase, and God will open up the path for such obedience.

In the close of this chapter we are reminded that the Reubenites and the Gadites, and half the tribe of Manasseh had desired to enjoy their possessions without crossing the Jordan. They did not apprehend the true blessedness of being in Canaan, and in this they are types of so many in the present day, who come short of entering into the possession of what God in His grace has given.

THE Bible, like the holy waters seen by Ezekiel, is in some places up “to the ancles”; in others up “to the knees”; in others up “to the loins”; and in some “a river,” too deep to be fathomed, and that cannot “be passed over.” There is light enough to guide the humble and teachable to heaven, and obscurity enough to confound the unbeliever.—*Cecil*.

THE ENDURANCE OF CHRIST.

THE desire of the Apostle Paul for the church at Thessalonica, as expressed in 2 Thess. iii. 5, is very beautiful, and we may well pray that, in the year upon which we are entering, we, and all the children of God, may know more of its fulfilment: "The Lord direct your hearts into the love of God, and into the patient waiting for Christ." The two parts of this great petition are closely linked together; but it is upon the latter part that we would dwell a little.

There can be no question that the marginal rendering—"the *patience of Christ*"—is more correct; but even the word *patience* does not express the full force of the Greek word which it represents. In Rom. ii. 7, where the same word is used of the onward course of the believer, it is rendered "*patient continuance*," and it certainly involves *perseverance* and *steadfastness*, or, as one explains it, "The *brave* patience with which the Christian contends against the various hindrances, persecutions, and temptations, that befall him in his conflict." As the verb is usually rendered *endure*, it would have been well if the noun had been rendered *endurance*. We should then have read of "the *endurance of Job*" (Jas. v. 11); and in pondering the exhortation to "run with *endurance* the race that is set before us," we should have seen more clearly how it is connected with the statement that He whom we are called to follow "*endured the cross*," and "*endured such contradiction of sinners against Himself*." (Heb. xii. 2, 3.)

The kingdom of Christ is *one*, and yet it has various stages. When Paul expressed his confidence that the Lord would preserve him "unto His heavenly kingdom"

(2 Tim. iv. 18), he looked forward to that kingdom in its state of heavenly glory. John, on the other hand, speaks of the *present* position of the believer, when he speaks of himself as "your brother and companion in the tribulation, and in the kingdom and *endurance* of Jesus Christ"; and the Lord Himself speaks of the word which we have to keep as "the word of My *endurance*." (Rev. i. 9; iii. 10.) These various Scriptures lead to the conclusion that the expression "the endurance of Christ" denotes that endurance which characterised the Lord in His earthly course, and which is one of the distinguishing marks of those who are truly His. What that endurance is we can only learn as we ponder the steps and ways, the sorrows and sufferings, of our Lord. These are especially brought before us in the gospels; but there are many prophetic passages that set them forth, and of these few more forcibly illustrate the expression "*the endurance of Christ*" than Isa. l. 4-7.

This passage also clearly shows that all the endurance of Christ was displayed in the way of *obedience to God*, and thus we learn one of the great features of *Christian* endurance; but, as every grace of the Spirit perhaps has its counterfeit, so we find the counterfeit of this endurance in all the self-imposed austerities of the false systems of Christendom. That "will-worship," which Paul sought to nip in the bud at Colosse, has long since developed into the full blown flower, and borne bitter fruit. (Col. iv. 18-23.) There is a self-control which is of God, and the promise is that "if ye *through the Spirit* do mortify the deeds of the body, ye shall live"; but there is also an *unsparingness* of the body which is "not in any honour" in the sight of God, and tends only "to the satisfying of the flesh" of him who practices it. Asceticism in its various forms is but the outcome of a "voluntary humility,"

having its root and strength in the pride of the natural heart of the sinner, who refuses to take the place of absolute nothingness, and to receive God's salvation in such a manner as to give all the glory to Him who is the blessed Author of it.

It is indeed true that all that the Lord endured He endured in the most voluntary manner, and it is this that gives such value and excellency to His obedience; but it *was obedience*, according to His own word, "I came down from heaven, not to do Mine own will, but the will of Him that sent Me." (John vi. 38.) He willingly surrendered Himself into the hands of those who went to apprehend Him, or they could not have taken Him; but of this very act He could say, "As the Father hath given Me commandment, even so I do." Thus He *gave* His back to the smiters, and His cheeks to them that plucked off the hair; but His opened ear had heard the heavenly voice telling Him that the hour was come for Him to do so. This combination of voluntariness and obedience is beautifully set forth by two expressions which the Lord used concerning His going from Capernaum to the next towns to preach, "For therefore *am I sent*," and "For therefore *came I forth*." (Luke iv. 43; Mark i. 28.) These words might be used of all He did and suffered.

This utterance of "the Spirit of Christ which was in" Isaiah (1 Pet. i. ii.) seems to point first to the *service* of the Lord (v. 4), and then to His *sufferings* (vv. 5, 6). The "patient continuance," or persevering steadfastness of the Lord is beautifully brought out in the words, "He wakeneth *morning by morning*, He wakeneth Mine ear to hear as the learned" (*i.e.*, as disciples, or instructed ones); and as a consequence of this diligent listening He could say, "The Lord God hath given Me the tongue of the learned, that I should know how to speak a word in

season to him that is weary." The heavenly Teacher (Ps. cxix. 102) never looked in vain for that Disciple; the word spoken never fell upon a dull ear, and the command given never found an unready heart. There was never a morning while *He* sojourned upon earth that the fragrant incense of pure worship did not ascend to heaven; nor was there a day in which God's will was not done on earth by a lowly *Man*, beset with temptation, as it is done in heaven by angels that excel in strength, and have no opposition. We must, however, add that the worship and obedience of Christ were such, in perfection and value, as no mere creature could have rendered, simply because He who rendered them was the glorious *Son* of God, who had *taken* the form of a servant, by being made in the likeness of men.

Though the *events* of that matchless life are not *all* recorded on earth, the view given of it in the four gospels is a *perfect* one, and one thing we learn is that a day of toil, stretching far into the night, did not hinder His early morning prayer, or His readiness for another day of service. Of such a day in Capernaum we have the record in Mark i. 21-34. He preached in the synagogue, and cast an unclean spirit out of a poor demoniac; He healed "Simon's wife's mother" who "lay sick of a fever"; and, after sunset, when the very "city was gathered together at the door," "He healed many that were sick of divers diseases, and cast out many devils." Not as a mere wonder-worker did the Lord accomplish these great things, but as One who entered into the sorrows of those whom He relieved, and felt the terribleness of the diseases He healed. Every sorrow spoke to Him of the presence of *sin*; and He never healed a sufferer without His tender heart going out in pity for human wretchedness.

We have only to consider the fact that the Lord was

Man, and that the great truth that He was also God in no wise affects the reality of His being a true Man, and we shall surely feel how "wearied" He must have been with such a day. Now, with this in our minds, let us ponder the very next statement: "And in the morning, rising up a great while before day, [lit., *very early, while it was yet deep night,*] He went out, and departed into a solitary place, and there *prayed.*" Thus did He prepare Himself for the next day of service, and receive into His wakened ear the "counsel" of His God. (Ps. xvi. 7.) And when "the multitudes sought after Him, and came unto Him, and would have stayed Him, that He should not go from them" (Luke iv. 42, R.V.), His reply was, "I must preach the kingdom of God to other cities also." His service, for the time at least, was done there, and there were "weary" ones in other towns to whom He would speak the "word in season," for, He says, "therefore *was I sent*"—"therefore *came I forth.*"

In speaking of "the endurance of Christ" in *suffering* we might dwell upon the fact that "He suffered, being tempted" by Satan, and also note, particularly from the gospel of John, how He "endured the contradiction of sinners against Himself"; but we will confine ourselves to the endurance that marked the close of His earthly course. To this the following statement seems specially to refer: "The Lord God hath opened mine ear, and I was not rebellious, neither turned away back"; as a similar expression in Ps. xl.—"Mine ears hast Thou opened"—specially points to the obedience of Christ to the death of the cross, by which He set aside all ceremonial offerings, and established the will of God. (Heb. x. 9.) In Luke x. the Spirit records, "And it came to pass, when the time was come that He should be received up, *He steadfastly set His face* to go to Jerusalem," echoing as it were the

very words of the prophet, "Therefore have I *set My face* like a flint." His ear was opened to receive the intimation that "the time was come," and He was not rebellious. If the prospect of the cross drew from His "troubled" soul the cry, "Father, save Me from this hour," He "quieted" His soul (Ps. cxxxi. 2, R.V.) with the remembrance that for this cause He had come to that hour, and that cry of anguish was instantly followed by that which was the petition of His whole life, "Father, *glorify Thy name.*" (John xii. 27, 28.) And again, when His soul was "exceeding sorrowful unto death" in Gethsemane, and He "prayed that, if it were possible, the hour might pass from Him," He at once added, "Nevertheless not what I will, but *what Thou wilt.*" (Mark xiv. 34-36.)

Thus "the prince of this world" came and found nothing in Him but readiness to endure the will of His God, even though the conflict was so sore that "there appeared an angel unto Him from heaven, strengthening Him." Being thus strengthened He went onward with firm and steady step, and His face set like a flint. So far from being rebellious or turning away back, He went forth to meet those who came to apprehend Him, and gave Himself into their hands. When we consider how the majesty of His presence, or the power of His word, for a moment overawed His adversaries, and caused them to fall to the ground, we must feel the force of the word, "I *gave My back* to the smiters, and My cheeks to them that plucked off the hair." Had He chosen He might have hid His face "from shame and spitting" by calling upon His Father to place "more than twelve legions of angels" between Him and those who were ready to heap these indignities upon Him; but how then should the Scripture have been fulfilled that thus it must be?

Of no day in the history of the world have we so minute

an account as we have of the events of the last twenty-four hours of the Lord's life on earth : we may thus learn how He endured, and how literally these words were fulfilled. As soon as the Sanhedrim had pronounced Him to be " guilty of death " we read, " Then did they spit in His face, and buffeted Him ; and others smote Him with the palms of their hands." (Matt. xxvi. 67.) When the Lord was before Pilate He *gave* His back to the terrible torture of a Roman scourging, and, even after that, in " the common hall " the soldiers " spit upon Him, and took the reed, and smote Him on the head." All these sufferings, which were but preliminary to the cross, the blessed Lord endured, and through them all He neither murmured nor threatened, but " committed Himself to Him that judgeth righteously."

(*To be continued.*)

A LETTER ON THE HOLINESS OF GOD.

MY DEAR BROTHER,

" It is now over five years since the Lord was pleased to shut me up in this Patmos, in which he has vouchsafed me, a thousand times over, such visions of His glory, and such love-feasts of His grace, as have made these years of suffering the happiest fragment of my life. He has shut me out from my beloved fellows ; but then he has come beside me Himself. My cup of mercy has all along been fuller than that of many ; but now it runneth over. And of all the mercies which fill to overflow my cup of mercy, I reckon the one chiefest mercy of all to be the discipline of these five blessed years ; not counting, of course, His still greater mercies, the gift of His Son, and the gift of the Holy Spirit. In reply to your request, I venture to give a few thoughts on Ps. xix. 9.

" *Creation* exhibits God's glory (*v. 1*) ; but God's *Word* manifests *Himself* (*v. 7*). How precious the Word was to David we see in *v. 10*, and we are more impressed with these utter-

ances of the Psalmist when we remember that, in his day, this Bible, so enriching and so sweet, contained no more than the first seven books of the Old Testament, with the book of Job. *We* are enriched with the whole inspired Book of God; and, besides that, we have the marvellous life, and still more marvellous death, of the Son of God, and the gift of the Holy Ghost.

“ In verses 7 to 9 the Psalmist refers to the word of God under several names, and he ascribes to it several effects. The one which you particularize speaks of the Word as ‘judgments,’ which are *true*, and altogether *righteous*. For my own soul, I would use the divine *Word* in order to learn what God *Himself* is; and when it tells me that this *Word* is true and righteous, I would pass through the *Word* to reach God *Himself*, and to rest in the assurance that HE is true and righteous altogether. And is there not urgent need for this being done by everyone? Possibly there is not a single Christian who does not suffer, more or less, from the forgetfulness of God’s holiness, while myriads of professors are still dead in sins through their ignorance of the fact that God is *infinitely holy* and *righteous*. The gospel sets this holiness of God most impressively before us in the life of Jesus; but the spurious gospels of man hide it from the sinner’s eyes. Any gospel which does not set forth the holiness of God is a false gospel.

“ There are, I think, three grand truths with which, from the very first, saving faith has mainly to do. These are (1) God’s *infinite* holiness; (2) my own *almost* infinite sin; and (3) the *infinite* love and mercy of this holy God in Christ Jesus, to such guilty and desperately wicked sinners. (Jer. xvii. 9; Eph. ii. 4.) We cannot afford to overlook any one of the three; and most blessed is he, on whose heart the Holy Spirit has graven them all, in the *deepest* lines. The sinner will never pass from death into life except through a vigorous spiritual apprehension of these truths; and the believer will not grow in grace unless he cling to and tighten his firm grasp on them.

“ The holiness of God is such that we can only endure the sight of it when it is seen in the face of Jesus, dying for us in love. The sinner, when not looking on it thus and in *faith*,

starts back in dread. The vision awakens distress, and stirs up the hatred of his heart to this Most Holy One, and so he hides himself in some one of Satan's many refuges of lies, and trusts, as he vainly speaks, to divine *love* alone. The humbling consciousness of personal sin, and a loathing estimate of the enormity of all sin, as such, constitute the deep foundation on which the entire structure of a Christian character is built. See Matt. v. 3.

It is with the laying of this foundation that the Holy Spirit always begins His work in the soul. (John xvi. 8.) I know nothing so desirable as a *deep* conviction of sin, this being an indispensable preparation for further communications of grace. But this conviction of sin we can only have, as we realize the infinite holiness and righteousness of God. Let us seek a growing acquaintance with this holiness of God, and let us keep it before our eyes day and night, for God's standard of Christian living is indeed very different from that which is generally accepted. It is a lofty standard, a *very lofty one*, and the Holy and Righteous One lowers it for no one. He will most certainly judge us by its lofty claims at last; and it is because we judge ourselves by our own low standards that so few of us are truly self-condemned.

“So long as we confine our attention to what *we are* and *do*, we shall never know ourselves in a way that is profitable. True self-knowledge must be sought rather in the clear discernment of *what we are not*, yet *ought to be*. It is not the sight of evils done by us that breaks our hearts, and fills us with self-loathing; it is the sight of the unclimbed heights of holiness, which so many among us are content to live without ever seeing. We should be to God and to all our fellow-men *all* that Jesus was and is; and that we may be enabled for this, the Spirit of Jesus has come to dwell within us. Only therefore as we yield ourselves up to be led by this Spirit, in faith and love, shall we in any measure climb these holy heights and be deeply humbled because of our failure. May we experience more and more of this blessedness day by day!

J. D.”

REVISED VERSION OF THE OLD TESTAMENT.

IN last year's volume we dwelt on the alterations in the Pentateuch at greater length than we at first thought of doing, thus, we trust, enabling our readers to form some general idea of the Revised Version. We do not intend to give as much space to this subject in future; but, believing that careful students of Scripture will value any real help, we think of briefly indicating what we consider noticeable improvements in the R.V., leaving our readers to compare them with the A.V. It will therefore be understood that all quotations from the R.V. that are given *without comment* are regarded as preferable to the A.V. Remarks will be appended where they seem necessary, and we shall still have to warn against some important changes which we consider to be for the worse. To touch these divine records is solemn work, and we would seek grace and help from God for it. We shall use some abbreviations that will readily be understood, *e.g.*, freq. for *frequently*; cf. for *confer, i.e., compare*; ren. for *render, or rendering*. R.M. denotes *Revised margin*; and A.M. *Authorised margin*.

JOSHUA.

I. 6—"for thou shalt cause this people to inherit the land." v. 7—"have good success" for "prosper." The word signifies an intelligent acting that leads to success, as M. "*do wisely*." It occurs in Gen. iii. 6, "to make (one) wise"; is freq. used of David's *behaving wisely or prudently*; also in Dan. xi. 33-35; xii. 10 of "the understanding ones"—the Joshuas of a coming day. v. 14—"beyond Jordan." See note on Deut. i. 1.

III. 16—"heap, a great way off, at Adam, the city." v. 17—"until all the nation." The general word for Israel as a *people* is "*am*," as in Hosea, *Ammi, i.e., "My people*." The word *goi* is seldom used of Israel, and its occurrence here, and in iv. 1; v. 6, 8; x. 13, seems to give prominence to their separate *national* position.

IV. 3—"and lay them down in the lodging place." v. 20—"Joshua set up"; cf. v. 9. v. 24—"that they may fear." We prefer A.V., the reference to Israel being more in harmony with God's relation to them. It would only apply to the nations prophetically.

VI. 4—The word for "rams' horns" is ren. "*trumpet*" in Ex. xix. 13, and everywhere else "*jubilee*." See Lev. xxv.; xxvii.; Num. xxxvi. 4. "*Jubilee trumpets*," as R.M., seems best. vv. 17, 18—"devoted" for "accursed." See on Deut. ii. 34.

VII. 2—"spy out" for "view." v. 9—"for thy great name?" v. 12—Read "*devoted*" for "accursed" twice, not making a difference as R.V. vv. 16-18—"brought near"; the word is used for bringing near to God in sacrifice.

VIII. 33—"commanded that they should bless the people of Israel first of all."

IX. 6-16—"covenant" for "league." v. 13—"these wine-skins."

XI. 2—"in the heights of Dor."

XII. 4—"Rephaim" for "giants," and xiii. 12; xv. 8; xvii. 15; xviii. 16. v. 8—"slopes" for "springs." See on Deut. iii. 17. v. 23—"King of Goyim in Gilgal." See on Gen. xiv. 2.

XV. 19—"hast set me in the land of the South," where it was dry.

XVIII. 1—"set up the tent of meeting there." See on Ex. xxv.

XIX. 47—"And the border of the children of Dan went out beyond them" indicates that their going to Laish or Leshem (Jud. xviii.) was appointed by God. This placed Dan where that tribe will be in the future. See Ezek. xlvi. 1.

XXII. 11—"an altar in the forefront of the land of Canaan, in the region about Jordan, on the side that pertaineth to the children of Israel." This puts the altar on the Canaan side of Jordan; but A.V. "*over against*" is nearer the original, and they would doubtless build the altar on their own soil. There is no warrant for R.V. "*on the side that pertaineth to*"; it should be either "*on the opposite side of*," or, as A.V., "*at the passage*." v. 14—"ten princes, one prince of a father's house for each of the tribes." Cf. Num. i. 18. v. 22—"The LORD, the God of gods"; in this expression the second article should always be used. v. 29—"God forbid." The word "God" is not in the orig., which sig. "*Let it be a profane thing*," and is often ren. "*Be it far from me*." Cf. Gen. xviii. 25; 1 Sam. ii. 30. v. 33—"and spake no more of going up against them."

XXIV. 2, 3—"beyond the river" for "the other side of the flood." The Heb. word for "flood" in Gen. vi.—xi. is only found elsewhere in Ps. xxix. 10, where we should ren. "Jehovah sat upon the flood, and Jehovah sitteth King for ever."

THE PROPHECY ON OLIVET.

MATT. xxiv. ; MARK xiii. ; LUKE xxi.

WE desire, as God may enable us, to draw attention to the outlines of our Lord's last prophetic discourse to His disciples. Before He was led as a lamb to the slaughter He unfolded to them the reality of His victory over the devil, and over sin and death, though for a time things might seem very contrary to this. He was about to conquer the world and its prince in the very act of dying on the cross, for thus He spoiled principalities and powers and triumphed over them (Col. ii. 15); and therefore, though He warned them that in the world they should have tribulation, He could add, "Be of good cheer, I have overcome [or *conquered*] the world."

A few days before the Lord uttered this prophecy He had ridden into Jerusalem in lowly triumph, while multitudes rejoiced and shouted, "Blessed be the King that cometh in the name of the Lord!" But even amidst this popular excitement we are told that "when He was come near, He beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things that belong unto thy peace! but now they are hid from thine eyes"; and then He foretold the doom of the city over which He had wept; for what more could God do than He had done? This was the question which God asked Israel by the prophet Isaiah, in a passage which is strikingly similar to Matt. xxiii. in this respect, that after the utterance of a series of woes the solemn judgment is predicted. In Isaiah v. 9-23 the woes are pronounced, and then in *vv.* 24-30 the judgment follows.

We learn from Luke xix. that it was after the Lord had

pronounced the doom of the city that He purged the temple for the last time, still calling it "My house" (v. 45), as One who claimed the right to the house and the worship offered in it; and then, having foretold the rejection of Himself (Luke xx.), He calls it "*your house*" (Matt. xxiii. 38), thus disowning it till the time comes when they shall say, "Blessed is He that cometh in the name of the Lord!" They had indeed uttered these words in a moment of excitement, while they were just as ready to join in the cry "Crucify Him"; but when as a nation they shall look on Him whom they pierced and mourn, they will, with pierced consciences and broken hearts, truly welcome Him as their King. (Zech. xii.)

That the time would be long before this should come to pass is indicated in parables—as in Matt. xxv. 19, "*after a long time*"; and Mark xiii. 34, "*as a man taking a far journey,*" who might return early in the night, or later towards the morning—but it is not often plainly declared, for the message to the church ever is "*I come quickly.*" It is with perfect knowledge of this long time that the Lord gives the needed answers to His disciples' questions.

Before entering into the details of this most important prophecy we would notice the marked difference between Matthew and Mark on the one hand, and Luke on the other. We will not pause to argue that "the abomination of desolation, spoken of by Daniel the prophet" is future; but simply remark that the following passages, in our judgment, prove it, inasmuch as they point to what takes place in the days immediately preceding the advent of the Messiah. Compare Dan. xi. 3 with viii. 11-14; ix. 27. This "abomination of desolation" is distinctly spoken of in the first two gospels, while in the third no reference is made to it. The reason of this is that the language of

Luke points to the destruction of Jerusalem by the armies of Titus, while the other gospels make no reference to that event, but reach onward to what is yet future. The Spirit thus interprets for us our Lord's words in their double aspect, and in so doing gives us a most important clue to the way in which prophecy must often be interpreted, as having both a near and a remote fulfilment; while the fulfilment in that which is near gives the conviction that the remote and ultimate is equally sure of accomplishment. The principle thus laid down calls for diligent attention, as there are few prophecies to which it does not apply.

The *place* where this great prophecy was spoken is divinely significant. The Lord sat on the spot where, shortly afterwards, His sacred feet last touched this sin-stained earth, and where they will again touch it (Zech. xiv. 4) when He comes forth to slay the wicked one, and to deliver His people Israel. It was there that He wept over the city; there He foretold its destruction; from thence He ascended to heaven; and there He will stand again as King of kings and Lord of lords. Precious indeed are the memories and prospects connected with Olivet.

It was the announcement made by our Lord of the desolation of the temple, and of a coming when He would be welcomed, that drew forth the questions from the disciples which are answered in these chapters. The form in which these questions are stated varies in the several gospels, each writer giving them in harmony with the line which he takes. All three have the first question in the same words, "When shall these things be?" The second question concerns the signs connected with the fulfilment, and here Matthew specifies the question with reference to the advent, "What shall be the sign of Thy coming, and of the end of the age?" We must remember that this

gospel is pre-eminently the gospel of "the Son of David" who was "born King of the Jews." The second question is given in Luke in a very general form, "What sign will there be when these things shall come to pass?" Luke's gospel is specially the gospel of the Son of man, which takes in the world at large, and presents the Saviour as a subject of Cæsar Augustus, and enrolled in the imperial register as born in Bethlehem.

We will first take the answer to these questions as given in Luke xxi., which divides itself into four parts.

1. Verses 8-19 state what is characteristic of the whole of this dispensation. The Lord begins with a warning against false Christs who foretell the near approach of the day, and says, "The end is not immediately"; He declares that in the political world there will be "wars and commotions," and in the physical world "earthquakes," "famines and pestilences, and fearful sights and great signs from heaven." He foretells that the time is to be one of persecution, affliction and betrayal, and exhorts the people of God to possess their souls in patience, giving the assurance, "There shall not a hair of your head perish." With this we may compare the character of the events of the first five seals in Rev. vi.

2. The second section (*vv.* 20-24) announces the destruction of Jerusalem by the Romans, the scattering of the Jews, the days of God's vengeance, and of His "wrath upon this people." This period runs on till the fulfilment of "the times of the Gentiles," and during the exercise of the power of the fourth beast of Daniel vii. Compare Zech. i. 18-21.

3. The third section (*vv.* 25-27) speaks of the shaking of the heavens and the earth foretold by Haggai, "Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake

all nations." (Hag. ii. 6, 7 ; comp. *vv.* 21, 22, and Heb. xii. 26-28.) The characteristic of this world's condition will be "distress of nations with perplexity," and men's hearts failing in forebodings of the future. With this we would connect what is recorded in the book of Revelation as taking place under the trumpets, and the vials of the wrath of God, resulting from the opening of the seventh seal.

4. The fourth section (*vv.* 28-36) contains the Lord's words of warning and comfort to His people. The expression, "when these things begin to come to pass" (*v.* 28), apparently points to the things named in *vv.* 25, 26, and it is blessed to notice that when these things *begin*, our redemption is nigh, the redemption here denoting the fulfilment of all that for which the church has been redeemed, and her presentation to the Bridegroom without spot. We are warned to take heed lest, with false professors, any be led away to drink of this world's cup of intoxication, and so the day come upon them unawares ; "for as a snare shall it come on all them that *dwell* on the face of the whole earth." The word *dwell* implies being settled down and at rest, and refers to those who make the world their dwelling-place. As Israel, on the night of their departure from Egypt, had to eat the passover lamb standing, so we are called to maintain a corresponding attitude of spirit, and to be ready for the summons out of this world unto the Father at the coming of the Lord.

The closing exhortation is, "Watch ye therefore and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man"; even before Him who now walks up and down unseen among the candlesticks. (Rev. i.)

"THE ENDURANCE OF CHRIST."

(*Concluded from page 20.*)

HAVING dwelt upon "the endurance of Christ" in service and in suffering, we would reverently ask, What was the secret of that endurance? Many would instantly reply, *Christ endured as He did because He was God.* There is truth in that reply, yet it is not the whole truth, nor is it the reply furnished by Scripture. The truth of the veritable Godhead of "the Word" who "became flesh" lies at the foundation of everything; for no mere creature could have revealed God, and no mere creature could have "endured the cross" according to the deep meaning of that expression.

But though the Son of God, when He "came forth from the Father," and came "into the world" (John xvi. 28), did not, and could not, cease to be *God*, yet He truly became *Man*; and in "the form of a servant" He took a place of perfect *subjection to*, and unqualified *dependence upon*, God, as His God. In a psalm, in which all must recognise the voice of Christ upon the cross, we read, "I was *cast upon Thee* from the womb"; and in another psalm we hear Him as the worshipper and the pilgrim, saying, "Preserve Me, O God; for in Thee do I put My trust." (Ps. xxii. 10; xvi. 1.) It is of Christ, in the position of dependence He was pleased to take as the Servant of Jehovah, that Jehovah Himself says, "Behold My Servant, *whom I uphold*; Mine elect in Whom My soul delighteth; whilst to Him He says, "*I will preserve Thee.*" (Isa. xlii. 1; xlix. 8.) The Holy Servant of God accepted these promises in all their fulness, and responding to them, said, "*My God shall be My strength*"; and

again, “For the Lord God will help me; *therefore* shall I not be confounded: *therefore* have I set My face like a flint, and I know that I shall not be ashamed.” (Isa. xlix. 5; l. 7.) Thus Scripture clearly shows that it was in the “spirit of faith” (2 Cor. iv. 13) that the Lord trod every step of His earthly course, and that the secret of His “patient continuance” and “endurance” was His confidence in His God.

When, in the wilderness, Satan tempted Him to minister to His own necessities, He did not reply that because He was the Son of God He could live without bread; but simply asserted His dependence upon God who can sustain man as He pleases, whether with bread or without it. The same dependence characterised all His ministry: “The words that I speak unto you I speak not of [or *from*] Myself: but the Father that dwelleth in Me, He doeth the works”; and it was this conscious “help” from above that sustained Him in His sorrows, and enabled Him to say, “I am not alone, because the Father is with Me.” (John xiv. 10; xvi. 32.) It is as the One who thus went forward in firm reliance upon God for the “help” He needed that He is the Leader and perfect Pattern of faith. (Heb. xii. 2.) It was in this “spirit of faith” that, through all His lowly pathway, His eye was upon the end and result, and “for the joy that was set before Him” He “endured the cross.” He not only confided in the “help” of the Lord God as He passed through His sufferings (Isa. l. 5-7); but He further looked for that mighty “help” in resurrection. (*vv.* 8, 9.) He could thus challenge His adversary to confront Him, saying, “He is near that justifieth Me,” and again, “Behold the Lord God will help Me; who is he that shall condemn Me?”

Thus, even in His endurance, the Lord is an example

to His people. Had He endured simply as the Son of God, we might indeed have reaped the fruit of His endurance; but we must have felt that His example was beyond our imitation. It is because His endurance was the fruit of His confidence in God that He is presented to us in Heb. xii. as the perfect Example of faith; and it is instructive to notice how, in this epistle, confidence and endurance are linked together, and the writer encourages his readers to both "faith and patience." Their *endurance* was failing because their *confidence* was failing; hence the exhortation, "Cast not away therefore your *confidence*, which hath great recompence of reward"; and the reason given: "For ye have need of *endurance*, that ye may do the will of God, and receive the promise." (Heb. x. 35, 36) It was faith in God that enabled Abraham to endure "when he was tried," and it was in the same faith that Moses "endured, as seeing Him who is invisible." (Heb. xi. 17, 27.) It was similar confidence in the Lord that enabled the apostles to rejoice "that they were counted worthy to suffer shame for His name," and enabled Paul to say, "therefore I endure all things for the elect's sakes." (Acts v. 41; 2 Tim. ii. 10.) Thus also in 2 Cor. iv., having asserted that believers have "the same spirit of faith" that filled the Lord Himself, Paul adds, "*For which cause we faint not.*"

The explicit reference in Rom. viii. 31-34 to Isa. l. 8, 9 beautifully shows how believers may share the very confidence of Christ Himself. He could say, "He is near that justifieth Me: who will contend with Me? . . . Who is Mine adversary? . . . Behold, the Lord God will help Me; who is he that shall condemn Me?" We know that all His adversaries were, and will be, silenced and ashamed, for, though He was "put to death in the

flesh," He was "quicken'd in the Spirit," and is now "on the right hand of God; angels and authorities and powers being made subject unto Him." (1 Pet. iii. 18, 22.) And now *His* confident language is *ours* also; for *we* can say, "Who shall lay anything to the charge of God's elect?" and give the triumphant answer, "It is God that justifieth." The accuser, therefore, who presumes to question His sentence, must reckon with Him; though we joyfully own that, whereas Christ was justified on the ground of what He was, and what He did, we are justified solely on the ground of His work and worth. To the further question, "Who is he that condemneth?" a four-fold answer is found in the death, the resurrection, the ascension, and the active ministry of the Lord on our behalf. And when it is asked, "If God be for us, who can be against us?" heaven and earth and hell must be silent, for no voice dare reply.

Surely all this is enough to inspire the soul with a confidence that shall strengthen it for any measure of "the endurance of Christ" that God may see fit in His infinite wisdom to appoint. The instability that seems so characteristic of the present day, the lack of stedfastness and perseverance in the way of the Lord so constantly manifested, and the little readiness there is to endure for His sake, all show the lack there is of a firm grip of these soul-strengthening truths; for the truth we really hold in the power of the Holy Ghost will hold us.

In verse 10 of Isa. l. we have the voice of the Lord encouraging His own to both confidence and endurance. It is especially a word for dark days: "Who is among you that feareth the Lord, that obeyeth the voice of His Servant, that walketh in darkness and hath no light? let him trust in the name of the Lord, and stay upon his God." He speaks out of the fulness of His own expe-

rience, for when He was in darkness and had no light, He trusted in the name of Jehovah and stayed upon His God. In the deepest darkness He said "MY *God*," and the full answer soon came, when in the light and glory of resurrection He heard the response, "Thou art MY *Son*"; for "He was heard in that *He feared*." The fear of the Lord always shows itself in obedience; and the fear of *Jehovah* and obedience to *His Servant* go together, for "He that honoureth not the Son honoureth not the Father which hath sent Him." (John v. 23.) Our fear of God is measured by our reverence for and obedience to the Lord Jesus; and in a day of lawlessness and irreverence, we do well to consider this.

But it may be asked, Can the words "that walketh in darkness and hath no light" be true of a believer? It should not be true, we judge, as to spiritual experience, for those who are brought, through a rent veil, into the very presence of God should ever dwell there, in "fellowship with the Father, and with His Son Jesus Christ. But many of the children of God have known, and do know, what this means as to their circumstances, not seeing, it may be, a step before them, and not knowing how their heavenly Father intends to sustain them to the end of their pilgrimage.* Such are called to *trust in the name of Jehovah*, remembering that the honour of that name is concerned in all His dealings with His own; and to *stay upon their God*, Who, by saying, in the language of the new covenant, to a redeemed one, "I am thy God," binds Himself by all the perfections of His being to care for that one henceforth and for ever.

* I do not question the application of these words to the remnant of Israel in a coming day, though I do not speak of it. The references in Rom. viii. fully warrant our appropriation of them. See also Rom. xv. 3, 4.

Again, how many have known, and may yet know, a good measure of fellowship with Christ in much suffering for His sake! They appear to be left to suffer, like John in prison, and instead of any "light" (Esther viii. 16) of deliverance arising, the darkness only deepens. Nothing will sustain one in such a position but the carrying out of this encouraging word, "Let him trust in the name of Jehovah, and stay upon his God." And when they who have refused Him who is "the light of the world," and have sought to walk by a light of their own kindling, receive solemn retribution at His hand, and "lie down in sorrow," then will all who have obeyed His voice prove that "light is *sown* for the righteous," and rise to the presence of Him whose countenance will banish for ever every shade of gloom.

As time passes, and we draw nearer to the end, calls for endurance do not, and will not diminish. At the present moment those who seek to hold fast the *name* of Christ and not deny His *faith* (Rev. ii. 13), find that such a course is not popular; and those who determine, by God's grace, to follow the Lord by maintaining a godly simplicity in their habits and surroundings will increasingly find that they do so at some cost. The path of the pilgrim is considered to be as much out of date as a firm adherence to the truth of God, and indeed it is to be feared that outward zeal for truth does not guarantee the godly simplicity of an unworldly spirit, and the life of a pilgrim and stranger, which can only be the outcome of "truth in the inward parts." Separation from the world, and from worldliness, means endurance in some form. But whatever the cost, we may well pray that the Lord will direct our hearts into "*the endurance of Christ*," when we remember that "if we *endure* we shall also reign with Him." (2 Tim. ii. 12, R. V.) W. H. B.

THE BOOK OF JOSHUA.

BY THE LATE W. LINCOLN.

CHAPTER II.

THIS chapter furnishes us with a beautiful account of the exercise of God's mercy, in giving a sinful woman and her household a promise of deliverance from the judgment that was about to fall upon Jericho. While Egypt represents the world at large in its total ignorance of God, Jericho is, in its typical aspect, more like Babylon and represents Christendom; indeed in a later chapter we read of a "Babylonish garment" in connection with Jericho. Jericho was so thoroughly under the curse of God that when one of the people had taken possession of some of its property for his own use Israel could not stand before their foes until the sin was purged away. This is the character of the city all through Scripture, even up to the well known parable of the man who fell among thieves in going down from Jerusalem to Jericho. The world, with its prince, is doomed, and especially upon Christendom will the judgment of God fall. That judgment may be delayed, but it is impending, and will be sure to come, and then those who have not sought deliverance from it will learn that the curse of God is no trifle.

The first intimation of the pouring out of God's wrath upon Jericho is found as far back as Gen. xv., when God promised the land to Abraham and his seed, for the expression "the iniquity of the Amorites is not yet full" evidently implies that its measure was fast filling up. When God delivered Israel from Egypt the judgment appeared to be very near; but Israel provoked God and were kept in the wilderness for forty years, and thus the

execution of the sentence was delayed. God overruled the sin of Israel for the lengthening out of His long-suffering to Jericho and other cities of the land of Canaan; but though the presence of Israel on the borders of the land was a constant warning to them they repented not. God is slow to strike, judgment is His strange work; but when His hand does come down the blow is an awful one.

Neither Moses nor Joshua was in the secret of God as to His causing the sin of Israel to work for the extension of His long-suffering to the inhabitants of doomed Canaan, any more than Peter was in the secret of God in the matter of His showing grace to the Gentiles. But what was the effect of this delay upon the Canaanites? They were in abject terror through the fear of judgment, and yet their hearts were hardened; there was no repentance of the sin, and when Israel crossed the Jordan Jericho was straitly shut up in defiance. Thus, at the present time, while God's judgment is lingering, the world is ripening in wickedness, as it is written, "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." God's very patience is misapprehended, slighted, and abused by men, for they think that, because judgment is delayed, it will never come.

At length the time came for the blow to fall upon Jericho, but before it could fall the messengers of God's mercy must reach one in the doomed city who was to be a vessel of that mercy. So in these days the gospel is being more fully preached than it has been for centuries, and much more clearly too by many, and souls are being attracted by its joyful sound. Does not this intimate that the Lord is about to make short work upon the earth? When God's grace had reached sinners within

the very walls of Jericho, the next thing was that suddenly, swiftly, unexpectedly, the judgment fell, and its unrepentant inhabitants perished. The people might have thought that Israel could not possibly cross for some time; but God divided the waters for them. It was the time of harvest, the sun was shining, and everything was smiling and peaceful, yet the judgment came. So it will be again, for when men say, "Peace and safety," sudden destruction will come.

It is good to mark how mercy rejoiced against judgment. *All* were not lost in Jericho, though small indeed was the number of the saved. Ever since man fell, God has had His own on the earth, however few they may have been. Though those who believe in Christ are comparatively few, and the great and the fashionable, and the able and the clever, treat these things as idle tales, we are not to assume that they are not true. Rahab alone believed in God, and sought mercy at the hand of His messengers, and though, by reason of her house being "upon the town wall," she was in the most immediate danger, she received the assurance of salvation. All believers will own that they are no better than others, and are by nature as obnoxious to the wrath of God as any. It is ever so: the remnant that are saved are morally as near hell as the rest, and yet God makes a difference. Therefore none need despair, however vile they may be, if only they receive God's message into their hearts. All the people of Jericho *heard* what great things God had done for Israel, but Rahab said, "*I know* that the Lord hath given you the land." She had no more evidence to rest upon than others; but she *believed* that these poor people who were wandering in the wilderness were the people of God, and she desired to cast in her lot with them. She was spoiled for Jericho as soon as she believed.

The gospel is heard by many; but few take it into their souls and see that it concerns themselves. Those who receive it will be saved; but all who trifle with it must certainly perish.

It may be asked, How can it be accounted for that Rahab, as a believer, told a lie? Infidels have made much of this. The explanation is not far to seek. When we consider in what a moral, or rather immoral, atmosphere she had lived all her life, we can readily see that though grace had begun its work she did not learn its lessons all at once. It would take some time for a mind so tainted by the constant practice of sin to learn the holy requirements of the God of Israel. How often, alas! the very children of God allow themselves an unholy license. In glory we shall be amazed that we were so slow to learn that what we often allowed was wrong, and how frequently we neglected divine principles of action. In Rahab's case, though she was born again, the seed was only beginning to spring, the divine life was but in germ, and only gradually did she awake to the new life unto which she had been called.

Many have dwelt upon the scarlet line as Rahab's token of salvation; but that in itself would not have been sufficient. Suppose she had put the scarlet line in the window as the spies directed, of what avail would it have been to her if the pursuers had caught the spies? She had a double token: the scarlet line in her window, and the living men in the camp of Israel. The scarlet line points to the blood of Jesus, which is a shelter for all who hide under it, covering them completely. In this matter of salvation it is no question of prayer, or feelings, or inward emotions; but of something altogether outside of us, even the blood of Christ, for the eye of God to rest upon. John Gill said, "Going under a purple canopy to

heaven." A line in the window might have seemed a contemptible thing in the estimation of men, and many ask, Why make so much of the blood? Those who do not trust it cannot value it, and those who do not trust it fully have little peace; but those who take God's estimate of it have perfect peace. I have never prized that blood yet as it is worthy to be prized; but the more I know of its value before God, the more calmly can I lay my head upon my pillow if it be never to lift it again.

But do we need nothing besides the forgiveness of sins? Do we not need a new life? The blood of Jesus alone can save us from hell, and carry us right up to God, and keep us there, but this would not be enough without a new life that hates sin and loves God. By the death of Christ we have died to all that we were; and by His life in resurrection we have a new life, and it is that new life which is God's gift to men. He said, "Because I live, ye shall live also." Christ died for our sins; but Christ lives, and there is the proof that our sins are gone, and we have life too; for "he that believeth on Him *hath* everlasting life." The scarlet line in the window, and the spies back in the camp, made Rahab as safe in Jericho as she would have been had she been with them. So, with our sins put away by the blood, and Christ up there for us where judgment never can come, we are as safe down here as if we were with Him; our life is secure, being "hid with Christ in God."

From Matthew i. 5 we learn that Rahab was married to Salmon, a prince of Judah. We are not told the names of the spies; but we know that it was customary to select heads of tribes for such a responsible work. (See Num. xiii. 4-15.) If Salmon was one of the two spies, of which I have little doubt, it would make the type very beautiful. To shelter and security we should have

the added thought of *union*. And we at least know that all this is true of those who are Christ's.

But in speaking of Rahab we must not forget what is said of her in James ii. 25: "Likewise was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?" We speak of salvation, security, life everlasting, and union with a risen Christ; but that is not all. Rahab identified herself with the two spies, and staked her all upon their welfare. Are we identifying ourselves with Christ while we are in the world? We are willing enough to be with Him in the glory; but are we equally willing to share His treatment here on earth? What says conscience?

Between the time when the spies left Rahab with the promise of safety, and that of their return for her salvation from the destruction of Jericho she was not idle. She sought the salvation of her friends, and she obtained it by bringing them into her house. We may be quite sure also that she was ever on the watch for the return of those who had given her the pledge of deliverance. So we are called both to work and to watch; to pray and labour for the salvation of souls, and to watch for Him who will appear for our salvation.

THE PERSONALITY OF THE HOLY GHOST.

It is very needful to keep before our minds the real *personality* of God the Holy Ghost. Some speak of Him as an influence; but such an idea is most unscriptural. The first recorded action of the Holy Ghost is in connection with creation—"The Spirit of God moved upon the face of the waters," and creation is the work of a *Person*, and not of an influence merely. In Luke i. 35 the

formation of the human body of Christ is traced to the operation of the Holy Ghost, and in John iii. 5, 6 the new birth of the soul is ascribed to Him. His power for the great work of resurrection is declared in Rom. viii. 11, and in Acts v. 22 He is called a "*Witness*," even as the Lord Jesus is spoken of as "the faithful *Witness*" in Rev. i. 5. He is further spoken of as One who can be *lied to* (Acts v. 3); *tempted* (v. 9); *grieved* (Eph. iv. 30); *quenched* (1 Thess. v. 19); and One whose fellowship can be enjoyed. (Phil. ii. 1.)

Just as we read of the love of the Father, and the love of the Son, so also we read of "the love of the Spirit" (Rom. xv. 30), and the believer is baptized "into the name of the Father, and of the Son, and of the Holy Ghost." The wording of Matt. xxviii. 19 is very significant, and should be carefully pondered. We read in John xvi. 13 that the Spirit of truth "shall not speak of Himself," but the meaning is not that He would not speak *about* Himself; but that He would not "speak *from* Himself," or of His own will.

Scripture speaks of the action of the Spirit *towards* and *on* unbelievers, and *in* and *through* believers. In Gen. vi. 3 God says, "My Spirit shall not always strive with man," and from 1 Pet. iii. 19 we learn that that Spirit strove with men through the preaching of Noah. In later days the Spirit through the prophets warned rebellious Israel. See Ezek. xi. 5-9. It was as filled with the Holy Ghost that Christ preached to the Israel of His day (John iii. 34; Acts x. 38); and by the same Spirit the apostles preached to the Jews after the Lord's resurrection.

It was by their preaching that the Holy Ghost wrought *on* the hearts of men, and we have the warrant to look for the same results. Any preaching apart from the aid of the Holy Ghost is utterly useless; with His aid it is all-

powerful. It was through His ministry that hearers "were pricked in their heart," and led to trust in Christ. Spiritual life is the result of believing a record and trusting a Person. The record cannot be believed without the Person being trusted; and no one can trust the Person without believing the record. In the one who thus believes and trusts, the new birth has taken place, through the "renewing of the Holy Ghost," and by that one spiritual life is possessed. This life is held in union with Christ, and it is quite distinct from the unending existence given by God to every human soul. This unending existence is possessed by angels, and even by fallen angels whose place will be the lake of fire.

In 1 Cor. vi. 19 we read that the Holy Ghost dwells *in* the believer: "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God?" This does not refer to the body corporate, but to the individual saint. What a thought—these bodies of ours the actual temples of the Holy Ghost! What a sanctifying influence this should have on each one of us!

The work of the Holy Ghost *through* the believer is shown in the preaching and writings of the apostles and others; and just as truly in the preaching of the Lord's servants in the present day, though neither direct supernatural revelations nor miraculous gifts continue. These latter stamped the apostles' commission to preach the gospel to both Jews and Gentiles. (Acts ii. 38; x. 44-46.) We must also remember that the Holy Spirit works through many who are neither preachers nor teachers, but are enabled by His grace to walk in fellowship with Christ, and thus, in whatever position they occupy in this life, to be His witnesses.

If we more intelligently apprehended this great truth,

of the personality of God the Holy Ghost, we should surely be led more earnestly to desire, and should also more fully prove, His aid in our meetings, as well as in our private dealings with God; and a greater sense of reality would be given in all our approaches to the throne of grace. We have the promises of Christ (John xvi. 13-16); let us plead them and prevail.

* * * * *

[The above suggestive remarks are simply jottings from words spoken by an esteemed brother, which call attention to a subject of great importance. We may add that the Lord uses the same word of the Holy Spirit which the Spirit uses of Him. The word *Paraclete* occurs both in John's Gospel and in his first Epistle; in the former it is used of the Spirit, and is translated *Comforter*; in the latter, it is used of the Lord Jesus, and is rendered *Advocate*. The following are the passages:—John xiv. 16, 17, 26, "I will pray the Father, and He shall give you another *Comforter*, that He may abide with you for ever; even the Spirit of truth." "But the *Comforter*, which is the Holy Ghost, whom the Father will send in My name." Chap. xv. 26, "But when the *Comforter* is come He shall testify of Me." Chap. xvi. 7, "If I go not away, the *Comforter* will not come unto you." 1 John ii. 1, "We have an *Advocate* with the Father, Jesus Christ the Righteous." Another word is also used of the *present action* of both the Lord Jesus and the Holy Spirit. In Rom. viii. 34 we read that Christ "*maketh intercession* for us"; and in v. 26 it is said, "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought; but the Spirit Himself *maketh intercession* for us with groanings which cannot be uttered." May we all think more of the gracious ministry of the Holy Spirit, and also of that of the Lord Jesus.]

GOD'S CARE AND DISCIPLINE.

*“ Whom the Lord loveth He chasteneth, and scourgeth every son whom
He receiveth.”* (Heb. xii. 6.)

Beneath the shadow of Thy wings,
My Father and my God, I rest ;
Seeing unseen eternal things,
My portion soon to be possest.

Thy Son, Thy First-born from the dead,
Jesus, how excellent is He !
Thy joy and rest—Thy Church's Head—
Father, Thou gavest *Him* for me !

Seal'd by Thy Spirit, I am Thine,
Rais'd up to sit with Christ the Lord ;
Forth from His face, Thy glories shine,
Unveil'd in Him, the living Word.

Thou provest faith, in wisdom deep,
To nourish faith, to save from pride ;
For Thee alone the heart to keep
Of each who with the Lord has died.

Thy rod of discipline I kiss,
Bitters I turn to sweet ; Thy child
Would e'er be blameless in Thine eyes,
With harp in hand, all undefiled.

According to Thy riches Thou
Wilt ever for Thy servant care ;
Joyful before Thy throne I bow,
And Jesu's bliss and glory's share.

But when shall we, that stand array'd
In heavenly garments, all unite
To make our God and Father glad,
Midst darkness, children of the light ?

Oh ! let the world, as once of old,
Ere the Redeemer come to reign,
Sure tokens in Thy saints behold,
That Jesus died and rose again.

NOTEWORTHY RENDERINGS FROM THE REVISED VERSION.

JUDGES.

I. 8—"And . . . Judah fought against Jerusalem, and took it, and smote it." v. 16—We prefer A.V. with R.M., "Moses' father in law," the word being always used for a wife's father. v. 28—A.V. "tribute" seems better than R.V. "taskwork;" the former may include the latter.

II. 1—As the Heb. has not the article before "angel" it would be better to ren. "Jehovah's angel," which is not indefinite. So. vi. 11. v. 7—"the great work," all that God "wrought for Israel" being viewed as one whole. vv. 11-13—The pl. form "*Baalim*" refers to the images of Baal, and the pl. fem. "*Ashtaroth*" to the images of the goddess Ashtoreth; cf. 1 Ki. xi. 5, 33; 2 Ki. xxiii. 13.

IV. 24—"Israel prevailed more and more against Jabin."

V. The alterations in this poetical chapter are numerous. 2—"For that the leaders took the lead in Israel, for that the people offered themselves willingly, bless ye the LORD." v. 7—"The rulers ceased." The word occurs only in Hab. iii. 14, A.V. "villages," R.V. "warriors." v. 10—"sit on rich carpets." v. 11—"Far from the noise . . . (even) the righteous acts of his rule in Israel. Then the people of the LORD went down." v. 13—"Then came down a remnant of the nobles (and) the people; the LORD came down for me against the mighty"; cf. v. 23. v. 14—"Out of Ephraim (came down) they whose root is in Amalek"; cf. xii. 15. "Handle the marshal's staff," i.e., who marshalled or counted the troops for the battle. v. 15—"as was Issachar, so was Barak; into the valley they rushed forth [or, were sent forth] at his feet. By the water-courses [so v. 16] of Reuben there were great resolves of heart." There were resolves which came to nothing. The word occurs only in Isa. x. 1. v. 16—"the pipings for the flocks," i.e., of the shepherds. v. 17—"abode by his creeks." v. 22—"Then did the horsehoofs stamp." v. 26—R.M. "tent-pin" is better than "nail." "Smote through his head, yea, she pierced and struck through his temples." v. 30—"Have they not found, have they not divided the spoil?" "colours of embroidery."

VI. 5—"came in as locusts for multitude." v. 13—"where be all his wondrous works . . . ?" v. 17—"that it is thou that talkest." Thou is emphatic. vv. 25-30—"the Asherah" for "grove." See or Ex. xxxiv. 13. v. 26—"this stronghold, in the orderly manner; so A.M.

God had directed how an altar should be built; cf. Ex. xx. 25; 1 Ki. xviii. 31.

VII. 21—"ran; and they shouted [*i.e.* in triumph] and put (them) to flight."

VIII. 21, 26—"crescents" for "ornaments," see A.M.; "pendants" for "collars."

IX. 6, 37—"oak" for "plain." With v. 6 cf. Josh. xxiv. 26. Man thinks to hallow wicked acts by connecting them with some sacred place. *vv.* 9-13—"go to *wave to and fro* over the trees" may be an ironical intimation of the instability of man's rule.

XI. 40—"yearly to celebrate." A rare word, ren. in v. 11 "*rehearse*."

XIII. 12—"What shall be the manner of the child? and (what shall be) his work?" as A.M.

XIV. 12, 13—"linen garments" for "sheets"; but "*linen shirts*," *i.e.* inner garments would be better. For "changes of raiment" we prefer "*suits of apparel*," *i.e.*, outer clothing. v. 19—"came mightily" as v. 6 and xv. 14. The word is used of a special impulse of the Spirit of God in 1 Sa. x. 6, 10; xi. 6; xvi. 13; and once of an evil spirit from God, *i.e.*, commissioned by God, 1 Sa. xviii. 10. Cf. 1 Ki. xxii.

XV. 8, 11—"cleft of the rock." See Isa. ii. 21; lvii. 5. v. 19—"the hollow place that is in *Lehi*."

XVII. 2—"thou didst utter a curse." v. 3—"I verily dedicate." v. 4—"and" for "yet."

XVIII. 7—"dwelt in security." "*None in the land possessing authority*"; M. "*power of restraint*." This is exact, and gives the Scriptural idea of magistracy. v. 21—"cattle and the goods." v. 30—"Gershom, the son of *Moses*." There is some uncertainty about the Heb. text; but this is probably the correct reading.

XIX. 2—"the space of four months." v. 29—"divided her, limb by limb."

XX. 18—"went up to *Bethel*"; so. xxi. 2. v. 48—"sword, both the entire city, and the cattle, and all that they found."

XXI. 13—"and proclaimed peace unto them."

RUTH.

I. 19—"and (the women) said"; the verb is feminine.

II. 12—"come to take refuge." v. 16—"And also pull out some for her from the bundles [or handfuls], and leave it."

III. 15—"and he went." v. 16—The R.M., "*How hast thou fared, my daughter?*" probably gives the sense; but this meaning of the word is rare, if allowable; cf. Is. li. 19; Amos vii. 2, 5.

IV. 6—"take thou my right of redemption on thee." v. 7—"and this was the (manner) of attestation in Israel."

1 SAMUEL.

I. 1.—“Zuph, an *Ephraimite*,” *i. e.* belonging by residence to the tribe of Ephraim. v. 16—“and *my provocation*.” v. 28—“*granted*” for “*lent*,” see on Exod. xi. 2.

II. 9.—R.M., “*godly ones*” for “*saints*,” which often represents another Heb. word. The Ketib reads sing. “*godly one*,” (ref. to the King, v. 10,) and in v. 10, “*adversary*.” v. 22—“*women that did service*” we consider unwarranted, see on Exod. xxxviii. 8. v. 25—“*God shall judge*” is literal, the judge being regarded as God’s representative. v. 27—“*Did I reveal myself unto . . . Egypt (in bondage) to Pharaoh’s house?*”

III. 13—“*his sons did bring a curse upon themselves*.”

V. 9.—“*great discomfiture*” ; so v. 11.

VI. 18—“*great stone*.” R.V. and A.M. follow LXX. “*Abel*” sig. “*mourning*,” cf. Gen. xxxvii. 35 ; 1. 11, M. We consider the *stone* was called *Abel* from the *mourning*, the verb being used for “*lamented*” in v. 19. v. 19—“*smote . . . seventy men (and) fifty thousand men*,” is exact ; but the Heb. is so unusual that it would seem as if two distinct smittings were intended, 70 of Bethshemesh, and 50,000 besides, who perhaps had congregated there.

IX. 16—“*prince*” for “*captain*.” The strict meaning of the Heb. is *a princely leader*, and that which gives special interest to the word is the fact of its being used both of David and of Christ. It occ. in x. 1 ; xiii. 14 ; 2 Sam. v. 2 ; vi. 21 ; vii. 8 ; 1 Kings i. 35 ; 2 Kings xx. 5 ; 1 Chron. v. 2 ; xxviii. 4 ; xxix. 22 ; Isa. lv. 4 ; Dan. ix. 25. A.V. ren. *captain*, *ruler*, *chief ruler*, *chief governor*, *leader*.

X. 3—“*oak of Tabor*.” v. 26—“*with him the host*.”

XIV. 48—“*and he did valiantly*,” cf. A.M.

XV. 2—“*how he set himself against him*.” v. 11—“*And Samuel was wroth*.” v. 21—“*chief of the devoted things*.” v. 23—“*stubbornness is as idolatry and teraphim*.” The word ren. *iniquity* in A.V. sig. what is empty and vain, and is often used for idolatry ; *teraphim* were household gods. A.V. sometimes ren. *images* and *idols*, and gives Heb. in M.

XVII. 20—“*to the place of the wagons*” ; so xxvi. 5. v. 22—“*baggage*” for “*carriage*.” vv. 38, 39—“*apparel*” for “*armour*.” v. 52—There is no warrant for reading “*Gai*” for “*valley*,” except that the LXX has “*Gath*.”

XXI. 5—We prefer A.M. both to text and to R.V.

XXIII. 22—“*Go, I pray you, make yet more sure*.”

XXVI. 20—“*earth away from the presence of the Lord*.”

XXXI. 3—“*archers overtook him ; and he was greatly distressed by reason of the archers*.”

THE PROPHECY ON OLIVET.

(*Concluded from page 29.*)

WE will now turn to Matt. xxiv. and Mark xiii. and point out wherein those chapters correspond with, and wherein they differ from, Luke xxi. The allusion to the prophecy of Daniel in Matt. xxiv. 15 necessarily leads us to that book, and thus we are enabled to see more clearly what the Matthew aspect of our Lord's great prophecy is. While Luke regards the prophecy as bearing in a more general way upon the church history of the present dispensation, Matthew presents it almost exclusively in its bearing upon Israel, and thus in more direct answer to the thoughts of the apostles and the questions they put. With this line Mark entirely falls in.

The expression "the abomination of desolation" occurs first in Dan. ix., in the prophecy of the seventy weeks, and is specially linked with the last week. At the end of the sixty-ninth week Messiah is to be cut off, and then in the last week "the prince that shall come" (*v. 26*), *i.e.*, the antichrist, shall set up the abomination of desolation (*v. 27*). In the LXX., from which our Lord quoted, the rendering is, "and on the temple shall be the abomination of desolations." The prophecy begins with the statement, "Seventy weeks are determined upon thy people and upon thy holy city," to accomplish the purposes of God in regard to the city and its most holy place (*v. 24*). The Lord stood at the close of the sixty-ninth week, which ended at His cross; and He takes up the thread of the prophecy in its relation to the last week, leaving out the intervening period during which Israel lies under the ban of being rejected by God. That ban will be removed

before the last week actually commences, and therefore the temple is again looked upon as God's sanctuary, and consequently is measured. (See Rev. xi.)

These chapters of Matthew and Mark may also be divided into four sections, corresponding with the divisions of Luke xxi. 21.

1.—Matt. xxiv. 4-14; Mark. xiii. 5-13. The general character of this section is quite the same as the first section in Luke. It gives us the features of the whole of the present dispensation, which will be intensified as the beginning of the seventieth week is being reached. Then again the purposes of God will be seen to have Jerusalem for their centre, and there will be the accomplishment of all that must come to pass for the bringing in of the millennial kingdom at the *end* of the seventieth week. In addition to the announcement of persecutions, wars, famines, pestilences and earthquakes, we have the interesting statement that "the gospel of the kingdom shall be preached in all the world for a witness to all nations, and then shall the end come." This has been the work of the church since Pentecost; and before the final judgment comes on Babylon and the beast, the gospel of the coming kingdom will be preached "to every nation, and kindred, and tongue, and people," with the announcement that the judgment that will introduce that kingdom is near. (Rev. xiv. 6, 7.) There will be a revival of the testimony of John the Baptist by "Elijah the prophet," whom God will send "before the coming of the great and dreadful day of the Lord" to prepare men for it. (Mal. iv. 5, 6.)

2.—The second section (Matt. xxiv. 15-28; Mark xiii. 14-23) brings us to about the middle of the seventieth week, the time when the witnesses of Rev. xi. are slain, and the man of sin is at the height of his power. Then comes the period of "great tribulation, such as was not

since the beginning of the world to this time, no, nor ever shall be." In Dan. xi. 31 we read that the wilful king, aided by the apostate Jewish nation "that forsake the holy covenant," "shall place the abomination that maketh desolate" in the temple; but the faithful remnant who "know their God," and "have the testimony of Jesus" (Rev. xii. 17), "shall be strong and do exploits." The prediction that "they shall pollute the sanctuary of strength, and shall take away the daily sacrifice," clearly points to a time when Jewish sacrifices shall have been restored and altar-worship will be accepted by God. This cannot be so long as the word holds good: "neither in this mountain, nor yet at Jerusalem, shall ye worship the Father" (John iv. 21); and let us observe that the Lord says "*the Father*," and not simply "*God*." The church worships God as *the Father*; the Jew worships Him as *God* or *Jehovah*.

The seventieth week of Daniel's prophecy again brings before us a "holy city," and a "holy of holies" taken and defiled by the antichrist. (See Zec. xiv.) And it is then that, according to the Lord's word on Olivet, "there shall be a time of trouble, such as never was since there was a nation even to that same time." (Dan. xii. 1.) The days of that "time of trouble" are shortened down to three and a half years "for the elect's sake," that is, for the sake of Daniel's people, who then "shall be delivered," even "every one that shall be found written in the book." The fact that the expression used by the Lord is almost identical with that of Daniel marks a designed connection between the passages. It should be noticed too that the whole scene is *Jewish*, and is not connected with the church; for the church of God is composed neither of Jew nor of Gentile exclusively, but of both; and it has no local connection with anything on earth. In the hearts

of those who form that church Jewish associations, localities and shadows have no place; but they rather, with Paul, count all such things as loss for the excellency of the knowledge of a Christ who is exalted at the right hand of God. The times here indicated are times of judgment, and not of grace and long-suffering; times of calling for vengeance and fire from heaven, rather than of calling for the forgiveness of enemies; and therefore we are constrained to regard our dispensation of grace as closing before the seventieth week of Daniel's prophecy begins.

Some of the Lord's dear people will differ from us here; but we would simply ask that what we write may be prayerfully considered. We must all wait, and that patiently, for further light as the times draw near, or the prophetic word is opened up to us. In the meantime may the blessed conviction that we are all waiting for our Lord, however or whenever He may come, unite our hearts in one, and lead us all to think more of the *Person* who is coming, than of the *manner* of His advent. So will our differences in reading the "sure word of prophecy" only stir up prayer, and never mar brotherly intercourse. Let us seek grace to say, in regard to all truth, what we certainly hold, and not be afraid of being differed from. If what we hold be *truth*, it is God's and not ours; and if it be not His truth the sooner we rid ourselves of it the better.

This section in Matthew ends with the words, "For wheresoever the carcase is, there will the eagles be gathered together." This statement is given in Luke xvii. 37 as the answer of the Lord to the question of the disciples, "Where, Lord?" after he had been speaking of the coming judgment. In Matthew we have the significant word "carcase," for wherever corruption is there will the messengers of wrath come down to remove it, as was

the case at the flood. This word reminds us of the awful summons to the birds of heaven in Rev. xix. 17, to come to God's great supper at the destruction of the followers of the beast; and we may connect it with the assertion that Babylon the great "is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird."

The warning against false Christs and false prophets at the *close* of the dispensation is not given in Luke, whilst the warnings in the *first* section are common to all three gospels. This is in harmony with the distinct line taken by Matthew and Mark. The prediction that signs and wonders will be wrought during the reign of the antichrist corresponds with what we read in 2 Thess. ii. 9 and Rev. xiii. 13-15.

3.—Matt. xxiv. 29-31; Mark xiii. 24-27. The third section brings before us the advent itself, with the accomplishment of what is described in Rev. vi. 12-17 as taking place under the sixth seal. This again strikingly shows the close analogy there is between the seals as opened by the Lamb in heaven and the predictions of the Lord on Olivet; and had not the minds of the disciples been blinded by preconceptions of their own they would have seen that their thought of the immediate setting up of the kingdom was erroneous. We may compare these verses with Hag. ii. 6-9, 21-23; Zech. xiv. 3-5; Mal. iv. 1-3. The prophets who prophesied after the captivity speak with marvellous clearness of the coming of the once rejected King to Israel, when the elect of the nation shall be gathered in by angelic call from all parts of the earth to Jerusalem, which is to become God's earthly centre for His earthly people, the seed of Abraham, Isaac and Jacob. By Zechariah God says, "I will hiss for them, and gather them; for I have redeemed

them"; and on Olivet the Lord said, "He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other."

In Rev. xi. 15-18, the portion of that book which is pre-eminently Jewish, we read that when "the seventh angel sounded, there were great voices in heaven, saying, 'The kingdom of this world is become the kingdom of our Lord, and of His Christ.'" The voices are the voices of those who are *in heaven*, and the speakers seem to be the same as those in Rev. xix. 1-4, who praise God for having judged the great whore. In chapter xi. they praise Him for setting up the throne of Immanuel, where the throne of the dragon and the beast had been.

It will be observed that the gathering of the elect spoken of by Matthew and Mark, as well as by Old Testament prophets, is not alluded to in Luke at all; but instead of it we are told that "when these things *begin* to come to pass," those addressed are to lift up their heads, because their "redemption draweth nigh," and at the same time are to "watch" and "pray always," that they may escape the special time of Jacob's trouble. These are they to whom the Lord says, "I will come again, and receive you unto Myself; that where I am, there ye may be also." Such will not be gathered to Jerusalem, but will be gathered together into the heavens that they may "ever be with the Lord."

4.—The closing section (Matt. xxiv. 32-51; Mark xiii. 24-37) takes up all that has gone before, and sounds a note of warning applicable to all times and to all persons—to "the church of the living God," as well as to the "remnant, according to the election of grace," of God's earthly people Israel, who, as Paul tells us in Romans xi., shall all be saved after the fulness of the

Gentiles shall have come in. Then "there shall come out of Sion the Deliverer," who has come from heaven with all His saints, and "shall turn away ungodliness from Jacob." (Rom. xi. 26.) These verses, though with some remarkable additions and omissions, correspond with what we have already noticed in Luke. Matthew has the noticeable addition with reference to the days of Noah, as furnishing a picture of the sad condition of things at the time of the end, to which Luke does not refer; and Luke speaks of escaping the things that shall come to pass, of which Matthew does not speak, as being inapplicable to those to whom his words in the first instance are addressed.

One point to which all call attention is the importance of *watchfulness* and readiness, which is illustrated in Matthew by the parable of the ten virgins. This parable is applicable to the church, by reason of her heavenly espousals, and also to Israel of whose espousals the prophets speak so much. In Mark this great lesson of watchfulness is enforced by the parable of a man going into a far country, and leaving his servants in uncertainty as to the time of his return, which our Lord concludes with the words, "What I say unto you I say unto all, Watch." In Matthew attention is also called to the great matter of *faithfulness*, which is illustrated by the parable of the talents.

We believe this prophecy to contain the key to the true interpretation of the book of the Revelation, and therefore regard a clear understanding of it as of immense importance at the present time when surely we must "see the day approaching." We have not space to amplify, but trust this general outline of its connection with other Scripture will stir up the hearts of children of God to a patient study of prophecy for them-

selves. Let us be more in prayer with our Bibles, and less with man and his interpretations. And above all may watchfulness and faithfulness mark the Lord's people so that we may all be prepared to stand in our lot at the appointed time, whatever that lot may be. (Dan. xii. 13.)

H. G.

THE BOOK OF JOSHUA.

BY THE LATE W. LINCOLN.

CHAPTER III.

THERE are three points in this third chapter which stand out prominently: "the ark of the covenant," the river Jordan, and the Dead Sea, or, as it is here called, "the sea of the plain, even the salt sea."

The command given to Israel with reference to the ark was, "Come not near unto it, that ye may know the way by which ye must go: for ye have not passed this way heretofore" (v. 4). The way of faith is God's way, and is not discerned by the natural man. It would never have entered into our hearts that we were to be saved by Christ and His cross, that Christ would bring us to God, and that nothing of our own could have anything to do with it. Every detail in this path of faith is entirely new, and we shall find it a new way to the very end. It is the Spirit of God who leads us to see our need of Christ, and then our completeness in Him.

Israel never imagined that God would take them over Jordan by causing the ark to stand still in it, and so rending the waters in twain. They were not to be near to the ark, for the ark must go down into this river of judgment by itself. None but the One whom the ark typified could go down beneath the judgment of God, and come up again; every unsaved person will go down, but

will sink under it for ever. Only as the ark dried up the waters was there a passage for those who came after ; but the ark having gone before, they could follow. The Lord said to Peter, " Whither I go, thou canst not follow Me now ; but thou shalt follow Me afterwards." Why not there and then ? Not simply because he was weak, and had not received the Holy Ghost personally. There was a deeper reason. The wrath of God against sin barred the way to heaven, and that wrath must be encountered by some one able to endure it. When that had been borne, and exhausted, he could follow the Lord.

Another reason for keeping a space between the ark and the people was that every one might be able to see it. As it went down into the bed of the Jordan every eye would be fixed upon it, and God will rivet the eye of every saved one upon that blessed Christ of His, who went down into the depths and said, " All Thy waves and Thy billows are gone over Me." God would fix our attention on the amazing sight of that holy One sinking down till there was no more sin to bear, or wrath to endure. It was in broad daylight that the ark went down into Jordan, and it must have been a solemn sight. So the work accomplished on the cross was not a work done in a corner, for He who died there was a spectacle to angels and to men. Everyone who has heard the gospel knows as an historical fact that Jesus was crucified, whilst every believer knows that the Son of God hung on the cross for him. God never deals with the question of sin in a corner, and certainly He did not do so in that grand and holy time when He laid our iniquities upon Him, and caused Him to cry out, " My God, My God, why hast Thou forsaken Me ?" Oh, what a love was that which led the Saviour to go down into that river that we might pass over in safety !

Let us observe that the waters were so thoroughly dried up (*v.* 16) that none were left for Israel to pass through. Does this need explanation? If we had been left to bear one sin, and the judgment due to it, where should we have been? But blessed be God! we have not; so we sing,

“ Now there’s *no* wrath for me,”

and again,

“ The Father’s face of radiant grace
Shines now in light on me.”

For those who are in Christ there is no condemnation, nothing to pay; they can never come into judgment. Their works may be burned up; but their persons are unscathed, because Christ has borne all.

It must have required a miracle to sustain the arms of those priests who had to hold up the ark so many hours; but the very same power that upheld them carried each Israelite across in safety. When we begin to see Christ, to cling to Him, heartily and joyfully to believe in Him, we learn that we have passed out of the world of judgment into the world of blessing, and that it is by divine power alone that all this is accomplished. The ark continued in the bed of the Jordan until all had passed over (*v.* 17), and the number could not have been less than 2,500,000. The great change wrought in the believer is called a *passing over* in John v. 24—a passing from death unto life. God has been patiently waiting over eighteen centuries for souls to pass over, and all have not passed over yet. He knows, and no one else, when all will be finished.

The time when the people passed over Jordan was the period when it overflowed its banks, and thus rolled as a mighty river between them and Canaan. Yet it was *God’s* way into the land, and they could not go by any

other way. People have little idea of what the judgment of God is, though the word may often be used. God has never yet risen up to judgment, except when He dealt with Christ upon the cross. Those who were carried away by the flood, or destroyed in Sodom, were only destroyed as to their bodies, for they are still kept in prison looking forward to judgment with dread. But upon Christ God's judgment came down in all its force and fury, and nothing was left for us. In the passage of the Red Sea there was no ark, as in the passage of the Jordan. The latter represents our passing into heaven, as those who have died, been buried, and raised together with Christ.

Whilst in the wilderness Israel had spent a life of sin from beginning to end. The book of Numbers only narrates their ways for two years; it misses thirty-eight years, and gives the first and last of the forty. We get the whole epitomised in one of the Psalms as "*the day of provocation*," so that the whole of their life in the wilderness was a series of provocations—murmuring in the first year, and murmuring in the last year. But when they passed the Jordan they entered into rest, their mouths were filled with good, and their murmuring ceased. When we believe in Christ we die to self, the flesh is to be reckoned dead, and in resurrection we get a better portion—association with Christ, and the Holy Ghost giving us to taste some of the fruits of the heavenly Canaan. We pass out of what we were into what Christ is, and are to reckon ourselves "to be dead indeed unto sin," and, as "risen with Christ," are to "seek those things which are above."

The name *Jordan* comes from a word meaning to *descend*, and the river is the emblem of death and judgment. Now the waters of Jordan flow into the Dead

Sea, and there they are, so to speak, lost. This may remind us that death itself has been destroyed *in death* by Christ, as we read in Heb. ii. 14, "that *through death* He might destroy him that had the power of death, that is, the devil." We have the same truth illustrated in the defeat of Goliath, whom David slew with his own sword. (1 Sam. xvii. 51.) Some often ask, with the prophet, "How wilt thou do in the swelling of Jordan?" If we receive the truth God has given us we may answer that question very easily, for we know that, even if we are called to die, there is no "swelling of Jordan" left. As the presence of the ark caused all Israel to go over dry-shod, so the presence of the Lord with His people prevents their seeing death. It is good, as we are often told, to keep the eye fixed upon Calvary; but God has other and brighter sights which are the *result* of Calvary. We have the truth that Christ is *risen*, as well as the truth that Christ *died*.

Let us observe in conclusion that "the Lord of all the earth" (v. 13) will soon come to take possession of it, and He will do so by the execution of wrath and judgment. We are told in Deuteronomy that judgment is among God's hid treasures; at present He is keeping it back; but the day is coming when He will open those treasures. The storm of accumulated wrath and vengeance on sin and unbelief will soon burst, and terrible will it be for all who are exposed to it. All who are *in Christ* are delivered from that "wrath to come," and such are now called to *sanctify* themselves (v. 5), to consider and follow Christ as the One who leads His people into the true heavenly Canaan, where they will find in the Father's bosom their home, and under the Father's eye their joy for ever.

SEVEN-FOLD JUSTIFICATION.

IN these days when so many of the fundamental truths of salvation are either ignored or denied, when the ancient landmarks of faith are removed, and souls are being led away from the old paths, it is desirable and profitable again and again to point out those old landmarks and old paths which God has set up and marked out, that erring souls may be recalled and enquirers directed aright. We live in times in which the accumulated errors of centuries are being re-stated and disseminated with a vigour not hitherto observed; when the leaven of every evil doctrine is fast permeating and corrupting the mass of Christianity; when the Word of God is slighted, and the moral grandeur of the gospel is replaced with the vain conceits of false philosophy and science. Christ is preached, but His Godhead is denied; His atonement is spoken of, but His vicarious work is set aside; hell is treated as a fable, and heaven is set forth without the necessity of fitness for it; the attributes of God are arraigned before the bar of man's reason and adjusted according to his idea of the fitness of things. At such a time it behoves the watchmen to sound the alarm, and the servants of Christ to rally round the eternal truths of our most holy faith.

We desire to say a few words on one of the most prominent of these great truths—the divine method of justification. The scriptural teaching on this subject is based upon a previous state of guilt and condemnation from which it brings deliverance. The Holy Ghost in the Epistle of Paul to the Romans, reviewing the history of man, states that all are alike sinners. The Gentile in his downward course of sin, had exchanged the glory of

the incorruptible God for the likeness of corruptible man, of birds, of beasts and even of creeping things, and worshipped them instead of Him, thus exchanging the truth of God for a lie. These were the progressive steps of debasement as found among the nations, the climax of their depravity being that they took pleasure in this moral corruption, though they knew that it was a profound dishonour to God and a provocation of His judgment. Nor were the Jews any better. They had been specially called by God into separation from the nations to be His own people. He had instituted the separating mark of circumcision, intrusted them with His oracles, displayed among them His mighty power, dwelt among them in the shechinah, and revealed Himself to them in various ways. But they were faithless to the trust; they kept not His decrees, but made void the Scriptures through their traditions; and thus, turning their circumcision into uncircumcision, they were reduced to the level of the Gentiles. Both had thrown off His yoke, both had bartered away His truth. Thus Jew and Gentile were alike subject to the judgment of God, and it rested with Him either to execute judgment or to show mercy. Blessed be His holy name, He has shown the riches of His mercy in His kindness toward us in Christ Jesus, and in His ineffable wisdom has provided the means by which the guilty may be pardoned, the sinner justified, and He Himself be just while justifying those who believe in Jesus. This perfect way of justification is set forth in a manner that declares its seven-fold blessedness.

1. "*It is God that justifieth.*" (Rom. viii. 33.)—In this epistle God is spoken of as a Judge among the nations.* His eternal Godhead had been displayed, but against Him not only had sin down to its vilest forms been com-

* In the Epistle to the Hebrews God is seen in His sanctuary.

mitted, but the heart-atheism of man had been exhibited, and the whole human race was under condemnation. Sin being against Him, and guilt being before Him, freedom from condemnation, and consequent justification, can come from Him alone. This, however, can be only in the way of perfect righteousness and inflexible justice, both of which shine forth in the propitiatory work of His Son, who met in that work the full claims of righteousness and justice, by bearing the utmost penalty due to sinful man. The cross of Jesus vindicated all the moral attributes of God, and laid a holy foundation upon which God could pardon and justify the guilty; it opened a holy channel through which He could exhibit His love to the sinner. Now the sinner, sinful to the last degree though he be, who rests his guilty soul on the foundation which God has provided, stands in the presence of the Holy God, freed or justified from all things, made the righteousness of God in Christ, competent to be a partaker of the inheritance of the saints in light, and in due time will be brought into God's own home, where the very joy of God will be the element of his life for ever. Luke xv. is a picture of this, where the father is seen embracing the object of his pardoning love, and filling his house with holy merriment.

The manner and measure of our justification by God are according to the manner and measure of His justification of His Son. That blessed obedient One could say to those who contended with Him, and condemned Him to the death of a malefactor, "He is near that justifieth Me." (Isa. l.) God raised Him from the dead and gave Him glory; God will also raise us and give us glory with Him. The resurrection of Christ is the seal which God put on the work of the cross: the resurrection of the believer is God's answer to his faith in that cross. Christ

and His saints will be glorified together, for "whom He called, them He also justified: and whom He justified, them He also glorified."

2. "*Justified by Christ.*" (Gal. ii. 17.)—By the deeds of the law no flesh could be justified, for by the law is the knowledge of sin. The law did not express the righteousness of God, but God's righteous claims upon man, and it could not bring justification to a *sinner*. Christ is God's righteousness. Having righteousness equal to God's, He could estimate the requirement of that righteousness, gauge the depths of man's sin, and meet all claims against man. He not only perfectly fulfilled the law in His life, and bore its utmost penalty in death; but in that death He received the full wages of human sin and made reconciliation for man. He, who came not to condemn but to save, will on the ground of His having Himself stood in the place of condemnation, acquit him who believes from all condemnation and the results of it. Of Him it is prophesied, "By His knowledge shall My righteous Servant justify many, for He shall bear their iniquities." (Isa. liii. 11.) "Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." He was loaded with our guilt and made sin for us; but He has freed Himself from our sins, putting them all away by the sacrifice of Himself, and as there is not a spot or stain upon Him, so there is not a trace of sin upon us, for "as He is so are we in this world." He lives to present us to God in the full fragrance of His work and worth. Thus the believer is not only justified by God the Father, but also by His co-equal Son.

3. "*Justified . . . by the Spirit of our God.*" (1 Cor. vi. 11.)—It is by the operation of the Holy Spirit that the

whole work of God is wrought within us. He it is who was sent forth from the Father on the ascension of Jesus, as the Comforter, to guide us into all the truth, to glorify Christ, to take of the things of Christ and shew them unto us; and wherever He sees a poor sinner, whom He has convicted, trusting in Jesus according to the truth, He, as the Spirit of truth, the testifier of Jesus, and one with the Father and the Son, justifies that believing one. This passage in 1 Cor. vi. shows that the worst of sinners may be thus freed from condemnation by the Holy Spirit Himself, for the catalogue of sins to which they had been addicted is a very terrible one. So perfect is the love of God, and so perfect is the work of Christ, that the most corrupt of mankind may, through the inward working of the Holy Spirit in conviction, conversion and regeneration, be fitted to inherit the kingdom of God.

Thus we see the triune God engaged in the justification of all who believe in Jesus. How solemn, yet how blessed! This gives a solid and eternal basis for peace—an everlasting rock for the soul to rest upon.

4. "*Justified freely by His grace.*" (Rom. iii. 24.)—This may be termed the *originating cause* of justification. We have before seen that man had utterly ruined himself by sin, and forfeited all claim to Divine favour or consideration. As a sinner, therefore, he is entirely set aside in order to bring in God in His grace; and, that grace, reigning through righteousness, overflows all the effects of man's sin. This grace, flowing forth in due time through the cross of God's dear Son, "bringeth salvation to all men." (Tit. ii. 11, marg.) By the sin of Adam the sentence of condemnation came upon all his seed, "for all have sinned"; and by the righteousness of Christ the acquittal unto life has passed upon all who believe. The sentence of death is the consequence of

man's sin ; the sentence of life is the consequence of Christ's righteousness. The latter is the righteous sentence of God's court of justice for all who have faith in Jesus, who Himself bore the righteous sentence of the sin-avenging justice of God on their behalf. Thus it is through God's grace that we are justified. By His favour we are saved, in it we stand, and through it we shall be arrayed in fine linen, clean and bright for the marriage of the Lamb.

5. "*Justified by His blood.*" (Rom. v. 9.)—The blood of Christ may be termed the *procuring cause* of justification. When God would declare to man His righteousness and grace, He sets forth Christ in His blood as the propitiation for sin ; and the one who has faith in Him may see himself covered, shielded, justified, saved. It is the blood that maketh atonement for the soul, and that justifieth and bringeth nigh to God. It is the blood that has answered for our sins and wiped them out for ever. *On the cross* Jesus made expiation for sin, for without the shedding of blood is no remission, and having made purgation of sins according to the requirement of the governmental throne of God, He has taken His seat on the right hand of the Majesty on high. *On the throne* the slain Lamb is the eternal rest of God, and of every truly contrite heart. We can look our sins fully in the face in the light of God's holy presence, for on His throne is our Substitute who bore them ; we may know that they are all atoned for, cleansed away for ever, and lost in the sea of God's forgetfulness. This is freedom or justification by the blood.

6. "*Being justified by faith, we have peace with God through our Lord Jesus Christ.*" (Rom. v. 1.)—This may be termed the *instrumental cause* of justification. The Gentile having been arraigned, has been proved to be the

slave of a reprobate mind, therefore no goodness can be found in him, and no possibility of justification through his works, and the impossibility of justification by the law has been proved by the still greater guilt of the Jew. Hence there can be no justification by human works. Man's best deeds—his righteousnesses—are but filthy rags, therefore justification must be by another way and on another principle. It is by *faith*—that one essential element by which man receives the offered blessing, and appropriates it to himself. It is not by works or it would be by way of debt; it is by faith only that it might be of grace. Abraham was not justified by works, but by faith; and God says, "To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." (Rom. iv. 5.) In Rom. v. man is described as being "without strength," "ungodly," a sinner, and an enemy of God, and therefore incapable of righteousness; but his very being—root and branch of sin—having been judged in the person of the Son of God (Rom. viii. 3), he by believing is "justified from all things" (Acts xiii. 38, 39); and the gospel declares, "There is therefore now no condemnation to them which are in Christ Jesus." Through one transgression the floodgates of sin were opened, the world has been deluged with sin, misery and death, and hell will be filled. Through one act of righteousness the treasure of God's grace is opened, the souls of believers are flooded with the blessings of salvation, and heaven will be filled with glorified saints. Through one simple act of faith the soul is for ever freed from sin, and made the righteousness of God in Christ Jesus the Lord, a new creature in Him, for ever to be *like* Him—inwardly and outwardly; for ever to be *with* Him, and share the glory which the Father has given Him to the everlasting praise of the God of glory.

7. "*Justified by works.*" (Jas. ii. 21.)—Works must not be regarded as the *cause*, but rather as the *evidence*, of justification. The apostle John says, "If ye know that He is righteous, ye know that every one that doeth righteousness is born of Him." (1 John ii. 29.) So the apostle Peter exhorts, "As obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as He which hath called you is holy, so be ye holy in all manner of conversation [*i.e.* behaviour]; because it is written, Be ye holy; for I am holy." (1 Pet. i. 14-16.) In perfect agreement with this is the teaching of the apostle Paul in Rom vi. If we are "freed from sin" it is "that henceforth we should not serve sin," and that we should reckon ourselves "to be dead indeed unto sin, but alive unto God in Jesus Christ our Lord," yielding ourselves unto God "as those that are alive from the dead," or as he sums it up in Rom. xii., "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind." As the Philippians, who had received salvation, were exhorted to work out their own salvation with fear and trembling, so all who are justified through the grace of God, the blood of Christ, and the faith of the heart, are called to give proof by good works and a holy life of their new state of justification.

Faith without works is dead, and works without faith are dead. Abraham's works and Rahab's works were the outcome of their faith. (Heb. xi.) Faith is the root, and good works are the fruit, for without faith it is impossible to please God. True Christianity, and the whole business of a Christian, may be summed up in one word—practical conformity to Christ.

W. H. C.

RESTING IN GOD.

My God, who gavest Thine own Son,
 The curse for me to bear,
 Thy Well-belov'd, Thine only Son,
 Thy justice did not spare !

Thy Spirit teaches me Thy truth,
 And leads me in Thy ways ;
 On Christ the Lord, my burdens all
 I cast, with songs of praise.

Thy Spirit gives me fellowship
 With Thee and with Thy Son ;
 His glorious beauty I behold ;
 Joyful my race I run.

To Him, Thy Firstborn, Thou didst give
 Thy church, His joy and Thine ;
 I pray Thee, Father, let Thy will
 Be altogether mine.

Countless Thy thoughts of love to me,
 Beyond all searching deep ;
 E'en as the apple of mine eye,
 Father, Thy words I keep.

Shall not my lips of Jesus' cross
 And glories ever tell,
 Thy Spirit showing me that I,
 My Father, please Thee well ?

Amidst a world of restless pride,
 I rest in Thy decrees ;
 I taste of pleasures evermore ;
 In Thee I dwell at ease.

1888.

R. C. CHAPMAN.

THE history of all the great characters of the Bible is summed up in this one sentence—They acquainted themselves with God, and acquiesced in His will in all things.—*Cecil*.

REVISED VERSION OF THE OLD TESTAMENT.

XIII.

2 SAMUEL.

I. 18—" (The *song* of) the bow," so named from v. 22.

III. 21—" *covenant*" for league; so freq. v. 33—" *Should Abner die.*"

V. 8—" *they say, There are the blind and the lame; he cannot come.*"

v. 9—" *stronghold*" for "fort," as v. 7; so 1 Ch. xi. 7. v. 21—" *men took them away,*" as A.M.

VI. 2—" *whereupon is called the Name (M.) even the name of . . . that sitteth upon the cherubim.*" v. 8—" *had broken forth,*" as v. 20; so 1 Ch. xiii. 11. v. 17—" *of the tent.*" v. 19—" *a portion (of flesh), and a cake of raisins*"; so 1 Ch. xvi. 3.

VII. 11—" *the Lord will make.*" v. 21—" *hast thou wrought all this greatness, to . . . know it.*"

VIII. 18—Though the word for "*chief rulers*" here, and xx. 26, and for "*principal officers*" in 1 Ki. iv. 5, is that which is generally ren. "*priests,*" the A.V. gives the true meaning; David's sons stood *towards him* as priests do towards God, and this use of the word beautifully shows how near to the King of kings His priests are brought.

XII. 25—" *Jedidiah, for the Lord's sake.*" The name combines the names of David and Jehovah. What a marvel of grace!

XIV. 11—" *the avenger of blood.*" v. 20—" *to change the face of the matter hath.*" v. 22—" *blessed the king,*" i.e. thanked, cf. Ps. ciii.

XV. 28—" *the fords of the wilderness.*" v. 32—A.V. pref., the tabernacle or temple was the only place of worship in Israel.

XVI. 7—" *Begone, begone, thou man of blood.*"

XVIII. 21, etc.—" *The Cushite,*" i.e. Ethiopian, for "Cushi."

XXI. 4—" *neither is it for us to put any man to death.*" v. 17—" *lamp*" for "light"; so 1 Ki. xv. 4; 2 Ki. viii. 19; 2 Ch. xxi. 7.

XXII. 2—" *my deliverer, even mine.*" v. 6—" *pangs*" would be better than either "*sorrows*" or "*cords*"; cf. Acts ii. 24 (R.V.), "*pangs of death.*" The word is used of the pangs of childbirth, and frequently in connection with what precedes the second advent. v. 12—" *gathering of waters.*" v. 24—" *I was also perfect toward him.*" v. 26—" *perfect*" for "*upright.*" v. 30—" *I run upon . . . do I leap over.*" v. 31—" *He is a shield.*" v. 33—" *God is my strong fortress: and He guideth the perfect in his way.*" v. 34—" *his feet.*" v. 35—" *so that mine arms do bend a bow of brass.*" v. 44—" *nations*" for "*heathen.*" v. 48—" *peoples.*" v. 51—" *great deliverance giveth he to his king.*"

XXIII. 3—“(there shall be) one that ruleth over men righteously” (M.). v. 7—“must be armed.” “in (their) place,” *i.e.* where they stand.
 XXIV. 23—“all this, O king, doth Araunah give.”

I KINGS.

I. 39.—“the horn of oil out of the *Tent*.” v. 47—“Thy God.”

V. 18—“builders and the Gebalites did fashion them.”

VI. 4—“windows of fixed lattice-work.” v. 5—“he built stories” ; so *vv.* 6, 10, where alone the word occ. “he made *side-chambers*.” v. 8—“middle *side-chambers*.” So Ezek., A.V. “right shoulder,” M. *i.e.* to the left of the one facing it. So vii. 39, and freq. in Ezek. v. 16—“on the *hinder part* of.” v. 20—“and *within* the oracle was (a space of) twenty.” v. 22—“altar that belonged to the oracle.” This explains Heb. ix. 4, if censer be so understood ; the altar, though in the holy place, is regarded as belonging to the holiest. v. 25—“and one form,” so vii. 37. v. 31—“lintel (and) door posts.” v. 33—“the entering of the temple door posts.”

VII. 2—“for he built.” v. 9—“stones, even of hewn stone, according to measure,” so v. 11. v. 15—“fashioned” for “cast” ; in Gen. ii. 7 ren. “formed.” v. 24—“knops which did compass it, for ten cubits.” v. 29—“pedestal” for “base,” so v. 31, ren. “foot” of laver in Ex. “oxen were wreaths of hanging work.” v. 30—“axles of brass.” “four feet thereof.” “molten, with wreaths at the side of each.” *vv.* 35, 36, “stays” for “ledges.” v. 36—“with wreaths round about.”

VIII. 4—“and the tent of meeting, . . . in the *Tent*,” so 2 Ch. i. ; v. 4. ; etc. v. 13—“house of habitation, a place for.” v. 31—“man sin.” “and he come and swear before.” v. 39—“to all his ways.” v. 52—“them whensoever they cry unto thee.” v. 59—“Israel, as every day shall require.” v. 65—“the feast,” *i.e.* of tabernacles. v. 65—“brook of Egypt,” so Nu. xxxiv. 5 ; Jos. xv. 4 ; not the Nile.

X. 28—“Egypt ; and the king’s merchants received them in droves, each drove at a price.

XII. 31—“houses.” “priests from among all the people,” *i.e.* the people generally, not of the tribe of Levi. So xiii. 33.

XIV. 10—“cut off . . . every man child, him that is shut up and him that is left at large in Israel,” so elsewhere. “will sweep away,” as a vile thing, so freq.

XV. 13—“She had made an abominable image for an *Asherah*.” This Heb. word for idol occ. only here and 2 Ch. xv. 16, and marks its character as exciting horror ; on *Asherah* see note Ex. xxxiv. 13.

XVIII. 17—“Is it thou, thou troubler of Israel ?” v. 37—“that Thou, Lord, art God.”

XIX. 18—“yet will I leave,” *i.e.* as a remnant:

XX. 27—"were *mustered*, and were *victualled*." v. 38—"with *his headband over his eyes*." v. 41—"took the *headband* away from his eyes." The Heb. word occ. here only.

XXI. 10, 13—"curse God"; same word as in Job ii. 9.

XXII. 38—"blood; (*now the harlots washed themselves there*)." These women were doubtless connected with the idolatrous system that Ahab had set up, hence the reference to this fact.

2 KINGS.

I. 6—"Is it because *there is no God* in Israel?"

II. 14—"the Lord, *the God* of Elijah."

IV. 10—"chamber *with walls* (R.M.). v. 14—"no son."

V. 11—"wave his hand." v. 17—"If not, yet I pray thee let there be given."

VII. 9—"light, *punishment will overtake us*." As freq. the same word is used for iniquity and punishment; cf. Gen. iv. 13; Lam. iv. 22; Ezek. xiv. 10. This identity of *sin* and punishment is solemnly instructive; it is God's "eye for an eye" in legal justice.

VIII. 1—"Now Elisha had spoken." v. 13—"But what is thy servant, *which is but a dog*."

IX. 1—"the *sons* of the prophets," i.e. their disciples, so always. v. 1, 3—"vial of oil"; Samuel used a "horn of oil" in anointing David, 1 Sa. xvi. 1. v. 30—"painted her eyes." v. 31—"Is it peace, thou *Zimri*"; but foll. as A.V. "who slew his master."

XI. 6—"house, *and be a barrier*," i.e. to intruders. v. 8—"within the ranks." v. 14—"by the pillar." v. 15—"forth *between the ranks*," so 2 Ch. xxiii. 14. v. 16—"so they *made way* for her," so 2 Ch. xxiii. 15.

XIII. 17—"the *Lord's arrow of victory* [or *salvation*, M.]; *even the arrow of victory over Syria*."

XVI. 6—R.M. "*Edomites*" for "*Syrians*," and probably "*to Syria*" should be "*to Edom*," a letter being altered.

XVII. 32—"unto *them from among themselves* priests."

XIX. 7—"I will put a *spirit* in him," cf. 1 Ki. xxii. v. 23—"enter into his *farthest lodging-place*, the forest of his *fruitful field*." v. 24—"feet will I dry up all the rivers of Egypt." The word for *rivers* here is only used for the branches of the Nile, and *Mazor* denotes lower Egypt, cf. Is. xix. 6, Is. xix. 6, A.V. "brooks of defence," R.V. "*streams of Egypt*." v. 28—"because of thy *raging* (cf. Ps. ii. 1) against me, and for that *thine arrogance*," i.e. self-confident pride.

XXII. 14—"in Jerusalem in the *second quarter*."

XXV. 4—"Then a *breach* was made in the city."

THE DYING JACOB AND HIS GOD.

THOUGH for the believer death is annulled as to its authority and doom, and life and incorruptibility are brought to light, it is well that he should be reminded of the hour when, if his Lord tarry a little longer, he will be "gathered to his fathers," and taken by angel guides into the presence of the Lord—the heavenly paradise, there to await His advent. It is not often that the dying utterances and experiences of God's saints are given in Scripture. Stephen's vision and his dying prayer are recorded, and his words, "Lord Jesus, receive my spirit," tell how sweetly conscious he was that the Lord, whom he had seen through the opened heavens standing at the right hand of God, was ready to receive him. The angels that were waiting to carry him to the Saviour he saw not, for Christ alone filled his thoughts and his vision.

In Heb. xi. we read of many concerning whom it is said, "These all died according to [not *in*] faith" (v. 13), even as Noah "became heir of the righteousness which is according to faith" (v. 7). Their inheritance was in the line of faith, being "hoped for" on the ground of God's promises in Christ, and, though "not seen," was secured by the blessed evidences of God's everlasting covenant, which was in the fulness of time ratified and sealed by the blood of the cross.

Of those who thus "died according to faith" Jacob was one, as we read, "By faith Jacob, when he was a dying, blessed each of the sons of Joseph; and worshipped upon the top of his staff" (v. 21). It is to this scene that we would direct the attention of our readers, looking to God to open our closed eyes and quicken our dull hearts, and

thus make the precious utterances we ponder a joy to us all, whether living or dying. The scene is given to us in Gen. xlviii., but we will confine our attention to *vv.* 15 and 16, which declare what the patriarch had proved God—the Almighty Elohim, the Jehovah of the covenant—to be to him during the 147 years of “the days of the years of the life of his pilgrimage.”

The dying saint speaks of his God in a three-fold character, just as in Num. vi. a three-fold blessing is given to Israel, and we have the thrice repeated “Jehovah,” and yet the unity of the *one Name* that was to be named upon them. We refer to this because it is so important that Christians should see with distinctness that the revelation of the Father, Son, and Holy Ghost in the New Testament is preceded by the revelation of the Triune God in the Old Testament, and that the reality of the Trinity in the Godhead is essential to our eternal blessing. The three expressions which we will take up in order, are given thus: (1) “The God in whose presence my fathers Abraham and Isaac did walk; (2) the God who was my Shepherd all my life long unto this day; (3) the Angel who was my Redeemer from all evil.” In the next sentence the verb (as always) is in the *singular*, “May *He* bless the lads; and let my name be named upon them, and the name of my fathers Abraham and Isaac.”

1. *God and His Presence.*—The word “before” here (and often elsewhere) is a feeble rendering of the Hebrew word which signifies “*in the presence of,*” and this rendering would bring the truth intended more emphatically before the mind. God said to Abraham, “I am God Almighty, walk thou in My presence, and be thou perfect.” (Gen. xvii. 1.) The sinner’s relation to that glorious presence is given in a solemnly instructive way in Cain’s

history, for it is said, "Cain went out from the presence of the Lord." (Gen. iv. 16.) So the prodigal went "into a far country," and thus it ever is with man as a sinner. What is wonderful in Cain's history is the expression of the misery he felt in being out of God's presence—"from Thy presence shall I be hid." It is hard to understand all that his words imply of what the presence of God was to our fallen parents and their family. He had sent Adam and Eve out of Eden ; but He had sent them out clothed and saved, and had not banished them from His presence, for that remained with them still. Penitent David cries, "Cast me not away from Thy presence," and yet says, "Hide Thy presence (or face) from my sins."

It is well that our hearts should be exercised about walking in the presence of God ; not simply with the sense that God, as afar off, sees us, but with the blessed consciousness that He is near to us, and we are near to Him. God gave Moses the promise, "My presence shall go with thee," and his reply is very sweet, "If Thy presence go not with me, carry us not up hence." The wilderness with God was better than the land of promise without Him. We often mystify and deceive ourselves by thinking that we are walking in His presence, when we are unconscious of that presence with its sunshine and its joy. To walk in God's presence is not to walk in a cloudy path where neither sun nor moon nor stars appear. However dark the *outward* path may be, even if it be walking in darkness and having no light, yet are we called to realise God as our Sun, and to have His warmth and light and joy shining into our souls. Let this be real, and then the path of faith as Abraham's, of sonship as Isaac's, and of training and discipline as Jacob's, will be better known by us, and will lead to the display of graces otherwise little seen in us.

The dying man does not speak of himself ; he speaks of the walk of Abraham and Isaac ; but he does not say, "In whose presence *I have walked.*" He leaves that to be said by God, or by those who might come after him. The training of God which had made *Israel* of Jacob, had left him nothing to say of himself but, "Few and evil have the days of the years of my life been," even as he had before confessed that he was not worthy of the least of all God's mercies. (Gen. xxxii. 9 ; xlvii. 9.) He was full of the expression of *what God was to him* ; but he would say nothing of what he had been in his walk before God.

2. *God the Shepherd.*—The words "who fed" do not express the full force of the original, which is the common word for *shepherd*, and is used in Ps. xxiii. ; Zec. xii. and frequently. God had fulfilled to his experience all that that psalm implies of loving and watchful care, He had been his Guide and Protector all his life long unto that very day, and now He would be with Him in passing through the valley of the shadow of death, and, as his Shepherd, gather him to the land of peace, where all rest on their beds, as weary travellers whose pilgrimage is finished, and whose trials are ended. (Isa. lvii. 2.)

Jacob had often felt what he said when he was called upon to send Benjamin to Egypt, "All these things are against me" ; but he saw things differently now. He could partly, if not yet fully, see the wisdom of all the Shepherd's leadings, and he might, in his dying hour, have sung Paul's doxology, "O the depth of the riches both of the wisdom and knowledge of God ! how unsearchable are His judgments, and His ways past finding out !" The enigmas of life are plainer as we get near the end of the way, and will be seen clearly in God's light when the river is crossed.

It is good for us to dwell upon the shepherd care of God, for we are sadly prone to forget it, and therefore often feel alone in our troubles and our perplexing circumstances. Let us not only consider the responsibilities of the sheep to the Shepherd, but the all important truth of the responsibility of the Shepherd with regard to the sheep. In this connection we would call attention to the work of the Holy Ghost in us and for us: *in us* as drawing our hearts to Christ, and *for us* as the other Comforter, Advocate and Friend, acting towards us on behalf of Christ, till we are presented to Him. The Spirit by reason of the position which in grace He takes, has a responsibility on behalf of the sheep, even as Christ is responsible to the Father. Of His gracious ministry we find a type in the action of Eliezer, who conducted Rebecca through the desert to Isaac at the well Beer-lahairoi.

What thoughts must have filled the mind of the dying *shepherd* as he considered his *Shepherd-God*! He well knew what shepherd care meant. To him it had involved enduring the heat by day and the frost by night, as well as protecting the flock from the wolf, the lion, and the bear. It meant feeding the sheep, and causing them to lie down; seeking the lost, and bringing again that which was driven away; binding up that which was broken, and strengthening that which was sick. (See Ezek. xxxiv. 15, 16.) He owns that God had done all this for him, and, as he lies helpless on his dying bed, he is waiting for the Shepherd to carry him over the river into the fold of perfect safety. Jacob's God is *our* God, and his words present to our faith a picture of what our God is, and will be, to us. We not only *live* unto Him, we also *die* unto Him (Rom. xiv. 8); and therefore we read, "Precious in the sight of the Lord is the death

of His saints." Sweet indeed to Him are the hallelujahs that pass from the lips of His own as they leave this world for His holy paradise.

3. *The Angel the Redeemer.*—It is here that the name Redeemer is first found in the Bible. It was used by Job in that memorable passage, "I know that my Redeemer liveth." It frequently refers, in the Pentateuch and the historic books, to man's relationship and obligations as redeemer and kinsman-avenger; but from the book of Job onwards it is used only of God. It occurs in Pss. xix. 14; lxxviii. 35; ciii. 4; Prov. xxiii. 2; Jer. l. 34; and thirteen times in Isaiah from chap. xli. It is well to remember that the work of the redeemer was not optional, but obligatory; and an indelible reproach was left on the individual who, whether from inability or disinclination, failed to fulfil it. He was obliged to draw off his shoe and let another step into his place. (Ruth iv. 7.) Thus there is an important distinction between the words for *redeeming* and *ransoming*. The former involves the latter; but the latter is entirely voluntary. We can only indicate what redemption, to meet the claims of kinsmanship, involves: (1) *ransoming* a captive; (2) *paying the debt* of a bankrupt; (3) *avenging the death* or the wrong of a kinsman; (4) *raising up the name* of the dead. All this the redeeming Son of God has accomplished for His people.

Jacob realized the full meaning of the words "A Syrian, ready-to-perish [or *lost*] was my father" (Deut. xxvi. 5), and he owned the Angel as his Redeemer from his lost condition. We too can say, in the words of our well-known hymn,

" Oh ! how vile our lost estate,
Since our ransom was so great ! "

It should be specially noticed that Jacob, and other saints,

speak of being *redeemed* from all evil, and not simply *delivered* from it. Deliverance only needs *power*, but redemption always implies a *righteous settlement of claims*—eye for eye, tooth for tooth, life for life, and stroke for stroke. It is this in *redemption* that involves all the sufferings of Christ; His agony in the garden, and His dying on the cross. The word therefore should be a very sacred one to us, for it recalls the cost of our salvation—His body broken, and His blood shed.

In calling the Redeemer *the Angel*, Jacob refers to what is recorded in Gen. xxxi. 11, where “the Angel of God” says, “I am the God of Bethel.” Gen. xxii. 11, 12; Ex. iii. 2, and other passages, show clearly that this Angel is distinct from other angels, and is divine. The reference in each case is to the Son of God, who is called in Mal. iii. 1 the Angel or Messenger of the covenant, and in Is. lxiii. 9 “the Angel of His presence,” as in Ex. xxxiii. 14 He is called “My Presence.”

Thus these utterances of Jacob express what the Triune God is to us in our earthly pilgrimage, and show us how the dying pillow becomes soft, and the dying bed a place of praise and worship. He will not leave us until He has done all that He has spoken to us of, and therefore we can live and die upon the faith of Him who has led us to stretch out after a better home, or fatherland, that is a heavenly, and so far from disappointing our hopes, will give us to see that the half was not told us.

In conclusion we notice that Jacob puts his name upon the sons of Joseph, and thus links them directly with the God of Abraham, of Isaac, and of Jacob—the Jehovah of Israel, who commanded the priests to put His name with a three-fold blessing upon His people, just as we are commanded to name the name of Father, Son, and Holy Ghost, in baptism, upon all who belong to the Israel of

faith. May these precious truths be so real to our hearts that, if the dying hour comes, it may be fragrant with praise, and full of joyful expectation of the home to which we are going! And may we learn, each day of our pilgrimage, more of what the *presence* of God, the *shepherd care* of God, and the *redeeming grace* of God really are, to the joy and strength of our souls! H. G.

THE RANSOM MONEY.

“And the Lord spake unto Moses, saying, When thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his soul unto the Lord, when thou numberest them; that there be no plague among them, when thou numberest them. This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary. . . . The rich shall not give more, and the poor shall not give less than half a shekel, when they give an offering unto the Lord, to make an atonement for your souls.”—Ex. xxx. 11-15.

ACCORDING to the appointment of God Moses took this money and used it for the sockets of the boards of the tabernacle, and for the chapiters of the pillars of the court. Thus the tabernacle stood on the redemption money of Israel, and round about it were the gleams of silver crowning the tops of the pillars, to set forth the redemption God had ordained. This is significant of how the spiritual members of the spiritual Israel are enrolled, for God's standards do not vary with the ages. Earthly standards can never regulate spiritual standards. God, who ordained that the half-shekel should be the standard money for the ransom of each Israelite of twenty years old, ordained it that it might be within the reach of rich and poor, and that rich and poor might all know that they were redeemed on the same terms, and had their standing in the sight of God on the same ground. The rich man was not to give

more, lest he should boast that he was accepted because of the magnitude of his ransom; and the poor was not to give less, lest he should think lightly of his need before God. They were both to give the same in order to be consciously enrolled as God's people, having paid the redemption money.

And similarly hath God ordained that rich and poor, high and low, should have one common salvation, and one common redemption—alike for each and equally for the one as the other—that each one should know that he is not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ. The rich man has to confess, "I stand before God redeemed by the ransom paid by Another." The poor man has to confess, "I am redeemed to God by the precious blood of His own dear Son, the ransom God demanded ere I could be delivered." Each one has to come to God and confess, "I need the ransom, I bring it by faith."

And is not this the sole ground of our approach to God? Confessing that we all need the precious blood of Christ, and that it is all we need to save us, we worship Him together because of our common redemption and our common need. Do we stand before Him because of any earthly position, or anything in ourselves? Whenever we assemble for worship do we not make this confession, "I was a sinner ready to perish, but in virtue of redemption by the Lord Jesus I am redeemed to God for ever"? And is not this enough to tune our hearts to praise Him continually? It is not a matter of hope, but of assurance, in that Christ died and is risen again. We remember how David, in the pride of his heart, thought to number the people, and gave command for a census to be taken. Joab remonstrated, and properly, for David had forgotten the command of the Lord concerning the ordinance of the

half-shekel; but he was persistent, and the plague mentioned in Exodus came on the people. Then indeed was David's pride blasted, when he saw the army in which he boasted smitten in a moment. What were men? Truly God was showing to Israel, and David had to learn it, that He Himself was "the Strength of Israel." And God to-day is not the God of our numbers, but of our salvation, and our strength is not in numbers, but in Him.

In Matt. xvii. 24-27 there is a reference to this ordinance. "They that received tribute money came to Peter and said, 'Doth not your Master pay tribute?'" This is often read as though it was a question of the tribute collected by the Romans from the Jews as a conquered people; but it has no reference whatsoever to it. It was those who collected the poll-tax for the temple, the "didrachma," who raised this question, for they had got into the habit of collecting this sum regularly for the maintenance of the temple. Peter had just come down from the Mount of Transfiguration, where he had heard the God of the temple accredit his Master as *His Son*, and the King of heaven speak of Him as *His Beloved*, yet when the tax-collector came and asked, "Doth not your Master pay tribute?" he answered, "Yes." And when they were come into the house, the Lord Jesus, anticipating Peter's telling him of what had taken place, and knowing what was in Peter's heart, said, "What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?" Peter rightly answered, "Of strangers," for kings of the earth never take taxes of their own children; and yet by his answer to the tax-collector he had classed the Lord whom he had seen transfigured in glory, among the "strangers"—the Son of the King among those who paid the ransom money! How this shows that even after deep communi-

cations from God we may fall into the deepest error, and after seasons of communion with God be brought into deep degradation; for those who climb the highest are liable to the greatest fall. The Lord answered, "Then are the children free. Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee."

Thus the Lord showed that He carried no earthly store, but could command what was needed from the most unlikely sources, teaching us how lovely it is to rely on Him for earthly supplies. Out of the mouth of the fish came the supply. Have we not known the Lord make sources, which seemed barren, most plentiful for His people? Let us look to Him for means to carry on His work. It is degrading to the people of God to go to *men* for that; rather let us wait a lifetime for the means for God's work, than lower ourselves by seeking it in ways that are not according to God. Out of the mouth of the fish which came up from the depths of the sea, from under the waves, was taken that which supplied the required redemption money. And in grace the Lord allies Himself with Peter, showing not only that He provided the ransom, but also that He and Peter were one in the ransom, which was paid as obtained from the depths of the sea. And from underneath other waves and billows came another ransom, for of Himself it is said in the Psalms, "All Thy waves and Thy billows are gone over Me," and "Thy wrath lieth hard upon Me." That the appointed ransom for the church, which He has associated with Himself, might be paid, He must pass under the billows of wrath—Jesus must bow in death. *This* is God's provision, for rich and poor, for you and me. He answereth for ever before God, He hath been

weighed in the balance of God's sanctuary and found enough for ever and ever, for the church which He has ransomed with His blood.

Thank God that He brings the type of the past into the experience of the present! The type of Exodus has become a reality in our experience. We know that our ground of rejoicing before God is that the ransom has been paid. This will tune and re-tune weary hearts:—

“The mention of Thy name shall bow
Our hearts to worship Thee!”

Our true ground of joy is not that we can bring any merit of our own, but that *Jesus* answereth for us for ever, that the mention of all *His* excellencies before God is a fragrance which goeth up continually, as from the incense of old, in virtue of which we have acceptance and confidence before our God.

A. O. M.

CONFORMITY TO CHRIST.

God of all grace, the only wise!
Before Thy throne I wait;
Thy furnace thoroughly proves my faith;
Thy love can ne'er abate.

In patience I possess my soul;
The gold must be refined,
Its image of Thy Son to shew;
Mine be His perfect mind.

The cup Thou givest me I drink,
Blessing Thy holy Name;
No gall I taste—the curse, my due,
Fell on the spotless Lamb.

One thing, my Father and my God,
Desires thy weaned child—
May I be found in Thy great day
Blameless and undefiled!

DIVINE TESTIMONY TO ISAIAH.

MANY questions which at first sight appear harmless are found on closer examination to touch the very foundations of the faith; and it is one of the devices of the enemy, of which we should not be ignorant, to implant such questions in the minds of the people of God. To those who respect the Bible he seldom presents the plain question, "*Hath God said?*" He rather seeks to prepare the way for this by raising enquiries touching the unity and integrity of the books of Scripture, and whether they were really written by those whose names are attached to them. To some minds there is a fascinating power in such questions; they seem to enthrone the human intellect by appealing to men as though they were competent to decide them.

During a period of 2500 years one solitary writer alone raised a question as to whether Isaiah wrote the whole of the book that bears his name; but of late years that question has been discussed by many, the greater part of whom entirely disallow what has been so generally accepted. It may therefore be helpful to call attention to the *divine testimony* to the fact, that what comes to us as "the book of the prophet Isaiah," was the work of that prophet who saw at least four kings, and probably five, on the throne of Judah.

It will be instructive to mark what in recent years first raised the question. One of the canons of interpretation laid down by sceptical students of the Bible is that "*the near, not the remote, was the LIMIT of prophetic fore-telling,*" or as another says more plainly: "*A proper fore-knowledge is not to be ascribed to the prophets.*" Then

applying this principle to Isaiah xl.-lxvi., and maintaining that the prophet's sole theme is the restoration of Israel from Babylon, they conclude that these chapters could not have been written until it was *evident* that the restoration was about to take place, and, *consequently* could not have been written by Isaiah. At first the German sceptics who thus attacked Isaiah found but few followers in this country; but the growth of the spirit of insubjection to Scripture is such that denials of the unity and integrity of the book are now being given forth by men of high ecclesiastical position—men, too, who profess to honour the Scriptures.

Thus one of the leading Hebrew scholars of the day, of whom it is said that "the two great aims of his life are to advance biblical knowledge, and to teach it to his countrymen *as they are able to bear it*," speaks of "the *so-called* book of Isaiah," and wishes it to be described as "*the Isaianic literature*," an expression for which he considers "the public is surely ripe." Another—a professor of Hebrew—asserts that the latter portion of the book "is not the work of Isaiah, the son of Amoz, but has for its author a prophet writing towards the close of the Babylonian captivity." This is not all. Men see that they cannot give up these chapters, and consistently retain those portions in the earlier part of the book which contain the germ of what is here so fully expanded; therefore *they* must go too. Thus the latest critic allots to Isaiah twenty-seven chapters only out of the earlier portion of the book. Even the historical chapters (xxxvi.-xxxix.) are not allowed to be his in spite of the express statement in 2 Chron. xxxii. 32, "Now the rest of the acts of Hezekiah, and his good deeds, *behold they are written in the vision of Isaiah the prophet, the son of Amoz*"—a statement which shows that when that was

written "the vision of Isaiah the prophet" was a well-known book. Referring to the traditional account of Isaiah's death one aptly remarks: "Manasseh did but saw him asunder, and this was the sole feat attempted by modern critics at first. Having found this simple process impossible, they now hack him into small pieces."

The theory of prophecy above stated necessarily blots "the sufferings of Christ, and the glories that should follow" out of the book in which Christ Himself found them set forth, and which Christians have always prized as bearing special testimony to them. We do not wish to imply that all writers who deny the unity of the book of Isaiah disallow the reference in these magnificent predictions to Christ and His work; but we do affirm that it is the legitimate conclusion of any teaching that dilutes prophecy to mere natural foresight, and this we consider the account of the origin of the last 27 chapters of the book, given by the most recent writer, does. He states that the union of the Medes with the Persians took place B.C. 549, that Babylon fell B.C. 538, and that the date of the prophecy "will be *limited* to the interval between these years, during which Cyrus was pursuing his career in the north and north-west of Asia. *The prophet's eye marks him in the distance as the coming deliverer of his nation: he stimulates the flagging courage of his people by pointing to his successes, and declares that he is God's appointed agent both for the overthrow of the Babylonian Empire, and for the restoration of the chosen people to Palestine.*"

The other point pressed by these critics is that the language of the second part of the book differs from that of the former, each part having words and phrases that are not found in the other. The general supposition that the latter part of the book was written some years after

the former is quite sufficient to account for some differences of style. But the assumption that in delivering his earlier prophecies Isaiah used all the words and phrases he knew, and that in writing fresh ones he must necessarily have repeated *them* and not used any others, has only to be stated to refute itself. In the estimation of an unprejudiced mind it cannot require a serious reply.

It must not be supposed that *all* scholars are thus led away, for, as in Germany sceptical critics were opposed by men whose scholarship was equal to their own, so in England men by no means inferior in learning to those who deny the unity and integrity of the book are found to maintain both. One of the foremost of such scholars says, with reference to the second part: "We believe that the work is Isaiah's; we see the same grandeur of conception, the same fondness for reiteration and alliteration, the same brief disconnected sentences, the same sudden changes of person and number, the same use of the singular for the plural, the same remarkable affinity with the Book of Job, the same power of illustration from horticulture and agriculture, the same fervid appeals to God, and, in a word, the same style and spirit." Another shows that there is much in common in the matter of *expression* in the *two* parts of Isaiah, observing that the formula "the Lord hath spoken," or, "the mouth of the Lord hath spoken" in Isa. i. 2, 20; xl. 5; lviii. 14, and of the peculiar Hebrew for "saith the Lord" in i. 11, 18; xxxiii. 10; xli. 21; lxvi. 9 are scarcely used except by Isaiah. Many examples of this kind are given which only Hebrew scholars can fully appreciate, but every reader can compare the striking similarity between xi. 2, "The Spirit of the Lord shall rest upon Him," and lxi. 1, "The Spirit of the Lord God is upon Me"; and can also feel the force of the beautiful and striking remark of a Jewish

writer: "As if Isaiah had foreseen that later scepticism will decide against the half of his prophecies, he has impressed his seal on all, and has interwoven the name of God—'Holy One of Israel'—with the second part just as with the first, and even still oftener." It is also evident to the simplest reader that the solemn words of chapters xl.-xlviii. were spoken to a people *given to idolatry*, as the Jews were *before* the captivity; and equally so that whatever their sins were at the close of the captivity they had at least given up the worship of idols. (See Ezra, Neh., and Haggai.) The Molech-worship referred to in chap. lvii. 5 had been practiced by Ahaz (2 Kings xvi. 3), and it is probable that it was revived by Manasseh; but there is no trace of its existence among the exiles in Babylon. Further, the word *valleys* denotes the watercourses of *Palestine*, which in summer were dried up, there being no such things in Babylonia.

But while considerations of this kind are both helpful and interesting, it must be felt that conclusions based simply upon the balancing of words and style do not rest upon a very solid basis. We therefore turn to the testimony of the Holy Ghost—the Spirit of truth, and we find that testimony to be both full and explicit. This is the stronghold of the believer, the impregnable fortress for all who will take refuge in it, the rock on which we may stand unmoved amidst the surging of the waves of modern thought, the ground on which we are bound to maintain that the book of Isaiah is *one* book, and that Isaiah was the writer of it.

The references to Isaiah in the New Testament are numerous; but we will simply refer to those passages in which he is expressly *named* as the writer of the whole book, or of the latter portion of it. The forerunner of the Lord in giving an account of himself says, "I am the

voice of one crying in the wilderness, Make straight the way of the Lord, *as said the prophet Esaias.*" (John i. 23; cf. Isa. xl. 3.) Matthew writes concerning John, "This is he that *was spoken of by the prophet Esaias.*" (Matt. iii. 3; cf. Isa. xl. 3.) Luke in narrating the ministry of John (iii. 3-6) combines quotations from Isa. xl. and lii. as the words of Isaiah, and expressly calls the whole book "*the book of the words of Esaias the prophet.*" He further tells us that when the Lord "stood up for to read" in the synagogue at Nazareth, "there was delivered unto Him *the book of the prophet Esaias*"; and in what we call the sixty-first chapter of that book He found the portion of which He could say, "This day is this scripture fulfilled in your ears." (Luke iv. 17-21.) In the Lord's mighty works of healing Matthew sees a fulfilment of that "*which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.*" (See Isa. liii. 4.) In Matt. xii. 17 the great prophecy of the Servant of the Lord is not only quoted as having reference to Christ, but is distinctly declared to have been "*spoken by Esaias the prophet.*" (See Isa. xlii. 1-4.) John quotes Isaiah liii. 1, "Lord, who hath believed our report?" as the "*saying of Esaias the prophet . . . which he spake.*" (John xii. 38.) In the Acts of the Apostles we are told that the eunuch to whom Philip was sent was reading "*Esaias the prophet,*" and "the place of the Scripture which he read was this, He was led as a sheep to the slaughter." (Isa. liii. 7, 8.) In Rom. x. 16 we read "*Esaias saith, Lord, who hath believed our report?*" and in v. 20, "*Esaias is very bold, and saith, I was found of them that sought Me not; I was made manifest unto them that asked not after Me.*" (See Isa. liii. 1; lxxv. 1.)

Thus we have the united testimony of the forerunner

of Christ, who was "filled with the Holy Ghost, even from his mother's womb," and of four inspired writers to whom the Holy Ghost was given for the express purpose of leading them "into *all the truth*." The suggestion that a collection of prophecies by different writers might be spoken of as *the book of Isaiah*, in the same way that a collection of psalms by various writers are called *the psalms of David*, is plausible, but is of no real weight, for it would be putting a mere *human* description by the side of a *divine* one. Never in the inspired record are the psalms *as a whole* called the psalms of David, familiar as the phrase is to our ears. The statement that "David himself saith in the book of psalms, The Lord said unto my Lord, Sit Thou at My right hand" (Luke xx. 41, 42), simply affirms that David was the writer of Ps. cx. This is equally true of Peter's reference to the same psalm, and to Ps. xvi. as the language of David. It is very different from the statement that a book is "*the book of the words of Esaias the prophet*," and is only another evidence of the accuracy of inspired speakers and writers. It is also important to observe that we have not only this particular description of the book as a whole, but special quotations from the later chapters are declared to be the *sayings* of Isaiah, or the *words* of Isaiah, in one case with the emphatic addition "*which he spake*."

One writer, while regarding the work as that of Isaiah, says, "The second part of Isaiah would remain a priceless treasure whoever wrote it; just as the worth of the Epistle to the Hebrews is unaffected by the question whether it was written by Paul or by Apollos, or some unknown writer." This is true; but he appears to overlook the important fact that we have no statement in Scripture that Paul wrote the Epistle to the Hebrews;

whereas the assertions that Isaiah wrote the second part of the book, as well as the first, are clear and decided. "What the Spirit saith" is always sufficient for those whose ears are wakened to hear as disciples (Isa. l. 4), and, on His testimony *they* will surely accept with confidence, as "*the book of the prophet Isaiah,*" what their Lord received as such.

W. H. B.

A LETTER TO ONE IN DEEP TRIAL.

BELOVED IN CHRIST JESUS OUR LORD,

You know we are constantly sympathising with you, and yet more than ever, by the grace of God, do we sympathise with you because of the continuance of your deep trial. Since the last time that I visited you I have much desired to see you again, but have been hindered, partly by my age, and partly by unfavourable weather. I am visiting you now by the kind hand of a beloved sister who, with all of us, has a deep interest in your welfare, and who, with us, holds you in constant remembrance at the Throne of God.

While I write thus I pray to God (who gives us the power to think, and the power to think right thoughts) to bring to my mind such portions of His Holy Word as, by the help of His Holy Spirit, will enable you while in sorrow to please our heavenly Father by remembering also the sorrows of Christ Jesus, the Son of the living God, who, to save us from *sorrows everlasting*, came down from the bosom of His Father, and by wicked men was despised and rejected; who gave His back to the smiters, and His cheeks to them that plucked off the hair; who hid not His face from shame and spitting; who was bruised by Satan, and man, and Jehovah (Isa. liii.); and concerning whom it is written that God "*spared not His own Son, but delivered Him up for us all.*" (Rom. viii. 32.)

Let me bring to your mind the Psalms I once gave to you—xxii., lxix., lxxxviii., which you will remember our brother

Chapman gave to me many years ago, and which have been a comfort to my soul in many a sorrow and deep trial.

However deep our sorrow because of *sin*, or *sorrowful circumstances*, our *bounden duty* to our God and Father is to hearken to the voice of the Spirit of God, who saith, "As sorrowful, yet always rejoicing"; that thus we may bring glory to *our* God and Father by obedience to the commandment, "Rejoice in the Lord always," which the Spirit thus repeats, "*again I say rejoice.*" We grieve the Holy Spirit of God, and sinfully add to the deep distresses of our soul, if we neglect to feed upon Christ, by feeding upon the Word that testifies of Him.

We should never forget that, however deep our trials, and however sorrowful we may be, and ought to be, because of *sin and circumstances*, yet if we remember Christ (*who loves to be remembered*), and His *love* manifested by His death ("even the death of the cross"), the Spirit of God will give us blessing, and cause joy to be mingled with our sorrow, thus enabling us to glorify God, and give joy to our Lord and Master Jesus Christ, before those who surround us. Now, beloved sister, farewell.

I commend to your prayerful consideration the words of our Lord on the cross, "My God, My God, why hast Thou forsaken Me." "They pierced My hands and My feet." (Ps. xxii.) "The waters are come in unto My soul"; "I am come into deep waters where the flood overflows Me." (Ps. lxi.) "Why castest Thou off My soul?" "Thy wrath lieth hard upon Me, and Thou hast afflicted Me with all Thy waves"; "While I suffer Thy terrors I am distracted"; "Thy fierce wrath goeth over Me; Thy terrors have cut Me off." (Ps. lxxxviii.) Also, dear sister, let us never forget the apostle's words, "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us *all things*?" One of these ("all things") is the comfort and communion of the Holy Ghost, *The Comforter*.

Believe me yours in sincerity and truth,

WILLIAM HAKE.

REVISED VERSION OF THE OLD TESTAMENT.

XIV.

I CHRONICLES.

II. 7—"who committed a trespass in the devoted thing." v. 23—"and Geshur and Aram [*i.e.*] Syria took the towns"; cf. Deut. iii. 14.

III. 17—"Jeconiah the captive." The Heb. accents favour this.

IV. 10—"that it be not to my sorrow," cf. Gen. iii. 16, 17; Isa. xiv. 3; the word is rare. v. 22—"And the records are ancient." The word is used in Heb. for the books of Chronicles. v. 23—"potters, and the inhabitants of Netaim and Gederah." v. 41—"the Meunim that were found," spelt Mehunim 2 Ch. xxvi. 7 A.V. v. 43—"the remnant."

VI. 28—"the first-born (*Joel*), and the second Abiah," cf. v. 33.

IX. 19—"camp of the Lord." v. 28—"the vessels of service; for by tale they were brought in and by tale they were taken out."

XI. 11—"chief of the thirty." v. 22—"two (sons of) Ariel of Moab."

XII. 14—"he that was least was equal to an hundred, and the greatest to a thousand." v. 29—"kept their allegiance to."

XIII. 2—"assembly of Israel." The word *kahal*, which is always used in Ki. and Chr., except in 1 Ki. viii. 5; xii. 20; 2 Chr. v. 6, corresponds with the Gk. *ecclesia*, which the LXX. generally use for it; and sig. *people called together*. It occ. in such passages as Ps. xxii. 22, 25, and is ren. *church* in N. Test. The word *aeda* means a congregation, and is usually ren. in the LXX. by *sunagogē*.

XIV. 15—"sound of marching"; so 2 Sam. v. 24.

XVI. 7—"day did David first ordain to give thanks unto the Lord, by," *i.e.* first appointed a definite service of song. v. 8—"the peoples," so vv. 24, 28. v. 17—"statute" for "law." v. 30—"Tremble before," "also is established." v. 36—"Israel, from everlasting even to everlasting." v. 42—" (with) instruments for the songs of God."

XVII. 1—"dwelt in his house." v. 25—"hast revealed to."

XXI. 1—In Job the word *Satan* has the article, here it is without the article, having become a proper name.

XXIII. 25—"people; and he dwelleth." Heb. may be *he* or *they*.

XXV. 6—"Asaph . . . being under the order of the king."

XXVI. 30—"hundred, had the oversight of Israel." As to "beyond" for "on this side" see on Deut. i. 1. v. 32—"David made overseers." Observe the place given to the Hebronites.

XXVII. 33—"friend" for "companion." v. 34—"captain" for "general."

XXIX. 12—"Thou rulest over all."

2 CHRONICLES.

- I. 5—"was there" as A.M. v. 16—as 1 Ki. x. 28.
- III. 3—"are the foundations which Solomon laid for."
- IV. 3—"for ten cubits." v. 10—"right side (of the house) eastward, towards the south."
- V. 9—"And the staves were so long that."
- VI. 20—"toward this house," cf. last clause of v.
- VIII. 2—"given to Solomon." v. 8—"of them did Solomon raise a levy (of bondservants)," cf. Gen. 1x. 27.
- X. 15—"for it was brought about of God."
- XI. 15—See on Lev. xvii. 7.
- XII. 12—"in Judah there were good things," as A.M., cf. xix. 3.
- XIV. 11—"Lord, there is none beside thee to help, between the mighty and him that hath no strength."
- XXIII. 13—"and led the singing of praise."
- XXIV. 9—"tax" for "collection," i.e. an impost.
- XXVIII. 10—"trespasses," or "guiltinesses" (M.), for "sins." v. 13—"for ye purpose that which will bring upon us a trespass against the Lord."
- XXIX. 11—"to minister unto him . . . be his ministers." The word for serve implies toil and labour, as of bondservice, while that for minister expresses more honourable service, cf. Esther i. 10, "that ministered (R. V.) in the presence of . . . the king." Also Rev. xxii. 3, "His servants shall minister to Him." We serve God outside the temple; we minister to him inside. v. 36—"because of that which God had prepared for the people."
- XXX. 3—"themselves in sufficient number." v. 22—"that were well-skilled (in the service) of," lit. those who understood in the good understanding; cf. Ps. cxi. 10; Prov. xiii. 15; also the word *Maschil* at the head of many psalms, and the understanding ones of Dan. xi. 33, 35; xii. 3, 10 (wise).
- XXXI. 16—"Lord, as the duty of every day required, for."
- XXXII. 1—"things and this faithfulness," cf. xxxi. 20 "truth," R.M. "faithfulness." v. 5—"strengthened Millo." v. 7—"a greater with us." v. 30—"upper spring of the waters of Gihon." v. 32—"his good deeds," so xxxv. 26.
- XXXIII. 11—"Manasseh in chains." v. 14—"built an outer wall to." v. 19—"written in the history of Hozai."
- XXXIV. 17—"emptied out the money." v. 22—as 2 Ki. xxii. 14.

EZRA.

- III. 8—"to have the oversight of the work," so elsewhere.
- IV. 2—"king of Assyria."

V. 4—"they" for "we" (R.M.), as LXX. and Syr., seems needful.

VIII. 16—"Elnathan, which were teachers." v. 21—"a straight way," i.e. a prosperous journey. So Ps. cvii. 7.

IX. 5—"my humiliation, even with . . . mantle rent; and I."

X. 13—"we have greatly transgressed," as A.M.

NEHEMIAS.

I. 2—"men out of Judah." II. 12—"do for Jerusalem."

V. 19—"Remember unto me." VIII. 18—"unto the ordinance."

IX. 11—"their pursuers." v. 15—"thirst, and commandedst." v. 31—"didst not make a full end of them," an expression which often occurs in prophecy; cf. Jer. iv. 27; v. 10, 18; xxx. 11; xlvi. 23; also "consummation," Isa. x. 23; xxviii. 22; Dan. vii. 27; xi. 16.

XII. 38—"went to meet them."

ESTHER.

II. 18—"the bounty of the king," Heb. "hand," cf. Ps. cxxxii. 2.

VI. 8—"and on the head of which a crown royal is set."

X. 3—"seeking the good."

NOTES AND REPLIES.

What is meant by the "renewing of the Holy Ghost" in Titus iii. 5?

"The washing of *regeneration*" takes place once for all; but the *renewing* is continuous. It is the fresh supply of oil to the lamps, without which they wax dim, and, if it were withheld, they must go out. So the baptism of the Holy Ghost is once for all, and can never be repeated, for "there is *one* baptism" by which we are "baptized into *one* body" (1 Cor. xii. 13); but then follows the being "made to drink of *one* Spirit," which is continuous. The apostles were *baptized* with the Holy Ghost at Pentecost; but we find *again and again* that "they were all *filled* with the Holy Ghost." We should indeed seek this continuous supply of the Spirit, but should not speak of it as a fresh *baptism* of the Spirit.

It is interesting to notice that while the *manna* never failed, the *water* from the rock had to be sought afresh. So he that cometh to Christ as the bread of life shall never hunger (John vi. 35); but he will still find it necessary to be ever seeking the renewing of the Spirit. The Rock symbolically followed Israel as the source of the water; in the first instance it had to be *smitten*, and afterwards spoken to by Moses with the *rod* in his hand, the symbol of divine power. See Ex. xvii. 1-7; Num. xx. 8. It is of great moment to understand the distinction between our relation to Christ, which is absolute, and the ministry of the Spirit which we can cherish or hinder.

OTHNIEL.

THAT which is recorded in Scripture of this man of God is summed up in few words; and for this reason, perhaps, he is too often regarded as one of the lesser characters that pass almost unnoticed and unconsidered in our Bible-reading. Seeing, however, that "*all Scripture*" is profitable (2 Tim. iii. 16), we ought certainly to give heed to everything, however brief it may be, that is "written for our admonition." (1 Cor. x. 11.) The name "Othniel" signifies *Lion of God*, and what is said of the lion in Prov. xxx. 30 well expresses the conspicuous feature of his life, "*he turneth not away for any.*"

If we except two purely genealogical notices in 1 Chron., Othniel is mentioned only in three chapters, two of which present him to us in early manhood, and record the same event in his life, while the third brings him before us at a maturer age, and until his decease. Both in earlier and in later life he gives an example of the courage of faith that is worthy of our imitation. Let us consider him (1) in the capture of Debir, and (2) in delivering and ruling Israel.

1. *The capture of Debir*, formerly called Kirjath-sepher. — "And Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife. And Othniel, the son of Kenaz, the brother of Caleb, took it: and he gave him Achsah his daughter to wife." (Jos. xv. 16, 17; Jud. i. 12, 13.) It was no light matter to attack Debir, which was a mountain city, and was held by the Anakim, men of giant stature. (Josh. xi. 21; Num. xiii. 33.) But Othniel found encouragement, firstly, in the promise of God given generally to Israel, "there shall

no man be able to stand before thee, until thou have destroyed them" (Deut. vii. 24); and also in the bold and energetic example of his uncle Caleb, though he was eighty-five years old (Josh. xiv. 6-14); and lastly, in the prospect of reward (xv. 16).

Young Christians of the present day may also be encouraged in this threefold way. Firstly, in the conflict we are called upon to wage with self, Satan and the world, we shall surely overcome if we believe, for "this is the victory that overcometh the world, even our faith." (1 Jno. v. 4.) What is faith? Not a feeling, not a mental emotion, but a direction of the heart towards God through His Word. This blessed Word abounds in promises. By them the believer is mighty in everything. He is assured of victory in every lawful conflict, and therefore can go forward against foes however giant-like, or however many they may be.

Secondly, the young believer should observe the example of those who are older than himself in treading the path of faith. Little pleasure has God in those who disregard their elders. It is true that elder brethren and sisters may lead astray, and we find in Scripture some examples of this; but that does not put aside the fact that, generally speaking, it is the will of God that the younger should submit to the elder (1 Pet. v. 5), that elder women should train the young women (Tit. ii. 3, 4), and that we should follow the faith of those who were our guides, considering the issue of their manner of life. (Heb. xiii. 7.)

Thirdly, Othniel had prospect of reward: he gained a wife—a noble and brave-hearted one—and a possession. Achsah became his, as did also the city with its neighbouring south land, and its upper and nether springs. In Ps. xix. we read, not only that the statutes of the Lord in themselves "rejoice the heart" (v. 8), but also (v. 11) that "in

keeping of them there is *great reward*." Who is there that has not found it so? Can any Christian say that he has not been a gainer through obedience and faithfulness? Moses, as a young man, commenced that career in which he found the "reproach of Christ," and in which he "had respect unto the recompense of the reward." (Heb. xi. 26.) That reward was enjoyed by him even while on earth, for Deut. xxxiv. 10, marking the privilege specially given to him beyond all other prophets in Israel, speaks of him as the one "whom the Lord knew face to face." Our Lord shews us, too, how profitable true discipleship is, not only "in the age to come," but also "now in this time." (Mark x. 30)

The capture of Debir was a good beginning on Othniel's part. We may fairly suppose that he quietly settled down in the enjoyment of that which God had thus given him, and that he and his faithful wife lived to the praise of God who had done so much for them. Thus many years went by, during which Othniel had no opportunity of specially distinguishing himself. But his life would tell, and, so long as he held Debir,* all Israel would have a continual reminder, both of his faithfulness and of that of his uncle Caleb. God alone knows how many, in the days of apostacy which soon ensued, may have been preserved from Israel's general declension by his bright example. This brings us to consider Othniel as a judge.

2. *Delivering and ruling Israel*.—"The Lord raised up a deliverer to the children of Israel, who delivered them, even Othniel the son of Kenaz, Caleb's younger brother. And the Spirit of the Lord came upon him, and

* From Josh. xxi. 15 we learn that Debir was given to the sons of Aaron. But this assignment of the city to the priests did not exclude Othniel from an inheritance in it. Compare xxi. 13, and xiv. 9, 14. Hebron, though given to the priests, is expressly said to be Caleb's inheritance "for ever." Neither Caleb nor his nephew was a priest.

he judged Israel, and went out to war." (Jud. iii. 9-11.) The opportunity for Othniel to appear in this new character would not have arisen had not the children of Israel departed from God. We read in Judges iii. 7, 8 that they became idolaters, and that having forsaken the Lord, the Lord forsook them. They had now no defence against their enemies, and they fell under the power of the king of Mesopotamia. For eight years they served Chushan-rishathaim, and found out how bitter was the fruit of their evil ways. Then, proving the vanity of their idols, they cried unto the Lord, and in grace He answered their prayer. Thus, after many years, there is an opportunity for Him to use Othniel, and for this honoured man to respond to the call of God.

Is there not a lesson here to the young men of our own day? Any one who has been a "lion of God" in overcoming the foes that would hinder his taking possession of the inheritance which God gives, and in gaining blessing for himself, is one whom God is not unlikely to use in the deliverance and care of others. But he must not thrust himself into this higher service; he must await both the opportunity and the call of God specially given to him. "The Lord *raised up* a deliverer." God might have raised up another. If so, it would have been worse than useless for Othniel to come forward. So now, one may have a belief in his fitness for a certain service, he may grieve at the misery of others, and may burn with desire to redress wrong, yet what is still needed is such a voice as that which was heard when the Holy Ghost said, "Separate Me Barnabas and Saul for the work whereunto I have called them." (Acts xiii. 2.) Both Barnabas and Saul had already proved themselves to be such as Othniel was when he took Debir, but they did not venture to undertake the missionary service that is recorded in Acts

xiii. and xiv. until they were "sent forth by the Holy Ghost" (xiii. 4).

A deliverer is likely to make a good ruler, and for many years, perhaps forty (Jud. iii. 11), Othniel judged Israel. Men who correspond to the judges of old are still needed in the church, for we also live in evil times when idols often seduce the hearts of the children of God, and cause them to err from His ways. Until Israel "did evil in the sight of the Lord" (Jud. ii. 11) there was no occasion for a judge, and not till then was one raised up. (Jud. ii. 16-19.) When Joshua was dead, the people were left under the care of their elders, and the instruction of the priests (chap. ii. 7 ; Deut. xxxiii. 10), and this ordinary provision for rule and teaching kept them more simply under the government of God. So, in the present day, it is not well to desire specially gifted men, but rather that the church generally may be in so healthy a condition as to flourish by the ministry of all, some in larger degree of usefulness, some in less. But, looking at things as we know, alas! they are, we cannot but feel that in many a place, and at many a time, there does arise a need for a deliverer and judge. Any one called to this service will do well to consider the brief history of Othniel, and seek profit from it.

J. C.

MANIFESTATIONS OF THE SPIRIT IN THE OLD AND NEW DISPENSATIONS.

WITHOUT attempting to compass this great subject, or even pretending to advance anything new, we hope that a few Scripture facts brought together, and scriptural deductions drawn from them, may help some in prayerfully considering this point. The Spirit Himself will give abundant light to the earnest seeker of the truth.

As "the Spirit of God moved upon the face of the waters," and brought about all the light, life and glory of God's six days' work, so He has ever been the Author of all spiritual life and holiness. The psalmist says: "Create in me a clean heart, O God, and renew a right spirit within me;" "Take not Thy Holy Spirit from me;" and, "Thy Spirit is good; lead me into the land of uprightness." (Pss. li. 10, 11, cxliii. 10.)

It is equally evident that the Spirit was given in a special manner to individuals to fit them for special work. In commissioning Moses to appoint seventy elders to help him in ruling the people, the Lord says, "I will take of the Spirit which is upon *thee*, and will put it upon *them*" (Num. xi. 17); and Moses says, "Would God that all the Lord's people were prophets, and that the Lord would put *His Spirit upon them*." Elisha coveted and obtained a double portion of the Spirit that had rested upon Elijah. Isaiah says, "The Lord God, and *His Spirit*, hath sent me"; and when Ezekiel saw the vision by the river, and was about to receive a special commission, he says, "*The Spirit entered into me*." (2 Ki. ii. 9, 15; Isa. xlvi. 16; Ezek. ii. 2.) The Spirit enabled these and other holy men to come to a knowledge of the will of God, to foretell things to come, and to work miracles. Through them He spoke to others, as we read, "All Scripture is given by inspiration of God," and "holy men of God spake as they were moved by the *Holy Ghost*." (2 Tim. iii. 16; 2 Pet. i. 21.)

These instances are abundantly sufficient to illustrate the second point; but we also find that the Spirit sometimes came upon unregenerate men, without their being renewed and sanctified by His operation. The Spirit of God came upon Saul and he prophesied; and Balaam, against his will, prophesied by the same Spirit, though

he is spoken of in the New Testament as a wicked man who tempted God's people to sin. (1 Sam. x. 6, 9; Num. xxiv.)

Thus in former days, through the operation of the Holy Spirit, men were regenerated and sanctified, had special power for their service, came to a knowledge of the will of God, foretold events in the near and distant future, and worked miracles.

In New Testament history, also, before the day of Pentecost, we have the clear record of the Holy Spirit's gracious working, while we are always led to look for a fuller revelation of His grace. It was prophesied of John the Baptist that he should be filled with the Holy Ghost from his birth (Luke i. 17), and yet the Lord, after stating that there had never "risen a greater than John," says, "He that is least in the kingdom of heaven is greater than he." (Matt. xi. 11.) The twelve apostles, and afterwards the "other seventy," had power to heal the sick and cast out devils, which must have been by the Spirit; yet it is distinctly stated, "The Holy Ghost was not yet given, because that Jesus was not yet glorified." (John vii. 39.) We come therefore to the question: In what new and special sense was the Spirit to be given?

For the Holy Ghost to be given in His fulness, it was necessary that the Lord Jesus should die, rise and ascend into heaven. This is plain from the verse above quoted, and from our Lord's words, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you." (John xvi. 7.) If then the coming of the Holy Ghost depended upon our Lord being glorified, it is plain that even John the Baptist had not the Spirit in this sense. The difference therefore cannot be one simply of *degree*, for he was "*filled with the Holy Ghost*"; nor yet of the abiding presence of the Spirit in the indi-

vidual, for he was filled "*from his mother's womb.*" Must there not therefore be some essential difference in the manifestation of the Spirit? "Ye shall be baptized with the Holy Ghost not many days hence," were some of the Lord's parting words to his disciples. They *were* baptized, and who can help marking the results? What love! what joy! what boldness and zeal! what power! All natural characteristics were sanctified, and great insight into spiritual truths was given. The Lord's promises to them were fulfilled; the Spirit led them into all truth, bringing to their remembrance, with light and power, what were incomprehensible statements when uttered by the Master. They lose their aspirations for earthly glory, and are ready to suffer with Him to death that they might wear an incorruptible crown.

But in what consisted the difference? Was it not principally that now, by the Spirit, they were united to a risen and glorified Christ? They were baptized into one body, that body being Christ and His members (1 Cor. xii. 12, 13), "baptized into Jesus Christ," "married to Christ," "joined to the Lord," and therefore "one spirit" with Him. (Rom. vi. 3; vii. 4; 1 Cor. vi. 17). The Spirit of Him that raised up Jesus from the dead dwelt in them, reproducing in them the very life of Christ.

Their experience is expressed by Paul, "I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me." (Gal. ii. 20.) They were *quickened together* with Christ, *raised up together*, and *seated together* in heavenly places. This is the secret of all holiness of heart and life. If "Christ liveth in me," then my life must be the life of Christ, lived through the power of the Spirit. The Spirit *may* impart to individuals power for opening up Scripture or for preaching the gospel, for there are diversities of gifts; but wherever

He dwells unhindered He *must* be a power for holiness, and must lead to holiness in life and walk.

We therefore consider that the special characteristic of the baptism of the Spirit, as distinguished from all His previous operations, is, that it brings the individual believer into a living union with the risen Christ, which could not have been until the Son of God had taken upon Him the form of a servant, been crucified, raised and glorified.

C. F.

REMARKS ON THE FORTIETH PSALM.

BY MR. R. C. CHAPMAN.

“I WAITED patiently for the Lord; and He inclined unto Me and heard My cry.” Every word of this psalm breathes out the soul of the Lord Jesus, and speaks to God and to us of His perfections. In verse 8 we see holiness, perfect holiness, “I delight to do Thy will, O My God: yea, Thy law is within My heart.” In His case no allowance for imperfections could be made, and, blessed be His name! none was needed. In Him there was no law in the members warring against the law of the mind; there was nothing in the Son of God come in the flesh that did not give perpetual, unspeakable delight to God who sent Him. And it was He alone—the Son of God, the Word of God, the Creator of heaven and earth and all things therein—that could become Surety of the everlasting covenant. (Heb. vii. 22.) It is as such that He speaks in this psalm, saying “*Mine iniquities*” (v. 12), for as Surety He made our iniquities His own.

The difference between *His* confessions and *ours* is unspeakable. In Psalm li. David, going to the root of the matter, speaks of himself as utterly evil, incurably evil; but when the Son of God speaks, even though *as Surety* He

says "Mine iniquities," He can only as to Himself *personally* speak of holiness—perfect, immutable holiness—the spring of everything that can please God. Then again, *we* are forgiven our sin on confession, for sin cannot be truly confessed without being instantly forgiven and cleansed away. But Christ could have no forgiveness, and He needed no cleansing. He could only be justified by full payment of the debt, and on that ground He can justify others.

The only death Christ could die was the death of atonement. That death He died, and now He lives at the right hand of God, and is the source of life and power to His people—all being due to His cross. The sinner dies a death of enmity to God; Christ died a death of infinite love to God. The sinner dies a death of despair; Christ died with the sure hope of resurrection. The sinner's death is no death of atonement, hence deeper and deeper must he sink. The death of the Son of God was the full revelation of all the perfections of God; it is therefore the perfect rest of God, and the perfect rest of faith.

And now, beloved, what is the song—the "new song"? "He hath put a new song into My mouth, even praise unto our God." We sing acceptably to God, and our song is more acceptable to God than to our own ear. Why? Because Christ is the chief theme. Let us observe the contrast between "*our* God" and "*Mine* iniquities." *Our* transgressions became *His*, and as they have been for ever removed from Him, so they are for ever removed from us, by His one sacrifice. And now being raised out of the depths, He sings the new song, the melody of which takes hold of and possesses the heart of God. In this song we can join, and all through the sorrows of the cross. Therefore no song can ever be so joyous, and no song ever so solemn as ours.

THE JUDGMENT OF THE NATIONS.

MATTHEW xxv. 31-46.

THE last verse of this passage is so often taken apart from its context, that it may be well to consider the whole in order to obtain a clearer view of the meaning intended by our Lord. The sentence of the Judge here given turns upon doing good, or neglecting to do good, to certain persons, who are described by Him as His brethren; and upon the conduct thus displayed depends the award—eternal life or eternal punishment.

We cannot help comparing these words with other parts of Scripture, such as Rom. x. 13, "Whosoever shall call upon the name of the Lord shall be saved"; and Acts xvi. 31, "Believe on the Lord Jesus Christ, and thou shalt be saved." They seem to be opposed; the one presenting to us eternal life as the result of certain conduct; the other as the result of the free unmerited grace of God to those who have no righteousness. Yet both are in the inspired Word, and both are true; but how are they to be reconciled? It will be remarked that beside the sheep and goats there is a third party before the tribunal. The sheep are not rewarded with life because they have done good to one another, nor are the goats condemned for not having shewn kindness to the sheep; but in each case it is a question of their treatment of those whom the Lord describes as "these My brethren." These form the third party, but who are they?

In verses 31 and 32 we learn that when the King is seated on His glorious throne "all the nations" will be summoned before Him, *i.e.*, Gentiles as distinguished

from the house of Israel, and they are separated one from another. Those of the present dispensation who are redeemed by His blood are not before us here; but the Messiah, the Monarch of Israel, calls those over whom He is to rule, as the Son of David, "My brethren." (Psa. xxii. 22; lxix. 8; cxxii. 8.)

But when and where is it intimated that kindness or disregard to the house of Israel will be attended with such momentous consequences? In Isa. lxvi. 19 it is foretold: "I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal and Javan, to the isles afar off, that have not heard My fame, neither have seen My glory; and they shall declare My glory among the Gentiles." These Jewish or Israelitish missionaries seem to be exposed to such dangers as awaited their predecessors, the seventy whom the Lord sent forth according to Luke x. They are not described as presenting Jesus in humiliation, but the Christ reigning in glory at Jerusalem; and they are able to corroborate their statement by the display of those miraculous powers with which their Lord has endowed them. Those who hear them may, like the Queen of Sheba, certify for themselves the wonderful facts announced, and it seems that their belief or unbelief will show itself in the treatment accorded to the messengers of the King. Some of the places mentioned lie on the coast of the Mediterranean, and formerly, as noticed in Ezek. xxvii., had commerce with Palestine, while others are more remote; but in Isa. lxvi. 18 we are told, "I will gather all the Gentiles and tongues, and they shall come and see My glory."

With reference to the objection sometimes raised that the severity and duration of the punishment are out of proportion to the crime, is it not well to look back to the

pristine condition of man with respect to his Creator? There was a time when there was true fellowship, not as to knowledge, but such as the Infinitely Wise could have with His creature as they walked together in the garden of delight. During such happy intercourse it pleased God to inform His servant of some of the dire consequences of eating the fruit of one particular tree, among the hundreds with which the garden abounded, of all which he had free permission to partake. This warning was not accompanied with stern denunciation, but with the same tender affection wherewith a loving mother might caution her child against the deadly nightshade, "Dying you will die." Nevertheless Satan's lie prevailed. From that moment the hearts of both our parents were estranged from their Almighty Friend; and such has been the sad condition of all their descendants. God did not strip His creatures of any one of the multitude of endowments with which He had invested them; we retain the same powers of body, of mind, and of soul; the same capabilities for conducting the affairs of life; but the affections towards Himself are thoroughly alienated, and we have even dared to become "haters of God" (Rom. i. 30)—haters of Him who made us, fashioned us after His own likeness, and has been our persistent Friend, for by Him we still live, move and exist. Even the dismissal from Paradise was a further evidence of His kindness and consideration for our well-being, for He did not wish us to live in impenitence for ever. (Gen. iii. 22, 23.) If any one should demur to this description of the condition of our ruined race, let him ask himself two short questions, Do I love God? Do I obey Him? All who hate Him lie under condemnation, and must endure His righteous wrath for ever.

Far from repenting, during the 2000 years that fol-

lowed, the heart of man became more and more abandoned unto wickedness. Such corruption could no longer be endured, and therefore all were destroyed, except Noah and his family, who were saved because of him.

If we considered the multitude of human lives destroyed in this awful catastrophe, we should learn that the Most High is not to be trifled with. In Deut. xxxii. 41 He declares, "If I whet My glittering sword, and My hand take hold on judgment, I will render vengeance to Mine enemies, and will reward them that hate Me." The stroke, then, after 2000 years of forbearance, fell heavily; yet, during this lengthened space of time, each individual had been fed, clothed, and kept alive by the very kind and loving hand which now found itself compelled to execute judgment. The debt of gratitude and thanksgiving to their Benefactor was never paid, and now never can be paid. It was accumulating every day. Not ten thousand, nor ten million, talents could estimate its just amount. And if God should say to any nation, "I will no longer clothe or feed you, I have not received any gratitude or acknowledgment for all I have done; the honour due to Myself you have not rendered to Me, but to any wild fancy of your own selection; I will no longer sustain you," what plea could be advanced against this just decision? If the Canaanite was told to remove, because the land he occupied had been given by the Creator of the earth to another people, what could he expect, if he resisted, except the destruction which befel him? If Egypt refused to let His people go, did not their conduct demand the punishment that fell on them?

Four hundred years delay was granted to the Canaanites after the promise to Abraham; and for a whole twelve-month was God gradually showing to Egypt the futility of resistance, yet there was no submission.

In like manner Israel, while lying under the Adamic condemnation, were yet allowed a long season for working out a righteousness of their own, by which to escape from punishment. They not only utterly failed to do this, but added to the former condemnation by breaking the special compact concluded at Sinai, thus violating every pledge, and forfeiting every privilege. By their subsequent conduct they debased themselves worse than the Gentiles, till their guilt culminated in the murder of their own Divine Messiah. The result of all effort made with the object of attaining righteousness is expressed in Ps. xiv. ; repeated in Ps. liii. ; and confirmed in Rom. iii. 9-19, where the whole of the human race is proved to be under sin ; while in Eph. ii. 3 they are designated " children of wrath."

Our God has been pleased to make three distinct and separate arrangements for the benefit of His creature man. The first, which is universal, was made with man in innocence, being announced to Adam in the garden of Eden : " Be fruitful, and multiply, and replenish the earth and subdue it ; and have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." This wonderful, most bountiful donation has never been withdrawn, though man presently showed himself unfit to exercise the authority in subjection to the glorious Benefactor who entrusted him therewith.

The second was not universal, being limited to Abraham and certain of his descendants, and confirmed at Sinai to the twelve tribes of Israel. Here too God spake on earth, and His Word had reference to the land of Canaan. He called an earthly people from one part of the earth to another. The tribes proved themselves unfit to retain

possession of Canaan, as in the first instance ; yet the investiture is not cancelled, only suspended until the Redeemer of Israel shall replace them in possession.

In the third all is heavenly. Our God, speaking from the heavens, is calling a people both from Jews and Gentiles to come up to Himself in the heavens, where He has prepared an inheritance for all who obey His summons, having first sent down His beloved Son to proclaim the invitation, and to prepare that most marvellous means of approach for beings so vile as we are. The intensity of His love to us can only be measured by the depth of the indignity and woe through which He caused His well-beloved and ever loving Son to pass, that He might consistently with His justice have His own dwelling-place filled with beings, once His enemies, but now reconciled. This high, this heavenly invitation finds but little acceptance, though the feast is prepared, and the great multitude have been invited to the imperial banquet. Ambassadors are continually sent out to repeat the Sovereign's invitation, to entreat, beseech and command attendance ; yet the ear is dull of hearing, the eyes remain closed, and the heart is still hardened. The disregard of all these endearing entreaties, and the stubborn refusal to obey the royal command (1 John iii. 23), leaves man in his ruined condition, an enemy of God, a child of wrath, a child of the devil.

There is to be hereafter a fourth calling, limited to earth, but widely extended. Rev. xi. speaks of the kingdoms of this world becoming the kingdoms of our Lord, and of His Christ, who was born to sit upon the throne of David. Being rejected by His subjects, He has never yet occupied it ; but when He comes "in His own glory, and in His Father's, and of the holy angels," all opposition will be quenched, for He, who is "the Stone

cut out without hands," will demolish all existing monarchies and authorities, and scatter them to the winds, as the chaff of the summer threshing floor. (Dan. ii. 35.) He will sit on the throne of His glory at Jerusalem, and destroy from the city of the Lord and the land of Israel (Ps. ci. 8) all evil doers, and, as a man of war, "prevail against His enemies" (Isa. xlii. 13), and "cast them into a furnace of fire, where shall be wailing and gnashing of teeth." (Matt. xiii. 42.)

The righteousness in which He destroys His foes will be displayed, but likewise His amazing goodness to the residue of the house of Israel—His subjects, hitherto for ages in rebellion against Him, but now brought into subjection, and by infinite mercy restored to their own land. In Rev. xiv. 6 we read that the Lord sends forth an angel, "having the everlasting gospel," to announce to the sons of men everywhere the demand of the Creator for the worship due to Himself, by whom and for whom everything was created (Col. i. 16)—a worship hitherto withheld. This will be the last demand of the living God upon the creatures of His hand previous to the dire judgments about to be poured forth, and thus He will hold out to them a fresh opportunity for escape. These ambassadors appear to be sent both to the dwellers on the coasts of the Mediterranean and to the isles afar off, that none may be ignorant of the majesty and power of Him to whom is committed dominion over the whole human race, with authority to save or to destroy whom He pleases. Thus will they call for allegiance to Him, and warn them of the tremendous consequences of refusal—the lake of fire prepared for the devil and his angels, into which all must be cast whose names are not written in the book of life. (Rev. xx. 15.)

THE BOOK OF JOSHUA.

BY THE LATE W. LINCOLN.

CHAPTER IV.

It is very evident that God attaches great importance to the action here recorded, for the whole chapter is occupied with it. According to the command of God the people took twelve stones "out of the midst of Jordan, out of the place where the priests' feet stood firm," and set them up in Canaan; "and Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood."

The twelve stones taken from Jordan, and deposited in Canaan, cannot set forth Christ, who is represented by "the ark of the covenant"; they represent the twelve tribes of Israel, and in antitype all the people of God in their ideal completeness, brought out of death and judgment into Canaan rest and blessedness. They remind us that we were down in the depths, obnoxious to the wrath of God which must have been borne by us had it not been endured by Christ; and they set forth the truth that *all* the people of God are raised with Him who went down into the depths for their sakes. That this is a present reality we learn from the Epistle to the Ephesians. In chapter i. the apostle speaks of the greatness of God's power "to us-ward who believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places"; and then in chap. ii. he declares that "God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath *quicken*ed us together with Christ. . . . and

hath raised us up together, and made us sit together in the heavenlies in Christ Jesus."

There is no union with Christ except in resurrection. God, by His Spirit, imparts divine, eternal, heavenly life; and thus unites us to Christ. By the cross of Christ God has drawn nigh to man, so that just where he is he can receive the grace that God bestows; and as soon as he has believed in Christ he has gone right over Jordan into Canaan, or in other words, he is brought near to God and can worship Him in heaven. There is really no place of worship but heaven, and there is no priest by whom we can come to God save Him who ever ministers there. We need no other, for we read, "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus . . . and having an High Priest over the house of God, let us draw near." We cannot draw near to God "in the flesh"; "but ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." (Rom. viii. 9.) The *flesh* here denotes the evil principle which is in every man; it is still in us, even as believers, though we are no longer in it, having been delivered from our former standing, and carried in Christ right up to God. The very expression "when we *were* in the flesh" (Rom. vii. 5) shows that we are not there now; we are "*in the body*" which is the meaning of "flesh" in Phil. i. 24, but not "*in the flesh*" according to the use of the word in Rom. vii. and viii.

We may take an illustration from Noah in the ark. The ark was in the old world when Noah entered it, and God shut him in; the floods came down upon the ark, but Noah was untouched, and the ark carried him out of the old world into the new. So when we believe in Christ we are lifted out of our standing as children of Adam, with the wrath of God hanging over our heads, and are

brought into the very sunshine of God's presence. We are not simply delivered from our sins; but we have a new nature, and a new standing. This is not a matter of attainment, or of experience, but is true of every one who is "in Christ Jesus." Paul said, "I am crucified with *Christ*: nevertheless I live; yet not I, but Christ liveth in me." Christ is not dead now; He has been raised from the dead, and we have been raised with Him into that new world, where it is as impossible for a drop of wrath to come upon our heads as upon the head of Christ.

The stones taken from Jordan were set up in Gilgal. Gilgal means "*rolling away*," and is expressive of liberty. So the believer is brought into a place of liberty—into the very bosom of God. That was the place from which Israel went to fight, and to which they returned after fighting. Only as we "stand fast in the liberty wherewith Christ hath made us free" shall we be able to fight; and after every conflict we should return to our rest. Christ being on the resurrection side of the cross we are there too; and we are called to live as those who are raised with Him. In John xvii. He first says, "They are not of the world," and then, "I have sent them into the world." He sends us into the world as those who are not of it.

But we also find that twelve stones were buried under the waters of Jordan, and this too has its lesson. Christ well knows for whom He died, for whom He sank under divine wrath, when He said, "All Thy waves and Thy billows are gone over Me." And as we learn that we are risen with Christ, so we learn that, as to what we were, we are dead and buried. God's picture, in Rom. v., of what we were is a solemn one; we were "without strength," "ungodly," "sinners," and "enemies." Then Rom. vi. shows us that we are regarded as dead and buried with

Christ. This is a complex thought, and yet not difficult to grasp. It is a fact that we have two natures. A saint has Christ's own divine nature; but he has the old nature too; he is like a lark with its wings clipped, having that which prevents his soaring as he would.

We should both consider what we *are*, and remember what we *were*; the eye of our faith should be both upon the twelve stones on the Canaan side of Jordan, and upon the twelve under its waters. Thus shall we keep in mind what Christ endured when He went down beneath the waters to reach us; and shall be still learning out how God associates us with a risen Christ, and that what Christ is before God, that we are. Is Christ accepted, clean, perfect? So are we in Him. This is God's salvation, and the portion of all who are in Christ.

REVISED VERSION OF THE OLD TESTAMENT.

XV.

THE BOOK OF JOB.

I. 5—"renounced God," so v. 11; 2. 5, 9. The root meaning of the Heb. is to *kneel down* and thus to *invoke* either blessing or curse. It is ren. *blaspheme* in 1 Ki. 21. 10, 13, the only other passage in which it is used in a bad sense. We would retain A.V. v. 21—As used by the speakers in this book the name *Jehovah* occ. only here and 12. 9. v. 22—"God *with foolishness*," cf. A.M. The Heb. means what is unsavoury (cf. 6. 6) or untempered, hence what is inconsiderately done.

III. 5—"death *claim it for their own*," i.e. with the claim of kinsmanship. v. 6—"thick darkness," occ. 10. 22; 23. 27; 23. 3; 30. 26; Ps. 11. 2; 91. 6; Is. 29. 18. v. 8—"to rouse up *leviathan*." v. 13—"have *lien down*," the word ren. "*sleep*" in De. 31. 16; 2 Sa. 7. 12, should be "*lie down*," it refers to the body. v. 18—"prisoners *are at ease*."

IV. 6—"Is not thy fear (*of God*) thy confidence, (*and*) thy hope the *integrity*," same word as "perfect" Gen. 17. 1; Ps. 119. 1. v. 9—"breath of God," cf. 33. 4; Gen. 2. 7; 7. 22 note. The same breath that creates destroys.

V. 1—"is there any," "the *holy ones*," so 15. 15, *i.e.* angels as Dan. 4. 13, etc. v 2—"For vexation," cf. 6. 2, "Oh that my vexation;" it implies mental disturbance from grief or anger. v. 24—"and shalt miss nothing" illustrates the meaning of the word *sin*—the missing of a mark, a coming short.

VI. 3—"have my words been rash." v. 7—"My soul refuseth to touch (them); they are as loathsome meat to me." v. 9—"to crush me." v. 10—"I would exult in pain that spareth not: for I have not denied." v. 11b*—"should be patient," v. 13—"Is it not that I have no help in me, and that effectual working is." The last word, often ren. *sound wisdom*, means wisdom and power to effect an object. It occ. 5. 12 (enterprize); 11. 6; 12. 16; 26. 3; 30. 22, Prov. 2. 7; 3. 21; 8. 14; 18. 1; Isa. 28. 29; Mic. 6. 9. v. 14—"even to him that forsaketh." v. 18—"The caravans (that travel) by the way of them turn aside; they go up into the waste;" cf. note Gen. 1. 2. v. 19—"caravans of Tema." v. 23—"of the oppressors." v. 25—"words of uprightness." v. 26—"words? seeing that the . . . are as wind." v. 29—"my cause is righteous."

VII. 1—"Is there not a warfare." v. 9—"Sheol," or "Hades," for "the grave," so 14. 13; 17. 13, 16 (for pit); 21. 13; 24. 19. v. 19—"not look away from." v. 20—"O thou watcher." v. 21. "lie down in the dust."

VIII. 8—"And apply thyself to that which their fathers have searched out." v. 13—"the hope of the godless." This word, which occ. chiefly in Job, implies disregard of what is sacred, and *profane* would be a better ren. v. 14—"Whose confidence."

IX. 22—"It is all one." v. 29—"I shall be condemned; why." v. 33—"daysman," LXX. "mediator" as Heb. 8. 6.

X. 8—"have framed," but A.M. is far more exact and beautiful. The word, which implies laborious and painful toil, occ. Gen. 3. 17 of the "sorrow" that sin brought, and 6. 6 of God's grief over a corrupt world. v. 11—"and knit me together," cf. Eph. 4. 16. v. 15b—"being filled with ignominy and looking upon mine affliction." vv. 16, 17—"And if (my head) exult itself, thou." We would ren. "Thou wouldest hunt," and so the foll. verbs and last clause as R.M. "Host after host is against me."

XI. 3—"Should thy boastings." v. 6—"wisdom, that it is manifold in effectual working," or rather *doublefold*, *i.e.* doubled up, intricate, cf. on 6. 13. There is a great depth of meaning in these verses. v. 10—"If he pass through [better change], and shut up [in prison], and call unto judgment, then." v. 11—"also; even though he [man] consider it not." v. 12—"But vain [empty A.M.] man is

* Where needful *a* denotes first part of verse and *b* second.

void of understanding, yea, man is born." v. 18b—"thou shalt search," i.e. God's ways, cf. v. 7.

XII. 4—"I am as one that is a laughing stock to his neighbour, (a man) that called upon God, and he answered him: the just, the perfect man is a laughing-stock." v. 5—"In the thought of him that is at ease there is contempt for misfortune; it is ready for them whose foot slippeth." v. 11b—"even as the palate tasteth." v. 19—"leadeth priests," i.e. those in closest connection with God.

XIII. 9b—"as one deceiveth a man will ye deceive him?" v. 12—"Your memorable sayings (are) proverbs of ashes, your defences (are) defences of clay." v. 14—"Wherefore should I." v. 25—"Wilt thou harass a driven leaf?" v. 27b—"thou drawest thee a line about the soles of," i.e. Thou settest a limit that I cannot pass.

XIV. 6—"Look away from." v. 14—"my warfare would I wait, till my release should come." For "release" we would ren. *renewal*, cf. v. 7, "there is hope of a tree . . . that it will be renewed," a word from the same root. The word *renewal* points to *resurrection*, and if for "but" in v. 10 we ren. "and" the parallel is better seen. v. 19—"stones; the overflowings thereof wash away the dust."

XV. 5—"For thine iniquity teacheth thy mouth." v. 8—"secret counsel," or familiar intercourse, occ. 19. 19, "men of my secret council"; 29. 4; Ps. and Prov. freq. v. 11—"too small for thee, and the word (that dealeth) gently with thee?" v. 16—"How much less one that is abominable and corrupt, a man that drinketh." v. 20—"years that are laid up for." v. 28—"him with a (stiff) neck, with the thick." v. 29b—"neither shall their possessions be extended on the earth," M.

XVI. 21—"That he would maintain the right of a man with God, and of a son of man with his neighbour," or "friend" as v. 20.

XVII. 1—"My spirit is consumed." v. 3—"Give now a pledge, be surety for me with thyself." v. 5—"He that denounceth [i.e. betrayeth] his friends for a prey." v. 6—"And I am become one in whose face they spit," M.

XVIII. 9b—" (And) a snare [or noose] shall lay hold on him." v. 11b—"chase him at his heels." v. 13—"the members of his body . . . his members." v. 14—"He shall be rooted out of his tent wherein he trusteth," i.e. he trusteth in his surroundings, and not in God. v. 15a—"his tent, that it be no more his," M. v. 19—"Son nor son's son," but "progeny nor race" would be better. The Heb. occ. Gen. 21. 23; Is. 14. 22 only. b.—"remaining where he sojourned."

XIX. 17—"wife, and my supplication to the children of my (mother's) womb." v. 25—"stand up [or rise up] at the last upon the earth." "Earth" is lit. *dust*, cf. "dust of death" (Ps. 22. 15), which

gives force to next *v.* *v.* 26—"And after my skin *hath been thus destroyed, yet from.*" The Heb. of this important *v.* is not easily ren., but the R. V. scarcely does justice to it. The word ren. "*destroy*" is peculiar, and in this conjugation of the verb occ. only in *Is.* 10. 34 for cutting down wood. A cognate word in Arabic sig. worm-eaten, and as the verb here is *active*, and third per. pl., there is good reason for keeping to the A. V., "though *worms destroy.*" We would ren. "and after they have worm-eaten my skin [*i.e.* body] this (shall be)," *i.e.* this that is spoken of in *v.* 25. The "*this*" is thus taken by Gesenius. "*From my flesh*" sig. out of it as the instrument through which in resurrection he would see. *v.* 27—"see *on my side*" (M.) is decidedly more in harmony with the passage. "*Not (as) a stranger*" M.; so A. M., as we sing, "*There no stranger-God shall meet thee.*" "*My reins are,*" cf. A. M. The word ren. *consumed* freq. sig. to fail or pine with longing, cf. 11. 20; Ps. 119. 81, 22.

XX. 3—"heard the *reproof which putteth me to shame.*" *v.* 10—"hands shall give back his wealth." *v.* 20—"Because he knew no quietness *within him.*" We ren. last clause "*In that which he desired he let nothing escape.*" *v.* 21—"There was nothing left that he devoured not; therefore his prosperity shall not endure." *v.* 22b—"the hand of every one that is in misery shall." *v.* 26—"darkness is laid up for his treasures."

XXI. 4—"should I not be impatient?" *v.* 16—"Lo their prosperity" cf. *v.* 13; 20. 21.

XXII. 4a—"Is it for thy fear (of him) that he reproveth thee?" *v.* 20—"(*saying*) surely they that did rise up against us are cut off, and the." *v.* 24—"And lay thou thy treasure in the dust . . . among the stones." *v.* 25—"And . . . thy treasure, and precious silver unto thee." *v.* 29—"When they cast down." *v.* 30—"deliver (even) him that is not innocent: yea, he shall be delivered."

XXIII. 7—"There the upright might reason."

XXIV. 1—"Why are times not laid up by," or "Why (is this)? seeing times are not hidden . . . and why do not they that know him see." *v.* 7—"They lie all night naked without clothing, and have no." *v.* 10—"(*So that*) they go about naked . . . and being an-hungred they carry the sheaves," *i.e.* of those whose slaves they are. *v.* 17b—"for they know the terrors." *v.* 23—"(*God*) giveth them to be."

XXV. 5—"even the moon hath no brightness."

MISSIONS IN THE LIGHT OF MATTHEW X.

IN considering the Lord's instructions recorded in this chapter we need heavenly wisdom, that we may not, on the one hand, pare down the holy, self-denying teachings of our Master, to the feeble mixture of faith and expediency so characteristic of the present day ; and that, on the other hand, we may not ignore the peculiar dispensational circumstances under which they were given. "A wise man's heart discerneth both time and judgment" (Ecc. viii. 5) ; and it is only as we are made wise in heart, by the teaching of the Holy Spirit, that we shall at all correspond to those who are described as "men that had understanding of the times, to know what Israel ought to do." (1 Chron. xii. 32.) Ignorance of times and dispensations has often been the cause of much confusion in regard to the truth of God, and has led many a true-hearted Christian into courses and lines of action which have not the warrant of Holy Scripture.

One who believes in the sufficiency of Scripture for all times, and recognises the abiding character of its teaching, must painfully feel the contrast between the character of the commission here given by the Lord, and that of the work and service generally in vogue in the present day, whether it be missionary work abroad or service for God at home. It therefore becomes us to examine this remarkable chapter in the spirit of prayer and humility and holy subjection, that failings and shortcomings may be looked at in their true light, and that words of fire here recorded may have their due weight upon our consciences, kindling within us the flame of holy desire to carry them out. Let us remember that

there is nothing in the commission of our blessed Master to His apostles that was not carried out by Himself, in fulfilling the commission that He had received from His Father who sent Him into the world; and He tells us more than once, "As My Father hath sent Me, even so send I you."

This chapter, part of which has its parallel in the instructions subsequently given to the seventy (Luke x. 1-16), seems naturally to divide into three sections. The first (*vv.* 5-15) contains specially, if not exclusively, a passing commission, which would, at the farthest, end at the time of the rejection of the King by the nation of Israel, when their house would be left desolate, and God's vineyard would be given into other hands; the second (*vv.* 16-23) is of lasting application till the end of this dispensation; and the third (*vv.* 24-32) gives the secret of witness-bearing for Christ at all times, namely, a living faith in the Father in heaven, making more than conquerors those who go forth, as sheep among wolves, to testify the mysteries of the kingdom of God. We will say a few words on the peculiar features of each of these divisions.

1.—In *vv.* 5-15 the limitation of the commission is very significant. In Luke x. we are told that the Lord sent the seventy "before His face into every city and place, whither He Himself would come"; and here the command is, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel." They were sent exclusively to a people who should have been prepared by the long ministry of kings and prophets to welcome Him who was their true King, and God's Messiah, with the words, "Blessed is He that cometh in the name of the Lord." They carried the

joyful news that the kingdom so long looked for was near, and that the promises which Israel possessed were about to be fulfilled. They were empowered to heal the sick, cleanse the lepers, raise the dead, and cast out devils, and thus attest the validity of their commission to all who heard their testimony, as Moses had been empowered to attest his mission by signs and wonders, the result of which was "that the people believed," and "bowed their heads and worshipped." (Ex. iv. 31.)

Being sent forth with such a message, and such attestations, they were commanded, "Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat." When they entered any town or village they were to enquire who in it was worthy, and to abide with such till they left the place; while the doom of Sodom and Gomorrah awaited the city that did not receive them, even as it rested upon Chorazin and Bethsaida, because they had seen the mighty works of the Lord Himself and had not repented. Thus the circumstances contemplated here are the very opposite of those in which missionary efforts have to be put forth during the present dispensation. The messengers of the King went forth with no new revelation; but a simple declaration of the fulfilment of what had been predicted by prophets of old; and they were to look for their maintenance from their hearers, who should have at once recognised their divine mission. In the present day missionaries go to heathen lands carrying a divine revelation, but without miraculous powers; and, as ambassadors from heaven to an alien world, it is their privilege, as John says, to go forth "taking nothing of the Gentiles." So we find the apostle Paul saying that he robbed other churches that he might render service in

come," while some have thought that it signifies no more than "I am going to follow you." The expression must surely mean more than that, for it is invariably used of His personal advent. The similarity between this passage and chapter xxiv. 9-14, 27 deserves notice; and in each we have the statement, "He that endureth to the end shall be saved," connected with the persecution that shall follow the preaching of the gospel. We seem bound in Matt. xxiv. to link "the end" in *vv.* 13, 14, with "the coming of the Son of Man" in *v.* 27, and in this chapter also it seems to point to that especial testimony to Israel which will again be set up in the latter day, according to Rev. xi., and other scriptures. This confirms what has been said above, that this portion of the chapter goes beyond the immediate commission of the twelve.

3.—The remainder of the chapter (*vv.* 24-42), while still giving instructions to those whom the Lord was then sending forth, and to all whom He has subsequently sent forth into the great harvest field, also contains those fundamental principles which should be observed by all who take any place of service in the church of God, or in the gospel, indeed by all who as Christians seek to follow Christ. The first principle the Lord lays down is, "The disciple is not above his teacher, nor the servant above his lord"; and, as if to show the reasonableness of the service to which we are called, He adds, "It is enough for the disciple that he be as his teacher, and the servant as his lord." This is what the Lord claims at the hands of all, and especially from those who would be the ministers of His cross, whether in lands where Christ is unknown, or in what is called Christendom. The lines are the same for *all*; and we dare not lay down broader lines than these holy narrow lines of walk and work laid down by the Master Himself. We have to be on our guard against

the tendency to make distinctions between the rules of life and service for those who go to other lands, and those who in this land are serving Christ. It is true that those who go abroad, if they go as consciously sent of God, claim for themselves a mission and a service which places them under grave responsibilities to God, to their work, and to their fellow-Christians; but while it is well for them rightly to estimate the character of the claim their service makes, others should be careful not to claim from them what they themselves are not prepared to render.

Those who thus take up the Lord's commission are not left without encouragement, which is independent of themselves or their circumstances, being based upon the assurance of the loving care of the Father in heaven. Thrice the Lord gives the blessed word "*Fear not*," and the connection in which each stands calls for notice. (1) In *v.* 26 they are encouraged in their work of bearing witness to the mystery of God's truth by the assurance that, though it is covered and veiled now, it will be unveiled to faith when received (see 2 Cor. iv. 3), and will hereafter be revealed to the universe at large; therefore what they hear in secret, and through the revelation of the Holy Ghost, they are fearlessly to proclaim in the most public manner. (2) The second "*Fear not*" (*v.* 28) is based upon the watchful care and protection of the heavenly Father. Though man may kill the body, he can do no more; but God numbers the very hairs of the head, and does not allow even a sparrow to fall to the ground without Him. How precious then must the death of His saints be in His sight! Martyrdom can do no more than shorten the journey, and hasten the faithful servant into the presence of his Lord; therefore His messengers can say, "Not only is life mine; but death is mine also; both are mine, to subserve my interests, and God's purposes

concerning me." (3) In *v.* 31 those who are of more value than many sparrows are pointed onward to the future, and told not to fear, because all who confess Christ before men will be confessed by Him before His Father which is in heaven. He will confess them now, and also at His judgment seat, when they shall hear from His own lips the commendation, "Well done, good and faithful servant."

These words of encouragement remind us of the Lord's gracious assurance in Luke xii., "Fear not little flock, for it is your Father's good pleasure to give you the kingdom," out of which comes that searching precept which calls the little flock to be conformed to the Shepherd, "Sell that ye have and give alms; provide yourselves purses that wax not old, a treasure in the heavens that faileth not." We may thus learn the meaning of the words, as the Lord would apply them to us spiritually to-day, "Provide neither gold, nor silver, nor brass in your purses." He knows that where the treasure is the heart will be, and He seeks to loose the strings that bind the heart to earth in order that we may stand, with girded loins and burning lamps, as men waiting for their Lord's return. (Luke xii. 31-36.)

In *v.* 34 the Lord sets forth one object of His first coming that is but little contemplated: "Think not that I am come to send peace on earth: I came not to send peace, but a sword." This could not have had special reference to the ministry of the twelve in the days of His flesh, for they had to proclaim to Israel a King who was meek and lowly, riding upon an ass, and upon a colt the foal of an ass, as He entered into Jerusalem, when the multitude cried, "Hosanna to the Son of David: blessed is He that cometh in the name of the Lord." The "sword" is the result of His rejection. The messengers

of Christ are generally regarded simply as messengers of peace, and they are such to those who by faith receive the gospel, and thus are included in the "you" of our Lord's word, "Peace I leave with *you*, My peace I give unto *you*." But Christianity as light is hated by the darkness, and as truth is hated by all that is false, and therefore it is as a sword from heaven, stirring up all the animosities and rebellions of the heart of man, and it will continue to be so until the time when God shall whet His sword, and execute judgment on the disobedient.

This is the doom toward which apostate Christendom is hastening, amidst that perplexity of nations which characterises the days in which we live, and bespeaks the nearness of that crisis when the Lord shall come as King of kings and Lord of lords, with the sharp two-edged sword proceeding out of His mouth. Christianity is indeed recognised by the world to some extent, as bringing civilisation; but civilisation is not Christ, and the *amalgamation* of light and darkness, and of truth and error, only intensifies the darkness and gives power to the lie. These are hard sayings, but it is a solemn fact that infidelity is nowhere more rampant, nor immorality more flagrant, than where Christian light and Christian morals have been most prominent, according to the word of Christ, "If the light that is in thee be darkness, how great is that darkness!"

In the midst of all this he who would be worthy of Christ must put Christ first (*v.* 37); nature's ties must give place to the higher claims of Him who suffered and died for us; the cross must be taken up and Christ must be followed. The Lord concludes this commission by unfolding the exalted position occupied by His messengers, placing them on a parallel with Himself: "He that receiveth you receiveth Me, and he that receiveth Me

receiveth Him that sent Me"; and further gives the assurance that he who receives a prophet, or a disciple of Christ, because he is such, shall in nowise lose his reward.

It may be helpful to give a brief summary of the chief lessons of this chapter that apply to our days and circumstances. (1) The Lord's messengers go *unprotected*, as sheep among wolves; they are, as Paul says, "sheep for the slaughter" (Rom. viii. 35), ready for martyrdom, but always triumphant. (2) They are called to exercise all *forethought and prudence*, using the common sense God has given them wisely, to secure the ends they have in view. (3) They are to be *harmless*, not using the sword, or calling in the aid of the civil power; for while Paul used his right of Roman citizenship to save himself from violence, he never sought to punish those who had violated its rights. (4) If brought before rulers they are to be *without anxiety*, depending on the Spirit of God for the words they should speak. (5) If they are persecuted in one city they are to *flee* to another. (6) They are to be content to be *as their Master and Teacher*, and to take His life as their model. (7) They are called to live a life of *faith in God*, learning the meaning of the words "*Fear not*"—faith in His protection, faith in His care in temporal matters; remembering that He who sent Elijah to Cherith sent the ravens with his daily bread—faith in God concerning the realities they teach, and the reward that lies before them. (8) They are to expect *opposition*, for Christ came to send a sword. (9) To them the *claims of Christ* must be *paramount*. (10) They are to take up their cross and follow wherever their Lord may lead.

May we be enabled to read and ponder this great chapter, praying that we may not lower its high and holy standard, and seeking grace to say with Paul, "I can do all things in Him that strengtheneth me." H. G.

THE BOOK OF JOSHUA.

BY THE LATE W. LINCOLN.

CHAPTER V. 1-9.

WHEN the kings of the Amorites and the kings of the Canaanites "heard that the Lord had dried up the waters of Jordan from before the children of Israel," and had brought them into Canaan, "their hearts melted, neither was there spirit in them any more, because of the children of Israel." We learn from Eph. vi. 12 who are represented by the inhabitants of Canaan. That epistle, which shows that the believer is already in the heavenlies in Christ, shows also who are his great enemies; "for we wrestle not against flesh and blood, but against . . . wicked spirits in heavenly places." When Israel got into Canaan they found it a place of conflict, but their opponents were "flesh and blood"; we who are put into possession of heavenly blessings have to contend with spiritual foes. Our business is to live in spirit in the presence of God in heaven, and Satan's great object is to hinder this. Satan as yet has access to heavenly places; but he knows that the poor souls whom he has opposed shall ultimately triumph over him and share the victory of the Lord, who will cast him down, and he trembles at the prospect. As the hearts of these kings melted and their power was gone, so Satan is a conquered foe, and we need not fear his power so much as his subtlety. "Resist the devil and he will flee from you"; only meet him in the heavenly armour, and with the sword of the Spirit, and he can gain no victory.

But before Israel could go into the conflict they must be circumcised, or separated unto God. When Abraham

was circumcised there was a sign between him and God that God had spoken to him, and that he had responded, hence he is called "the father of circumcision." In Rom. ii. 28, 29 we learn what answers to circumcision now. In the case of Israel numbers who were circumcised knew nothing of God, or of "*circumcision of the heart*"; whereas now those whom God regards as "the circumcision" are really separated unto Him, and He puts His own mark upon them. In Heb. iv. 12 we see what is the knife whereby God effects this circumcision, and it is a striking coincidence that in the previous verses God speaks of the believer as entering into His rest. The Lord Jesus Christ has entered into perfect rest, and we are to follow Him. God's *creation* rest was disturbed by the entrance of sin, and His *Canaan* rest was disturbed by Israel's going into idolatry; but His *redemption* rest can never be disturbed, because it depends entirely upon Himself. God rests in Christ, and calls on us to rest in Him in full consciousness that everything that was against us has been put away. Then, as resting in Christ, we are to use "the Word of God" as the sharp knife which pierces between "the soul and spirit"—between the religion of the mere natural man, and the spiritual worship of the saint as standing before God. We may sometimes be pleased with something in our prayers which is merely natural; but the Word of God will detect all that is mere fleshly piety.

Circumcision was a maiming of the flesh; but not an entire removing of it; God's circumcision now sets it aside altogether. In former times God was testing man; but now it has been proved by the cross that man has nothing good in Him, and therefore must be treated as one who is altogether bad. Christians are called to be a circumcised people in the heavenlies, and, when they are

tempted to indulge in what pertains to the old nature, they are to use the knife of God's Word against such temptation. Thus in Colos. iii. we have the exhortation, "If ye then be *risen with Christ*, seek those things which are above"; "Set your affection on things above, not on things on the earth"; and again, "*Mortify therefore your members which are upon the earth.*" This is God's only way of salvation, and it is a beautiful way. He cuts us off from all that we were, and gives us to see that He is our Father, and that we are to delight in Him.

The people had not been circumcised in the wilderness, for there they persisted in distrusting God; they never would believe that they could get into Canaan, therefore they were not a separated people, but when they were in Canaan they could not doubt it. God says to us, You are a heavenly people, therefore give up all and be Mine. There is enough in Him to make us give up everything His Word forbids, and it is only by parting with it that we can fully enjoy His love. God waited till all that were valiant in the flesh when they came out of Egypt died (v. 6), so in those who are risen with Christ God will not allow fleshly vigour, or anything like glorying in the flesh. It is impossible for anything that is of the flesh to be of any value in lifting us up to God, or for us by any mere natural efforts to enjoy Him.

God has many ways of mortifying the flesh. The people of God are often an afflicted people, either in health, or in circumstances, by loss of property and such things. In these ways God breaks down the flesh that life in the spirit may be developed. By dying we live. If we are in Christ God tells us to reckon the flesh as dead, and to mortify it. "Circumcision of the heart" is the characteristic of a heavenly people.

THE PEARL OF PROPHECIES.

WE in no wise detract from the value and perfection of any page of Scripture when we speak of some portions as shining with peculiar lustre, by reason of the fulness of their testimony to the Lord Jesus and His perfect work. Such a portion is the fifty-third chapter of Isaiah, which stands in the midst of his later prophecies like a pearl in its setting of gold, while, looked at in itself, it may be regarded as a string of pearls, so full is every sentence, and so varied are its precious unfoldings.

It is by the light of the New Testament alone that we are able to learn out the force and beauty of this comprehensive chapter, and to those who contend that it ought to be read simply in the light of the period in which it was written, our all-sufficient answer is, that "the darkness is past, and the true light now shineth." (1 John ii. 8.) To endeavour to put anything into the earlier Scriptures that is not there would be folly; but in using the light God has given by later revelation to enable us to discover what is there, we glorify Him, and grow in that heavenly wisdom which is as far above mere human knowledge as the heaven is above the earth. An old writer says, *The prophets, having their gift from Christ, prophesied Christward*, and an inspired apostle tells us that "the Spirit of Christ, which was in them," testified of the sufferings appointed for Christ, and the glories that should follow them. That Spirit bears the same testimony still, though *now* it is by unfolding the Scriptures which He *then* gave. His aim is to glorify Christ (John xvi. 14); but how shall He glorify Him save by revealing His fulness, and bearing witness of His

sufferings and His glories to those who have ears to hear, and hearts to appreciate, the testimony He bears? And, whereas in former days even prophets, though they "enquired and searched diligently" into their own prophecies, could not clearly see the meaning of the words they spake, that meaning has now been openly declared through those who preached the gospel with the Holy Ghost sent down from heaven. (1 Pet. i. 12.) Thus that which was always *folded up* in the earlier Scriptures is now *unfolded*, and by means of the light of the New Testament we see the brightness of the Old.

Most are aware that the last three verses of Isa. lii. really belong to chap. liii., while of course the whole section is closely linked with both what precedes and what follows it. The fifteen verses that form this section seem naturally to fall into five divisions, on each of which we would say a few words, while we look to "the Spirit of truth" to teach and bless.

1.—The subject is announced at the outset, the first three verses (lii. 13-15) giving a summary of the whole prophecy. The chief point in them is *the supreme exaltation of the holy Servant of Jehovah as a consequence of His deep humiliation*. Thus are we reminded that that on which the heart of God is set, and toward which He is ever reaching, with the haste of love and the patience of wisdom, is the perfect glorification of His beloved Son, who in infinite grace "took upon Him the form of a servant." As in Gen. iii. 15 God *first* announced the eternal triumph of the Seed of the woman over the serpent, and *then* the conflict by which the victory should be obtained, so here the *end* is first declared, and then the steps by which that end is reached; the glory is set forth, and then the pathway of humiliation that surely leads to it.

God has many servants; but there is One who is so distinguished, and whose service is so pre-eminent that He calls Him absolutely "*My Servant*," as though He had no other: "Behold My Servant shall deal prudently [or prosper, as Jer. xxiii. 5], He shall be exalted and lifted up, and shall be very high" (R.V.). Prudent dealing ever characterized the ways of Him whose sole business, at all cost to Himself, was to do the will of God, and prosperity was and must be the result. In doing that will He humbled Himself, "wherefore God also hath highly exalted Him." It is interesting to compare with the three words used by Isaiah the three stages indicated in Eph. i. 20-23; 1 Pet. iii. 21, 22. In each we have the resurrection of Christ, His being *enthroned at the right hand of God*, and His *permanent position of glory* in having everything made subject to Him.

If we take part of v. 14 as a parenthesis we better see how the *as* and *so* correspond. "*As* many were astonished at Thee . . . *so* shall He sprinkle many nations." He shall sprinkle them as the priest sprinkled the leper with the blood and the water that cleansed from defilement, and separated the cleansed one to God. And as men were once astonished because "His visage was so marred more than any man, and His form more than the sons of men," so His glories and the results of His work shall be such that "kings"—even those who are accustomed to splendour—shall be dumb with amazement and awe: "The kings shall shut their mouths at Him, for that which had not been told them shall they see; and that which they had not heard shall they consider."

2.—The second section (v. 1-3) begins with a solemn prediction of the unbelief of the people in not recognizing "the arm of Jehovah" in His holy Servant: "Who hath believed our report? and to whom is the arm of Jehovah

revealed?" The prophet then sketches His lowly birth, life, public manifestation, and rejection. He is "as a tender plant" that gives little outward promise of becoming great, "and as a root out of a dry ground," having sprung from the house of David when it had sunk into obscurity, and seemed to be barren as to any fulfilment of God's great promise. But while men thought little of the Son of David the word was indeed fulfilled, "*He shall grow up before Him.*" The eye of Jehovah was ever upon that blessed One, guarding His infancy, training His childhood, guiding His riper years, and delighting in all His ways during the appointed time of His being hid in the seclusion of Nazareth. That eye still rested upon Him in infinite delight during all His public ministry, though, when the moment came for His manifestation to Israel, He went forth in such lowly guise that their estimate of Him was this: "He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him." There was no earthly majesty, no royal splendour, nothing to appeal to man's natural tastes, and draw out "the desire of Israel." (1 Sam. ix. 20.) While there was enough to attract all who were taught of God, and a glory which *they* beheld, the description of the treatment He met with is, "He is despised and rejected [*or forsaken*] of men; a Man of sorrows, and acquainted with grief: and as one from whom men hide their face He was despised, and we esteemed Him not" (R.V.). Such was the prediction of the prophet; such was His experience as recorded in the gospels; and such will be the confession of repentant Israel in a coming day.

3.—The third section (*vv.* 4-6) declares the *vicarious character* of the sufferings of Christ as expressed by those who once despised Him, but have learnt the secret of His humiliation: "*Surely He hath borne our griefs, and*

carried our sorrows." When Israel as a nation acknowledges this, they will add, "Yet we did esteem Him stricken, smitten of God, and afflicted," *i.e.*, dealt with in judgment for His sins. But they will also learn—what all who are taught by the Spirit heartily confess—that "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace [*i.e.*, by which our peace was effected] was upon Him; and with His stripes we are healed." "Peace with God" is the fruit of His atoning work, and the pledge of every blessing that God can bestow. The risen Lord greeted His sorrowing disciples with the salutation "Peace be unto you, and when He had so said, He shewed unto them His hands and His side" (John xx. 19, 20), thus plainly intimating how costly was the peace, and how precious the healing that He brought. The one who possesses that peace, and knows that through the sufferings of Christ there is healing for every disease, is able to think without guile of his own ways, and from the heart to make the confession, "All we like sheep have gone astray; we have turned every one to his own way; and Jehovah hath laid [or *made to light*] on Him the iniquity of us all." It is this great fact that alone explains the Lord's agony in Gethsemane, in prospect of the cross, and the peculiar character of His sufferings on Calvary.

4.—The fourth section (*vv.* 7–9) especially sets forth the *voluntariness* of the sufferings of Christ and His *patience* under them, with His own *absolute righteousness*: "He was oppressed, and He was afflicted, yet He opened not His mouth; He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth." R.V. renders, "He was oppressed *yet He humbled Himself*," *i.e.* meekly endured the oppression, and the meaning clearly is that He *allowed Himself to be*

afflicted; there was no constraint laid upon Him that was contrary to His own will. He permitted the officers to bind Him, and lead Him to the court of the high priest, and then to Pilate; and before His judges He was silent. "When He suffered He threatened not" those who unrighteously inflicted the sufferings; and instead of murmuring he silently acquiesced in all that His Father permitted Him to suffer. The sentence by which He was condemned was an unjust one; "*by oppression and judgment He was taken away*" (R.V.). It was might against right; it was oppression, and not justice; and yet it was by a deliberate "*judgment*" that "the princes of this world" "crucified the Lord of glory." (2 Cor. ii. 8.) Their ignorance of "the wisdom of God" is anticipated in the question, "And as for His generation, who (among them) considered that it was for the transgression of My people He was cut off out of the land of the living, and that the stroke was upon Him?" * Even His own disciples apprehended not the reason of His death until, after His resurrection, He opened their understanding that they might understand the Scriptures.

The particulars of His burial are not overlooked: "And they made [R.V. *i.e.* appointed] His grave with the wicked"; for the natural result of His being put to death with two malefactors would have been a burial corresponding thereto. But instead of this He was "with the rich in His death," for, though God allowed men to treat Him as they would before His death, He would not suffer any indignity to His sacred body after it. The ashes of the burnt-offering—the memorial of an accepted sacrifice—must be gathered with reverence and care, and deposited in a clean place (Lev. vi. 10, 11), and so by loving and

* Here (and in some other verses) we take the rendering of an able scholar, supported by others, and partly by R.V.

reverent hands must that sacred body be deposited in the tomb that had not been defiled by the presence of death. It is beautiful to think of the delight with which God looked upon the sacred body of His Holy One in the stillness of death, while the Conqueror's shout, "It is finished," increased the joy of heaven and deepened the despair of hell. And this honourable burial, itself an earnest of the glory to follow, was His "because He had done no violence, neither was any deceit in His mouth." No deed of wrong was ever wrought by His hand, no word of guile was ever found in His mouth.

5.—The closing section brings before us the *glorification* of the holy Sufferer; but in such a manner as to show us the link that for ever binds the triumph to the conflict. First the veil is drawn aside, and we are called to see how the hand of Jehovah dealt in sin-avenging justice with the glorious Surety of His people. V. 8 speaks of *the stroke*, v. 10, of *Him who inflicted it*: "Yet it pleased Jehovah to bruise Him; He hath put Him to grief." In the next clause we learn that the Lord "*offered Himself*," that His offering was a definite *satisfaction* to divine justice, and that glorious results spring from it: "if His soul shall make a trespass offering, He shall see a seed." These predicted results involve resurrection. He dies, yet "He shall see a seed"—a spiritual seed innumerable, all of whom, having life through His death, "shall serve Him." (Ps. xxii. 20.) "He shall prolong His days," for, as the psalmist says, "He asked life of Thee, and Thou gavest it Him, even length of days for ever and ever." (Ps. xxi. 4; comp. xci. 16; Heb. v. 7.) "And the pleasure of Jehovah shall prosper in His hand," for to that hand which was once outstretched in weakness on Calvary are all the purposes of Jehovah committed, and it will not fail to carry them out. "He shall see of the travail of His soul

and shall be satisfied," finding in the fruits of His work full compensation for all that He endured. One of those fruits is intimated in the next clause: "By His knowledge shall My righteous Servant justify many." Being in the secret council of Jehovah He knew all the requirements of His holiness, and the expression "He shall bear their iniquities" shows how He met them, and thus laid the foundation for justifying many; and it is through His intimate knowledge of the Father that He can reveal Him to men, and thus lead them to know Him as the God that "justifieth the ungodly."

The last verse, which sets forth the authority and dominion that shall be His, carries us back to the first announcement of the exaltation of the Lord in lii. 13: "Therefore will I divide Him a portion with the great, and He shall divide the spoil with the strong." *Jehovah* will give Him the place of power and glory, and put all in subjection to Him; and *He* will link with Himself, as sharers of His victory, those who, being taught by His Spirit that without Him they can do nothing, while in Him they can do all things, are "out of weakness *made strong.*"

Once more is the condition of all this glory set forth, while again the words forcibly express the *voluntariness* of the Lord in all His work: "*Because* He hath poured out His soul unto death: and He was numbered with [*i.e.* as v. 7, *He allowed Himself to be numbered with*] the transgressors, and He bare the sin of many, and made [*or maketh*] intercession for the transgressors." He bare the sin *once for all*; He maketh intercession *continuously*; His blessed priestly ministry of intercession will continue till all the heavenly "seed" are with Him where He is, and are fully able to "give unto the Lord the glory due unto His name."

W. H. B.

REVISED VERSION OF THE OLD TESTAMENT.

XVI.

THE BOOK OF JOB (*continued*).

*XXVI. 3b—"declared sound knowledge." Rather ren. "and hast thou fully made known (that which is) an effectual working?" *i.e.* yields absolute results for good; cf. on 6. 13. v. 4—"whose breath" M., ren. soul Is. 57. 16, see on Gen. 7. 22. This shows that the *neshamah* comes from God, not from the parents. v. 5—"They that are deceased tremble beneath the waters." The word *Rephaim*, here first used for the dead, never seems to refer to the body; it occ. Ps. 88. 10; Prov. 2. 18; 9. 18; 21. 16; Is. 14. 9; 26. 14, 19. v. 6—"Abaddon" for "destruction," occ. 28. 22; 31. 12; Ps. 88. 11; Prov. 15. 11; 27. 20, usually with *Sheol*, and in Rev. 9. 11 seems to be used of *Satan* as the angel of the abyss." v. 9—"He closeth in the," or "He maketh fast the face of his canopy, *i.e.* the sky." v. 10b—"Unto the confines of light and darkness." v. 12—"He stilleth the sea," M. We would ren. the last clause "he breaketh in pieces (its) pride," cf. Ps. 89. 10. v. 13—"His hand hath pierced the swift [*fleeing* M.] serpent" [or dragon], ref. probably to the constellation, but with mystic allusion to the serpent of Gen. 3., cf. Is. 27. 1; 51. 9; Rev. 12. 9. The LXX. is interesting, "And by a command he has slain the apostate dragon." These mystic references deserve notice. v. 14—"are but the outskirts of his ways: and how small a whisper."

XXVII. 19—"He lieth down rich," *i.e.*, in his grave, but his spirit is not gathered into God's garner. v. 20—"Terrors overtake."

XXVIII. 3—"(*Man*) setteth . . . and searcheth out to the furthest bound." v. 4—"He breaketh open a shaft away from where men sojourn; they are forgotten of the foot (that passeth by); they hang afar from men, they swing to and fro"—a description of working in mines. v. 7—"That path no bird of prey." v. 10—"out channels." v. 11—"bindeth the streams that they trickle not." v. 22—"heard a rumour."

XXIX. 4a—"the ripeness of my days." v. 21—"silence for."

XXX. 2—"ripe age is," cf. v. 26. v. 3—"They are gaunt with want and famine; they gnaw the dry ground, in the gloom of wateness and desolation." v. 8b—"they are outcasts from the land" M. v. 12a—"the rabble." v. 17b—"and the (pains) that gnaw me take no rest." v. 23—"house of meeting" M. v. 24—"Surely against a ruinous heap he will

All quotations without comment are regarded as improvements; a denotes the first part of a verse and b the second.

not put forth his hand; though (*it be*) in his destruction, (*one may utter*) a cry because of these things." v. 29—"brother to jackals."

XXXI. 2—"what is the portion . . . and the heritage." v. 3—"Is it not." v. 8—"yea, let the produce of my field be." v. 31b—"Who can find one that hath not been satisfied with his flesh?" i.e. from his table. v. 35—"Oh that I had one to hear [or answer] me! (*Lo, here is my signature, let the Almighty answer me;* and (*that I had*) the indictment which mine adversary hath written!"

XXXII. 8—"and the breath," here the source of spiritual understanding, in 33. 4 of human life, see on 26. 4. The word is *neshamah*, as there. v. 9—"It is not the great that are wise, nor the aged that."

XXXIII. 6—"I am toward God even as thou art," i.e. am His creature. v. 7—"shall my pressure"; dignity or authority would be better. v. 14—"regardeth it not." v. 23—"angel" for "messenger." "man what is right for him." v. 26—"and he restoreth unto man his righteousness"; i.e. puts him in the place of the justified. v. 27—"He singeth before men and saith." The song of the penitent follows. "and it was not meet for me" M, or "I got no equivalent," i.e. in punishment or gain. v. 28—"He hath redeemed [ransomed is more exact] my soul . . . and my life." v. 30—"light of life" M. cf. John 8. 12.

XXXIV. 5—"my right," as v. 6. v. 18—"(*Thou art*) vile [*Heb. Belial*] or to nobles, (*Ye are*) wicked?" v. 23—"For he needeth not further to consider a man, that he should go before God in judgment." v. 24—"Men (*in ways*) past finding out." v. 29a—"can condemn." v. 33—"Shall his recompense be as thou wilt, that thou refuseth it? for thou must choose."

XXXV. 3b—"have, more than if I had sinned?" cf. A.M. v. 14—"How much less when thou sayest thou beholdest him not, the cause is before him, and thou waitest for him!" or, "therefore wait thou for him" M. v. 15—"But now, because he hath not visited in his anger, neither doth he greatly regard arrogance." Rather, "neither hath he regarded," pointing to God's patience with all Job had said.

XXXVI. 9—"have behaved themselves proudly." v. 13—"cry not for help when." v. 16—"Yea, he would have led thee away out." v. 17—"But thou art full of the." v. 18—"lest thou be led away." Note the verbal connection of vv. 16 and 18, one the leading of mercy, the other of wrath. v. 32—"He covereth his hands with the lightning [or, He covereth the lightning in the hollow of his hands]; and giveth it a charge that it strike the mark." v. 33—"concerning him." The last clause of this v. has perplexed most. R.V. has "concerning (*the storm*) that cometh up." We would render with others, "There is a possession of wrath against iniquity," i.e. the lightning bears witness to God, and tells of His wrath against sin.

XXXVII. 4—"of his majesty." v. 7—"men whom he hath made may know." R.V. adds it, which is not needed. v. 9—"Out of the chamber (of the south)" cf. 9. 9. v. 11—"Yea, he laleth the thick cloud with moisture; he spreadeth abroad the cloud of his lightning," or light. v. 12—"by his guidance," or steering, the word being used of guiding a ship by the helm. v. 15—"know how God layeth (his charge) upon them . . . the lightning."

NOTES AND REPLIES.

Is there any warrant for supposing the two witnesses of Rev. xi. to be Moses and Elijah?

If it were necessary to regard the Elijah of Mal. iv. as the actual prophet who was translated it might be necessary to understand Rev. xi. in the same way. But from the analogy of Scripture, and especially of prophetic Scripture, we question whether either passage is to be taken thus. Personal types and antitypes are sometimes linked so closely that the historic person is named where the antitype appears, as with Jezebel in Rev. ii. So, concerning John, the Lord said to the Jews, "If ye will receive it (or *Me*), this is Elias which was for to come." He could not have meant that in *personal identity* John was Elijah, but rather that he fulfilled the prophecy, in that he went "before Him in the spirit and power of Elias." And so we conclude that, before the coming of the day of the Lord, another will come in the same power, working miracles as Elijah did, and that therefore he is called by his name. Whether the other witness answers to Moses or to Enoch may be an open question; but we are inclined to regard the two as answering to Enoch and Elijah who both lived and prophesied in apostate days—the one to the people before the flood, and the other to Israel before the captivity. It will be in similar days of apostacy that the two witnesses will prophesy, and their witness will be ended by martyrdom like John the Baptist, and not by translation without death like Enoch and Elijah, though their death will be followed by a speedy resurrection.

What is the meaning of the last part of Hosea xi. 12?

The word which A.V. renders "*ruleth*" occurs in Jer. ii. 31, where A.V. has, "We are *lords*," but R.V. correctly, "We are *broken loose*." That is its meaning here, and the whole should be rendered, "And Judah is broken loose in her relation to God, and to the Holy One (who is) faithful." This verse should begin the fresh chapter, as it does in the Hebrew Bible, and it agrees with what is said of Judah in xii. 2, "And the Lord hath a controversy with Judah, and will punish Jacob according to his ways."

THE TWO UNITIES OF EPHESIANS IV.

VIEWED IN RELATION TO CHURCH FELLOWSHIP.

THE first three chapters of the Epistle to the Ephesians unfold to us our heavenly calling, as purposed by God in Himself before the foundation of the world, to be realized by faith now, and to be enjoyed in full fruition hereafter. The purpose in the past, the work in the present, and the result in the future, are secured by the united working of the Father, the Son, and the Holy Ghost. The gracious purpose of salvation was of God the Father, who gave His only begotten Son to accomplish it through His death of the Cross; it is made effectual in the present time by the power of the Holy Ghost; and it will be completed in the future by the Son of God who will come again to redeem by power that for which He suffered, and to which He proved His title as the Word of God.

The fourth chapter introduces the second part of the epistle, and specially treats of our *walk* as Christians, the first sixteen verses bringing before us our responsibilities as belonging to the church of God. We are exhorted to walk worthy of our calling, that is, worthy of what God has done for us as set forth in the previous chapters. This we can only do "with all lowliness and meekness, with longsuffering, forbearing one another in love"; for it is only through the ungrieved Holy Ghost that we can be "giving diligence to keep the unity of the Spirit in the bond of peace" (R.V. v. 3).

I. "THE UNITY OF THE SPIRIT."

This is set forth in seven distinct aspects:—

1.—"One body," "one Spirit," and "one hope";

setting forth the indwelling and power of the Holy Spirit.

2.—“One Lord, one faith, one baptism”; bringing into prominence the work of Christ.

3.—“One God and Father of all, who is *over* all,” as the One whose eternal purpose designed all; “*through* all,” as by the work of Christ preparing the way for all; and “*in* you all,” inasmuch as, by the power of the Holy Ghost, He accomplishes His will in us.

Thus the unity of the Spirit is based upon God's foundation, on which we rest, the Rock on which the church is built. The Person of the Son of God is revealed to the soul, as He was revealed to Peter, not by man, but by the Father in heaven. Into the heavenly temple upheld by wisdom's seven pillars the gospel calls, and into it the Spirit leads all who hear Christ's voice, and they are built together as a habitation for God. It is not our purpose to dwell upon the several points of this seven-fold unity; but it is important to notice that they are not matters of attainment, but divine facts of which God is the Author. As is often remarked, we have to “*keep* the unity of the Spirit”; not to *make* it. God has made it, and its several features, as here set forth, contain the essential truths of the previous chapters of the epistle, and are specially linked with the operations of the Father, the Son and the Holy Ghost, to which the formula of our baptism points. They essentially form the basis of the fellowship of saints as set forth in 1 John i., whether with the Father and the Son (*v.* 3) or with one another (*v.* 7).

“Fellowship” or “communion,” (for the two words represent only one in the original) is a very precious thing as revealed to us in Scripture; but the word in its practical application is too often sadly abused. It is used in the New Testament in various connections, and a con-

sideration of the following passages may lead to a fuller understanding of our relation to God and His truth, and guard against the sectarian use of a word that is essentially catholic.

1.—The fact that God calls us “unto *the fellowship of His Son Jesus Christ our Lord*” (1 Cor. i. 9) is the apostle’s plea against schism and division.

2.—We have the *fellowship of saints* one with another in Acts ii. 42 and 1 John i. 7.

3.—The *fellowship of the body and blood of Christ* at the Lord’s table in 1 Cor. x. 16.

4.—The *fellowship of the Spirit* in 2 Cor. xiii. 14.

5.—The *fellowship of the ministry of the gospel* in Phil. i. 5 and Gal. ii. 9.

6.—The *fellowship of Christ’s sufferings* in Phil. iii. 10.

7.—The *fellowship of suffering* with saints on earth in 2 Cor. i. 7 and Heb. x. 33.

8.—The *fellowship of the glory* in 1 Pet. v. 1.

9.—The *fellowship of help in temporal things* in Rom. xii. 13 ; 2 Cor. viii. 4 ; ix. 13 ; 1 Tim. vi. 18 ; Heb. xiii. 16

These scriptures show the fulness of that fellowship into which God has brought us, and in which we are called to recognize all whom God brings into it, however feebly any may grasp it ; for all alike stand in Christ, where God has placed them, and all call on the one Father of whom the whole family in heaven and earth is named. From this fellowship none are excluded except one who is living an ungodly life, and one who brings not the doctrine of Christ, or holds doctrine subversive of fundamental truth. See 1 Cor. v. ; 2 John ; Rev. ii. 14, 15, 20. It behoves us faithfully and persistently to own the lordship of Christ in the house of God, in which we have no legislative authority, but are required to carry out His commands, and to do as He has explicitly appointed. What His will

is will not be difficult to ascertain when the pride, self-will and Pharisaism, so natural to us, give place to the lowliness, meekness and forbearance of Christ. When these graces are lacking it is impossible to walk worthy of our heavenly calling, or to keep the unity of the Spirit in the bond (or more exactly the *mutual-bond*) of peace; a bond that binds all together in a common harmony and love, on the ground of what we are as re-created in Christ, and not on the ground of attainment.

This mutual-bond is that peace of God which passeth all understanding—the peace bestowed by Christ ere He departed, when He said to His disciples, “Peace be unto you! As My Father hath sent Me, even so send I you”; and, breathing on them, added, “Receive ye the Holy Ghost.” This blessed bond binds every saved one to God’s centre, Christ Jesus, and constitutes them all Christ’s one body, and God’s one heavenly family. To this our Lord’s words point in John xvii. 11, “Holy Father, keep in Thy name those whom Thou hast given Me, that they may be one, as We are”; and we do well to remember that as we are all given to Christ, so are we all given to one another. Christ took *all* whom the Father gave to Him; and we have to receive *all*, because they are given to us by God as members of the body of Christ. It is the cross that reveals the name of God, and around it cluster all these divine unities that form the basis of our common faith, and our “common salvation”—common alike to the weak and to the strong—common to all who are in Christ, without regard to spiritual attainment either in faith or knowledge. Christ uplifted is God’s rallying point, according to His word, “I, if I be lifted up, will draw all unto Me.” This is what is meant by gathering together unto the name of Christ. A writer in the “Christian Witness,” in 1837, well said, “No meeting, which is not formed to

embrace all the children of God on the full basis of the Kingdom of the Son, can find the fulness of blessing, because it does not contemplate it; its faith does not embrace it.”

We fear that few meetings come up to this standard, and hence the contracted spirit that makes those who hold the broadest and most unsectarian principles so sectarian in their ways, without their intending to be so; for it is easy to mistake undenominational *names* and unsectarian *phraseology* for the reality which they describe. To secure a truly unsectarian spirit there must be living faith in the living God, and in His power in the church to enable us to maintain and exhibit that unity of heart and soul in our local assemblies here which shall be perfectly manifested in the body of Christ in the world to come. God has made this unity, and *He* must maintain it; but we have to guard it with all diligence, keeping it as the apple of the eye. We come now to the second unity—

II. “THE UNITY OF THE FAITH, AND OF THE KNOWLEDGE OF THE SON OF GOD.”

As the first unity is God’s foundation unity—on which the individual believer, the local assembly, and the whole church are built—so this prospective unity is that towards which all are progressing through the divine power of the Spirit of God. In this development there are of necessity all measures and degrees of attainment, and it is with a view to it that all offices and ministries in the church are given, as we read, He gave gifts “for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ” (*v.* 12, R.V.). The aim of all labour and ministry is the perfecting of saints individually, and the building up of the whole body collectively. Service in any local assembly should ever have in view the

edifying of the whole body, and not simply the growth of that particular assembly. It is with his eye upon this that the apostle adds, "Till we all come *unto* [not *in*] the unity of the faith, and of the knowledge of the Son of God, *unto* a perfect man, *unto* the measure of the stature of the fulness of Christ" (v. 13). Thus the unity of faith and knowledge, in its absoluteness, belongs to the future, while it is that towards which we should ever be pressing forward in the spirit of Paul, who always said, "Not as though I had already attained, either were already perfect: but I follow after [or *press forward*], if that I may apprehend that for which also I am apprehended of Christ Jesus." (Phil. iii. 12.) Here all is attainment, growth, progress, continued aiming after that perfect conformity to Christ unto which we are predestinated (Rom. viii. 29); and every step nearer the goal draws the precious bond of fellowship closer, because those who gain a step are drawn closer to Christ. All professed fellowship in the church that finds not its spring and source in fellowship with Christ is but a delusion; the theory of fellowship may be very correct, but it is dead if it lacks the life and warmth of the Spirit of Christ.

As before stated, the *basis* of our communion is not found in attainments; but in that which is common to all the family of faith; and our church fellowship must not be narrowed by any attainment whether in faith or in knowledge. This is the hidden rock on which many have made shipwreck in church matters, returning virtually, by another entrance, into the sectarianism out of which they seemed to have escaped; and, where this is the case, the more knowledge there is the closer and the narrower the sectarianism becomes. We would earnestly press these considerations upon the hearts of God's dear children, lest the labour and sorrow of years end in a confusion greater

than has hitherto been known. We are in danger at the present time of having our thoughts drawn away from the whole body of Christ into exclusive concern for what relates to the local assembly, thus losing sight of the length and breadth, and height and depth of God's purposes. Thus the relative proportion of God's truth is lost, spiritual life is stunted, and growth into Christ hindered.

We would not by any means lower the standard of truth. Rather let us aim at the highest standard in the narrowest pathway; for none who take up the cross and follow Christ can find the path broad. God has made the cross of Christ the basis of our communion, and we may not lay down any other; but let our aim in the matter of attainment be as high as the truth of God makes it, and that will make our life and way an example to others. We shall then have the power the Thessalonian saints had, who, having first become followers, then became examples to all their fellow-saints. If, instead of drawing narrow lines for others, each one draws a doubly narrow line for himself, it will be found that a holy and lowly example will effect more than any harsh discipline and bitter words. Thus shall we win others and not coerce them; draw them and not force them. This is Christ's way of dealing with us, and we are called to follow His example. We have need to exercise more *self*-judgment at the Lord's table, as well as elsewhere, and that will prevent harsh judgment of others; for, under the solemn scrutiny to which the Holy Ghost leads us, each one will regard himself as "less than the least of all saints"; and, under this judgment of self, there will be no exercise of judgment on others that is not imperatively and unmistakably commanded by the Lord of the Supper, the Head of the house.

The outcome of all this we find in *vv.* 14-16. The foundation truth spoken of as "the unity of the Spirit"

binds all believers together, as the feast of the Passover bound all Israel together; for that feast every Israelite was bound to attend under the penalty of being cut off from among his people, as a violator of the covenant. The unity to be consummated in the future binds all together in a common hope, and there should be a united pressing forward to the heavenly goal. God would have us no longer as children, tossed about with man's teaching; but, being true in love to Him, standing firmly where He has placed us. He would see us daily growing up into Christ, fitly joined together by that which every joint supplieth, and, by the power of gospel testimony, making increase of the body unto the building up of itself in love. What a picture! It was partly realized at Pentecost, when, though knowledge was small, love and zeal were burning; it has here and there gladdened the hearts of saints for a passing hour; but more generally the lack of its realization has made the godly mourn, and led them to find in the Lamentations a picture of what is around them.

But, whatever the actual condition of things may be, we have no lower model, and no lower standard, and each assembly of the Lord's people is responsible to carry out the will of God; not by coercion of others, but by personal growth, and not confounding the divinely appointed ground of fellowship in Christ with the full attainment in faith and knowledge by and by.

Had these distinctions been borne in mind the question of the reception of believers would never have arisen; it would have been felt that God's reception of any decided the matter. When some contended with Peter about the reception of Gentile believers his reply was, "Forasmuch then as God gave them the like gift as He did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?" for the words that had come to

him from heaven rang in his ears, "What God hath cleansed, that call not thou common." If these words have their place in our hearts God's receptions will be ours, and only God's rejections will be ours, and we shall not sin against our God by withstanding Him, nor against His people by denying them their place in the family circle. Peter gave his prejudices to the winds when God poured His Spirit upon the Gentiles who believed, and all who humble themselves under the mighty hand of God will accept His verdict and be content to abide by it. May we be preserved on the one hand from the Pharisaic spirit which, lying deep down in these carnal hearts of ours, leads us to call our self-will zeal for God, and our natural exclusiveness contention for the honour of Christ; and on the other, from a Sadducean indifference to truth and holiness!

H. G.

THE WORD "ALL" IN PSALM CIII.

The little word "*all*," the comprehensiveness of which is the delight of the trusting disciple, is found nine times in this well-known psalm. Let us consider these occurrences one by one.

v. 1.—"All that is within me, bless His holy name." Such a meditation as this psalm affords upon the mercies of God may well stir us up to use all our powers in praising Him. Is there not often some reserve in our thanksgiving? But this should not be; for seeing that God, in His character as a Giver, withholds no good thing from us, we should without restraint ever give Him thanks. Unthankfulness is one of the features of these last days (2 Tim. iii. 2); whilst it is God's will concerning His children that they should give thanks in everything.

v. 2.—“Forget not all His benefits.” God’s good deeds toward us should be held in remembrance. Were He to forget our prayers as much as we forget His answers to them, how few would be the benefits we should receive! Sometimes it is good for us to take a retrospect of our life. Then, while our failures and our trials may be remembered for our profit, we should above all carefully hold in recollection the thousand thousand benefits received.

v. 3.—“Who forgiveth all thine iniquities.” What a comfort is this to those who sorrow for their sins! This little word meets all tenderness of conscience, and all accusations of Satan, as well as all faithful testimony of God’s word concerning our guilt. The self-judged one enjoys undisturbed peace, for has he not a God who forgives *all* iniquities?

v. 3.—“Who healeth all thy diseases.” Here we have those infirmities of our nature which are the source of iniquities. The former clause of this verse speaks of forgiveness, but gives no power for righteousness; in this God deals with the origin of all the evil. When all the diseases of our inward man are healed, there can be no more iniquities. Holiness of life will follow faith’s acceptance of the second clause of this verse, just as surely as the reception of the first will give rest of conscience.

v. 6.—“The Lord executeth righteousness and judgment for all that are oppressed.” This reminds us of Acts x. 38, where we read of those who were “oppressed of the devil.” In Satan we have an active, mighty and relentless foe. The demons, of whom he is the prince, and the children of disobedience, in whom he works, are alike at his command for the oppression of God’s elect. But, while these await the hour when God will bruise Satan under their feet (Rom. xvi. 20), they know that

even now there is a way of quenching all his fiery darts (Eph. vi. 16), and that he receives their Lord's rebuke when as their adversary he accuses them. (Zec. iii. 2.)

The remaining "alls" are found at the end of the psalm, following the precious meditations of its central portion, and are suggestive of those millennial scenes which so often appear to have been presented to David by the Spirit of God.

v. 19.—"His kingdom ruleth over all." This is true even now, though it does not appear to be so. The believer knows that, whatever appearances may be, God really governs in this world, and the day is coming in which God's rule will be felt and acknowledged throughout the earth—indeed throughout the universe, for has He not said, "I have sworn by Myself . . . that unto Me every knee shall bow, every tongue shall swear"?

v. 21.—"Bless ye the Lord, all ye His hosts." Whatever armies may be at God's command are called upon to praise Him. Angels are invited to do so in verse 20; and here *all* His hosts are exhorted to join in the celebration of His Name. In the New Testament we have several references to *principalities* and *powers* as well as to *angels*. Many and varied are the hosts which serve, glorify and praise God.

v. 22.—"Bless the Lord, all His works." Ps. cxlviii. may illustrate this. There, as in other psalms, inanimate things appear as instinct with life, and uniting to praise the Lord. That is, everything has been created for the glory of God. The believer already knows this to be the case, and in a future day not a single "work" of God will appear (as some do now, through man's misunderstanding) to withhold its tribute of praise from its Maker.

v. 22.—"In all places of His dominion." The conquests of the Son of Man will be universal. He will

overthrow the kingdoms, set up in succession, of Babylon, Persia, Greece, and Rome. More wide-reaching than theirs will His authority be; for "*all* kings shall fall down before Him, all nations shall serve Him"; and the prayer will be fulfilled, "Let the *whole* earth be filled with His glory." (Ps. lxxii. 11, 19.)

While we are waiting for the accomplishment of these purposes of God, the knowledge of them should now direct our thoughts and form our attitude toward God and toward the world. If we claim for God what He claims for Himself, we can never enjoy the friendship of that world which rejects this claim. Meanwhile the world, though hostile to us, cannot hinder our communion with God, and it is our happiness to find both here and hereafter a place in the tribute of praise.

The psalm concludes as it commences, and each believer delights to make the language his own, and to say, "Bless the Lord, O my soul!"

J. C.

FURTHER REMARKS ON ISAIAH LIII.

SOME one has truly said that the history of this chapter will indeed be marvellous, when all whom it has arrested and thrilled into tears of godly penitence shall confess the blessed fact. Its utterances are so simple that the soul just awakened from its natural state of ignorance can feel their force and beauty, while its teachings are so profound that it will take an eternal future to sound their depths. The high and holy unfoldings of this peerless prophecy will form the subject of our contemplation and the theme of our worship throughout that eternity of blessedness that is before us, when, to risen saints, the risen Christ will unfold in all the Scriptures the things concerning

Himself, and the sight of "the Lamb of God" shall ever remind His heavenly bride of the depths to which He stooped to raise her to His side. But, while we wait for the day of full knowledge and open vision, it is our privilege in the house of our pilgrimage so to deal, in the spirit of faith and love, with these sacred truths that they shall increasingly become living realities to our hearts. Having, in a previous paper, said a little on the chapter as a whole, we would simply add a few words on some of those expressions with which the Lord's people are most familiar, and which must so constantly be in our hearts as we sit at the Lord's table to shew forth His death.

1. *The voice from the Throne.*—We have the voice of Jehovah, and the voice of His people; but we will listen before we speak. Happily none of the varied renderings of v. 8 alters the meaning of the last clause, which gives God's own account of the death of His Son in the words, "*For the transgression of My people was He stricken.*" Men reason and speculate, and argue and contend, as though God had never spoken; but those who fear Him keep silence and listen. We gather in spirit around Calvary; we look upon the patient Sufferer; we behold Him who had ever dwelt in uncreated light shrouded in darkness; we hear the bitterest cry that ever reached the ear of the Most High from the lips of Him whose voice was always as sweetest music in His ear; we see the beloved Son of God smitten by the sword of divine justice, the Prince of life laid low in death; and we ask "What meaneth this?" Here is the one explanation—the only true answer: "*For the transgression of My people was He stricken.*"

We look onward to the time when the creation marred by sin shall be replaced by new heavens and a new earth, and behold Him who once sank into the depths of death

as the Head of that new creation—the object of universal worship and delight, crowned with abiding glory and honour; but the hand that bears the sceptre of the universe bears too the memorial of Calvary, and the Eternal One will never cease to give this account of that great transaction, nor will redeemed and unfallen creatures ever be weary of listening to it. There will be no questionings and no controversy then, for the mists of unbelief will all have rolled away, and, seeing light in God's light, His people will ever be entering into His own estimate of the mighty work of His beloved Son. Thus the worship of eternity will be fragrant with the great sacrifice once for all offered, and the voice from the Throne—"For the transgression of My people was He stricken"—will awaken its ever new response of praise in every heart.

There is, however, an awfully solemn truth in connection with that future which we may not ignore. There are those who, in their pride of fancied wisdom or righteousness, deliberately and stubbornly refuse to own their need of an atoning sacrifice, or of salvation through the death of the Lamb of God, and resolutely deny that the death of Christ was a death of atonement. They thus proclaim themselves to be rebels of the deepest dye by positively disputing and denying what God has declared. There are others again who will not listen to His voice, simply because they *prefer* their own course, and are bent upon pursuing it to the end, while refusing to consider what that end will be. For all such the future will bring its solemn retribution, and the terrible harvest of what is now being sown. But not one will *then* question the truth of this great utterance, though they will know that by their pride and unbelief they have excluded themselves from that untold blessedness which the cross of Christ ensures to all who trust in Him.

2. *The voice from the heart.*—Faith ever listens and responds to the voice of God, and the one who, being taught by the Spirit of God, receives the great truth we have just dwelt upon, will at once be ready to make the double confession of *vv.* 4-6—the confession of our own sinfulness, and the grateful acknowledgment of what Christ has wrought. This is the first lesson learnt in the school of God, the sinner's need, and the Saviour's fulness, the sinner's lost estate, and the perfection of that work that rescues him from it. The sure evidence that any one is taught of God is found in the fact that he bows before God as a lost sinner, and rests all his hope upon the death of Him who averted the stroke of divine justice by Himself receiving it. But that which we learn at first we go on learning, and shall ever do so while in a healthy state of soul. He who *thinks* he is learning high and heavenly truths, without making fuller discoveries of himself, and gaining such knowledge of the cross of Christ as leads to growing contrition of heart, and lowliness of spirit, is deceiving himself. To learn truth so as to be able to talk about it is one thing; so to learn it that it deepens the spirit of worship and thus enriches the sanctuary of God with heavenly fragrance is vastly different.

What language can more fully describe the peculiar character of the death of Christ, and its results as proved by us, than the words, "He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him, and with His stripes we are healed"? But this knowledge of what Christ suffered for us leads to true self-judgment and self-abasement before God. Just as it is said to Israel in Ezek. xxxvi., *after* the promise of cleansing, renewal and salvation, "*Then* shall ye remember your own evil ways, and

your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations" (v. 31), so it is here. Those who are enabled to say, "By His stripes we are healed," remember their own evil ways, and from the depth of the heart make the confession, "All we like sheep have gone astray; we have turned every one to his own way." Those who with "a broken and a contrite heart" loathe themselves in their own sight for their iniquities will not speak lightly of them, whether in private or in public, but will ever breathe out their confessions before God.

It is not, however, upon our own ways that our thoughts are to be *fixed*, and so in this verse the eye is instantly turned again to the cross, and to the way in which God dealt with the great Surety of His people. As we view the holy Sufferer, and hear Him say, "The floods overflow Me," the heart considers what those floods were, and acknowledges the great truth that "Jehovah caused to light upon Him the iniquity of us all."

This, then, is the confession of all God's redeemed ones. But will this confession be limited to our brief days upon earth? By no means. While here we only *begin* to learn its deep meaning, our knowledge of which must ever be growing. The mysteries of Calvary, as we have remarked above, will be a worthy theme of contemplation in "the ages to come," and there can be no consideration of those mysteries without the remembrance of the guilt that led to the sufferings of the Holy One of God. The question may arise how there can be the remembrance of sin, and a deeper knowledge of it, without such grief and sorrow as will mar the perfect joy of all who are in the presence of God. The answer surely may be that any feeling that would mar that perfect bliss will be banished by the knowledge of the wonderful triumph of God's

grace, and of the fact that He has taken occasion to glorify Himself by the very sin that so dishonoured Him. But while the remembrance of the past will bring no dark shadow upon the heart, it will ever deepen our unfeigned humility before God, and our sense of His unbounded love, and of the grace of our Lord Jesus Christ. And as we still confess that we all like sheep went astray, each turning to his own way, we shall with ever-growing wonder and worship acknowledge how heavy was the burden that He bare for our sakes.

3. *The satisfaction of Christ with the results of His work.*—There are many Scriptures that tell of the *external* glories of the Lord; but here, in addition to these, we have the assurance of His deep internal satisfaction. Many earthly conquerors have obtained such glory and honour as earth could give; but who has ever been *satisfied*? Of Him it is said, “He shall see of the travail of His soul, and *shall be satisfied.*” His reward shall bring Him full compensation for all His service and endurance. No feature of His pathway of humiliation shall lack its corresponding glory; and no sorrow shall fail to produce its answering thrill of joy. Every step of weary toil trod below shall bear its rich harvest of precious fruit to Him and His. He shall never have cause to regret aught that He did or suffered, for all that He sowed in tears He shall reap in joy.

We are told that the literal rendering is, “On account of the toil of His soul He shall see—He shall be satisfied,” the object of the verb “see” not being expressed. And we may ask what words could express it? What language could possibly tell out all that “He shall see” as the result of His mighty work? If the first word fulfilled to Him was, “Thou wilt shew me the path of life,” the next was, “Thou hast made Him exceeding glad with

Thy countenance." (Pss. xvi. 11.; xxi. 6.) His greatest source of satisfaction must ever be the fact that the countenance of God beams upon Him with good pleasure and delight. He finds true satisfaction as He sees souls called out of darkness into light, and made partakers of forgiveness and eternal life through Him. "Yet a little while" and "He shall see" the church for which He gave Himself raised and glorified, and presenting "her" to Himself, a glorious church, not having spot, or wrinkle, or any such thing, but holy and without blemish (Eph. v. 27), He shall indeed be *satisfied*. Then again "He shall see" Israel restored and blessed, Jerusalem made a praise in the earth, and the kingdoms of the world brought into subjection to Jehovah and to Himself, while the great enemy—the old serpent—is shut up in the bottomless pit.

But we must never forget that it is in the new creation that "He shall see" the full fruit of His atoning death; when all foes shall be for ever beneath His feet, and "new heavens and a new earth, wherein dwelleth righteousness," shall replace the creation that has been marred by sin. There shall then "be no more curse," nor shall any memorial of it be seen, save in the glorious person of Him who was "made a curse for us" that He might redeem us from it, and become the source of all the life and joy of His redeemed in that new creation. Then, indeed, with every promise fulfilled, and all the purposes of God accomplished, we shall be able to say with joyful adoration,

" Now Jesus reaps His *full* reward,
His joy is now complete ;
The Lamb, the universal Lord,
His foes beneath His feet."

THE BOOK OF JOSHUA.

BY THE LATE W. LINCOLN.

CHAPTER V. 10-12.

IN these verses we have mention of the passover, the manna, and the old corn of the land, which all typify Christ in various aspects. Let us seek briefly to consider each.

1. *The passover.*—Before the children of Israel could eat the passover in Egypt they had to sprinkle the blood of the lamb upon their door-posts; and that blood gave them such security that, though they knew the destroying angel was passing through the land, they could feast without fear. That on which they feasted was the lamb whose blood put them into the place of safety. A Christian is one who is sheltered by the blood of the Lamb of God, and is feeding upon Christ as his Saviour: "Christ our passover is sacrificed for us; therefore let us keep the feast." (1 Cor. v. 7, 8.) God would not only have us saved; He would have us so conscious of it that we may be feasting, even though the stroke of judgment is imminent. We can see the foreshadowings of those things that are spoken of in the Revelation as coming on the earth, and men's hearts are failing them for fear; but instead of being filled with fear concerning these things, the children of God should know that they all intimate that the Bridegroom is coming.

Here it is not the passover itself that is spoken of; but the *celebration* of the passover which was observed by Israel as long as they feared God. Just so is it with us at the Lord's table; we, being sheltered by the blood, can feast on Christ as God's sacrifice, and as we

eat the bread and drink the wine, we do so in celebration of a *past sacrifice*, and of a perfect deliverance as the result of it. This keeps before us Christ on the cross—Christ as a sacrifice for sin. Every sinner who has to do with God must begin with the death of Christ, and it is this that is ever kept before us at the Lord's table, "for as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come." (1 Cor. xi. 26.)

2. *The manna*.—This brings before us Christ in humiliation. We *begin* with the passover—the death of Christ; not with the life of Christ on earth, because till we have looked at His death and blood-shedding we are yet in our sins. But when we have learnt the efficacy of His sacrifice to take away our sins, we are to consider all His path of shame and humiliation, and so to feed upon Him that we may become strong and holy men and women, and not care for aught in the world. It was in the wilderness that Israel partook of the manna; and in proportion as we are in spirit pilgrims in the world shall we feed upon Christ. If we are saved we are called to follow Christ in His path of endurance.

There are several things about the manna we may notice. It was *small*; and He who fills heaven and earth became small, despised, of no reputation. It was *white*; Christ was not despised for His sins, but for His purity. It was *sweet*; Christ was utterly different from what we are by nature, and is acceptable to the hungry soul. It was *found on the ground*; Christ humbled Himself so that the sinner could even touch Him; He went down to the lowest depths, and could say to His God, "Thou hast brought Me into the dust of death." It was *round*, it had no points; Christ had no special peculiarity of character, no prominent features. In Him

there was perfect harmony ; His love never exceeded His holiness, or His holiness His love. It was *free*, it only had to be picked up ; Christ is being preached, and all that sinners have to do is to take this Christ for themselves with the personal appropriation expressed in the text, "He loved *me*, and gave Himself for *me*." It was *ample* ; there is enough in Christ for *all* who will come to Him. It was *close to them*, they had not to go a long way for it ; so "the word is *nigh thee*," and God is sincere in presenting salvation to unsaved souls. It must be gathered *in the morning* ; and there should be no delay in receiving Christ, or the opportunity may be lost. It fell *in the darkness* ; we cannot see into whose soul the precious truth of Christ is falling. With God darkness and light are both alike, and He can see who are receiving it, and who are loathing it. It *fell by miracle* ; persons have travelled in this wilderness since, and have not found any manna ; if the word of salvation gets into a sinner's heart and conscience it is by a miracle of grace that it does so, and therefore it is a solemn thing for any one to turn from it. They had *to stoop* to pick it up ; so we must come down from our self-esteem and self-righteousness, and be content, as poor lost souls, to take Christ and His salvation all for nothing.

It is very significant that no manna fell on the Sabbath day. The Sabbath as a type has two meanings ; it points to God's rest and God's millennium. Do not think that if you are unsaved when Christ comes there will be any hope for you ; there is no salvation when Christ has once come down to receive His people, but strong delusion and terrible judgment. When He comes it will be the time to be identified with Him in glory ; it is the time now to be identified with Him in suffering. We shall be content to have been called anything when we see Christ in

glory ; but *now* is the time both to receive Him, and to be identified with Him in suffering.

The manna, despised as it was sometimes by the people, was laid up in the tabernacle before God (Ex. xvi. 33) ; though, as we learn from 1 Ki. viii., there was none in the temple. This signifies that whilst we are feeding on Christ in the wilderness, God is finding delight in Christ in heaven. While we are saying, "Christ loved me, and gave Himself for me," God is having communion with His beloved Son about all His path of humiliation, and His obedience unto death. In Ps. lxxviii. 25 (*margin*) the manna is called "*the bread of the mighty*," and the way for any poor timid soul to become a mighty man of valour is to feed upon Christ, and to commune with Him. It is a striking fact that those who were gathered unto David at the cave of Adullam became mighty through their companionship with him, and this is just what association with Christ will do for us. One thing more to be noticed is that if the manna were kept, and not used, "it bred worms, and stank." There are numbers who know the gospel theoretically, and, it may be, understand it as well as the preacher ; but they do not make use of it, they do not appropriate its blessings, and consequently they get gospel-hardened ; it does them harm instead of good, and they are in a worse condition than as if they never had heard it.

3. "*The old corn of the land.*"—This is the best of the three, for it is a whisper of glory. "The old corn of the land" was not eaten in the wilderness, and it is only when we are living as heavenly people, and in spirit in heavenly places, that we can know and enjoy Christ as He is before God. We are to consider what Christ was from everlasting, before there was a creature ; and what He will be for ever in God's account. Christ says, "No

one hath ascended up to heaven, but He that came down from heaven, even the Son of man which is in heaven"; and again, "What and if ye shall see the Son of man ascend up where He was before?" (John iii. 23; vi. 62). Only one Being ever lived in this world who had been in heaven before He lived here, and that was the Man of Isaiah liii., who "was despised and rejected of men," the Being who created all things, and yet when He was in the world was unknown by it. As to His present position we read, "Being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they." (Heb. i. 4.)

The Epistle to the Ephesians is full of the "old corn," and there we find the beautiful title "the Beloved One" (i. 6). God loves millions, but One only in such a way that He can be called "the Beloved One." It is in Him that others are loved, as this verse expresses it, "Wherein He hath taken us into His favour in the Beloved One." Thus it is in Him *as* "the Beloved One" that "we have redemption through His blood, the forgiveness of sins." And mark the measure of this forgiveness; is it according to our request, or even our need? No. It is "according to the riches of His grace." Here is some of "the old corn of the land." Let us feed upon it, that we may become strong, and may be enabled to live out what God has made us in Christ.

REVISED VERSION OF THE OLD TESTAMENT.

XVII.

THE BOOK OF JOB (*concluded*).

XXXVIII. 3—"declare thou unto me," better "make thou known to me," cf. A.M. v. 10—"And prescribed for it my decree." v. 17—"been revealed . . . seen the gates." v. 19—"way to the dwelling of light." v. 22—"treasuries" (twice). v. 24b—"or the east wind

scattered upon." v. 25—"Who hath cleft a channel for the water-flood." v. 31—"bind the cluster of." This v. means, Canst thou hasten the spring of which the Pleiades are the harbinger, or retard the winter of the approach of which Orion gives notice? v. 36—"to the mind." The word occ. here only and sig. *intellect*. v. 37—"pour out the bottles."

XXXIX. 4—"grow up in the open field." v. 9—"the wild ox," so elsewhere. v. 13—"The wing of the ostrich rejoiceth; (but) are her pinions and feathers kindly?" or "(like) the stork's" M. The stork is called the kindly bird, as the Arabs call the ostrich the cruel bird. v. 17—"made her to forget wisdom" M. v. 20—"Hast thou made him to leap as a locust?" v. 23—"and the javelin." v. 28—"the stronghold." The word is interesting, because it is so often used of God who, like the eagle, makes His place of safety inaccessible.

XL. 2--We would render, "Shall he that contends [*i.e.* pleads his cause] with the Almighty be a corrector [or instructor] (of him)?" "he that argueth with God." v. 8b—"condemn me" is lit. "make me wicked." v. 16—"muscles of his belly." v. 17—"sinews of his thighs." v. 23—"Behold, if a river overflow, he trembleth not: he is confident, though Jordan swell even to his mouth." v. 24—"Shall any take him when he is on the watch, or pierce through his nose with a snare?"

XLI. 2—"put a rope . . . with a hook." v. 6—"Shall the bands (of fishermen) make traffic of him?" v. 11—"Who hath first given unto me." v. 13—"Who can strip off his outer garment? Who shall come within his double bridle?" *i.e.* his double row of teeth. v. 22—"and terror danceth before him." v. 25—"of consternation they are beside themselves." v. 30—"His underparts are like sharp potsherds: he spreadeth (as it were) a threshing wain upon."

XLII. 2—"no purpose of thine can be restrained."

THE BOOK OF PSALMS.

BOOK I.

I. 1—The word *ren*. "blessed" properly denotes *happiness*, and being a substantive in the plural, the exact rendering would be, "O the happinesses of the man." The expression occ. in the Pss. sixteen times, and is always *ren*. "blessed," except in 127. 5; 128. 2; 137. 8, 9; 144. 15; 146. 5, where it is "happy." In the previous books it occ. only De. 33. 29; 1 Ki. 10. 8; 2 Ch. 9. 7; Job. 5. 17. It is found eight times in Prov., and also in Ecc. 10. 17; Is. 20. 18; 32. 20; 56. 2; Dan. 12. 12. "counsel of the wicked," so *vv.* 5, 6; Ps. 3. 7; it is generally so *ren*. in A. V. v. 3—"streams of water," denotes artificial means of irrigation.

HOW TO BECOME WORSHIPPERS.

GALATIANS II. 11-21.

IN these verses we see the radical difference between the outward religion of man as man, and the vital essential religion that cometh from God. The apostle in dealing with the question, whether man is justified by the works of the law or by the faith of Christ, shows that there is absolutely no justification on the ground of outward ritual and religious observances. No matter how constantly these things may be performed, no matter how carefully and scrupulously all ritual may be observed, it answereth not to the heart of God. "To what purpose," God says, "is the multitude of your sacrifices unto Me? I am weary to bear them." (Isa. i. 11-14.) From the beginning God had in view in all ritual, ceremonies and appointed sacrifices His own beloved Son, and this was the one great object in the outward observances of old, and all that was not connected with Him was absolutely worthless, absolutely without pleasure to God. From the time God instituted the way of approach to Himself in the garden, until the time when the Lord Jesus came, none drew near to Him, except those who apprehended Him as the God of grace and the God of promise. In all revelation God had one object, the appointed One to come, in whom He would be perfectly satisfied.

Now the Jews became exceedingly vain-glorious of their revelation from God, and prided themselves on their scrupulous care in observing the law and the form of worship they had, while they looked down contemptuously upon others. Consequently their horror was great when they were told that mere ceremonial was utterly

valueless before God. When Christ unfolded to them the spirituality of the law, and declared that "God is a Spirit; and they that worship Him must worship Him in spirit and in truth," they recoiled, horrified to find that the structure they had built up was only "wood, hay, stubble." But the tendency to rest in mere forms is a natural one, not pertaining to the Jews only, but to man as man, and again and again God shows us that outward means and religious forms are things utterly valueless in themselves before Him, and that He takes no delight in them whatsoever. Yet man in his natural state will attempt to please God by outward observances and formal religion, while refusing to consider his ways which are an abomination to Him.

Now the Galatians, to whom the Apostle was writing here, wanted to mix up two things, they wished to adhere to outward functions and rites pertaining to the Mosaic law, and yet to say they were living by faith in Christ, and Paul adduces, and the Holy Spirit allows him to adduce, the grievous mistake Peter made, in turning aside from what he had already learned of the truth, and going back to what he had left, even his old feeling that he could not without contracting defilement have anything to do with Gentiles. Peter, as we read in Acts x., had learned that nothing was common or unclean, but that before God all were on one platform; that men as men were equally bad, that the Jews were no better than the Gentiles, and that *they* approached God in virtue of the new creation and not on account of being sons of Abraham. And from the instance related of Peter's fault he brings out the truth that man is not justified by the works of the law, but is delivered from it. He declares concerning himself, "I through the law am dead to the law, that I might live unto God" (v. 19). This is the

foundation of our worship before God. If we are not "through the law dead to the law," we are not alive to God, and if we are not alive to God, we cannot worship Him.

There is a difficulty in the minds of some as to this question of worship. They do not see that, though they have not definitely received Christ as their Saviour, there is any reason why they should not commingle their praises with those who have, and join them in showing forth the Lord's death. The simple answer is found in the law of God's house, "There shall no stranger eat thereof." (Ex. xii. 43.) God must be worshipped "in spirit and in truth," and except we are alive to God, no matter how carefully we are educated, or how scrupulous we may be in outward observances, or how well acquainted with the letter of Scripture, our worship is utterly vain. Therefore the urgent necessity incumbent upon us of considering the word of the Lord, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." (Matt. xviii. 3.) The praise of the natural man, however lovely the voice, reaches not up to God; the prayer of the unregenerate man, however beautifully expressed, reaches not to God; but the cry of the contrite heart, the desire of the Spirit-convicted heart goes up to God and brings down a rich answer of blessing. And then the praise of the one in whom the Spirit of God is dwelling goes up to the ear of God, and is acceptable to Him through the Lord Jesus Christ. Therefore if we worship God it must be on the ground that we are alive to God, and we are not alive to God, except we are "dead to the law."

"But," it may be asked, "is this applicable to all Christians?" Yes, indeed, for no one is a Christian, except he has died with Christ. We do not become

Christians by natural birth, or by religious observances, or by the will of man, or by being brought into Church fellowship and having Christian privileges. Some have indeed sought to bring people from heathenism into the church in this fashion, with the result of simply getting heathens nominally Christians. True Christians are those who are in Christ, alive to God, and children of God. Therefore let not any who are not children of God think that it is the rule of man that prohibits their observing the ordinance of the Lord's Supper, it is God's law that forbids it. All who are Christ's have the right to be at the Lord's-table, for God opens the door of His house, and it is not for man to close the door against those who come to Him in His own way.

Paul's precious confession is ours, "I through the law am dead to the law, that I might live unto God," for when Christ died, He as the Federal Head embodied all, who being by the Spirit convicted of their sin and their need, take Him as their Saviour. All such are a new creation in Him. In Him they are alive unto God, they have no hope in themselves any more; but taking Christ as their clothing of glorious righteousness, they have peace with God.

In verse 20 we see the result of this: "I am [or *have been*] crucified with Christ." This is absolutely true of every believer. When Christ died, we died; when He was raised, we were raised. It is not an exceptional experience of a few, but what God has wrought for every one who being born of Him is alive from the dead through Jesus Christ our Lord. This is not an experience we attain to, but a fact God Himself has wrought. Let us remember this, for many children of God are sorely tried, saying, "Am I crucified with Christ seeing there is so much sin in me"? It has nought to do

with your feeling, but with the glorious fact that in the Lord Jesus Christ you have been executed, put to death, the sentence has been carried out, and now you are alive unto God in Christ Jesus our Lord.

The crucified One lives : and "I have been crucified with Christ ; nevertheless I live ; yet not I, but Christ liveth in me ; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me." By faith we draw from Him all necessary provision for the way. The power for prayer and praise, for delighting truly in God, comes from Him. We do not force ourselves to this, but gladly, freely, willingly, render this worship, and the life we live in the body is by faith in Christ. How different from being driven to formal worship ! In spite of the hottest persecution or the greatest difficulties we would draw together to worship God ; we cannot help meeting together to worship Him, coming together to give God praise in Christ. Is this formality, or observing a formal ordinance ? Is it not the expression of the heart ? Does not each believer say, "Thank God for giving me the Lord Jesus Christ ! I worship, not because I am forced to, or because I am afraid of punishment if I do not ; I worship because I draw from the Lord Jesus Christ, through the blessed Spirit, the spirit of worship " ? How different is this from mere outward observances ! Let us not for a moment compare ourselves with others and say, "We are the people !" God forbid such an unrighteous thought ! But Jesus lives to supply our spiritual life, and He is the source of spiritual strength, whereby we seek God's face continually. We should be utterly miserable if we were forced to abstain from worship. The natural man makes all sorts of excuses, but the Spirit-renewed man finds it increasingly delightful, and says with David, "My soul thirsteth for

God, for the living God; when shall I come and appear before God?"

Yet are we all conscious that were it not for the secret sustenance afforded by the Spirit of God there would be no out-going of the heart to Him, no lowly service, no sympathy of soul with others, no desire to speak a word for Jesus. Many are seeking to use every opportunity to drop a word for the One whom they love in their inmost souls. Who supplies this? Each one will say, "The One who lives above, who so loved me, and gave Himself for me." And God encircles the earth with a band of servants, who, drawing sustenance from the Lord Jesus, are keeping up perpetual witness for Him.

If righteousness came by the law, God would accept a righteousness coming from outward observances; but our life and righteousness are solely from Christ, who died and is risen again. If our worship is not the result of the inflowing of Christ it is worthless; but if we are drawing from Christ, we shall give back to God what He loves, and shall not fail both to be refreshed ourselves, and to be fountains of refreshment to others. "Thanks be unto God for His unspeakable gift!"

A. O. M.

THE THREE FEASTS OF DEUTERONOMY XVI.

NOTES OF AN ADDRESS.

THE types of old teach us many lessons; and we may look at these three feasts—the passover, the feast of weeks, and the feast of tabernacles—in one aspect as setting forth the work of the blessed Trinity.

1.—In the *passover* we have especially the work of God the Father, which we too much lose sight of. In the work of redemption Jesus was *passive*, being "led as a

lamb to the slaughter." It was *God* who afflicted Him, *God* who poured out upon Him His wrath against sin; just as it was *Abraham* who led Isaac up Mount Moriah, *Abraham* who built the altar, bound Isaac, and drew the knife to slay his son. In the whole transaction Isaac was passive and obedient. Here is an exhibition of the love of *God* for the soul to gaze upon, and this great sight should be ever before us.

In these days Christians think too little of their deliverance from Egypt; hence the pride and haughtiness of spirit that exist among us. Nothing would more conduce to humility than a constant remembrance of our conversion at the foot of the cross. By dwelling ever on that we should, through the Holy Spirit's teaching, get such a knowledge of what sin is that we should live more guarded lives, dreading the little sins—the little foxes—that mar our lives as Christians, and yet are unheeded by many of us. And they will be unheeded until we let the Holy Spirit light a candle and take it up and down the corridors of our hearts and show us ourselves. It was by the Holy Ghost that St. Paul, one of the holiest of men, could say, "I am the chief of sinners." David, too, never stood so high in the divine estimation as when he breathed out the fifty-first psalm; because in it he showed that he had learnt his own heart and what sin really is. He had so learnt it in its relation to God that he could say, "Against *Thee, Thee only*, have I sinned." And that which crowned Paul's holiness with such deep humility was the fact that he was ever looking back to the pit whence he was digged.

It is remarkable that in these few verses (1-8) on the passover the exhortation to remember the day when God delivered us from Egypt occurs *three* times. The word "*joy*" is not once found here; but the unleavened bread

is called the "bread of affliction," because God would have us remember and mourn over our vileness. We should never spend an unprofitable hour at the Lord's-table, if we would ponder there our deliverance from Egypt. There would then be no eating and drinking unworthily, and there would be no room for pride, but each one would be filled with deepest humility and gratitude. The work of God the Father as set forth in the passover is past; but we must remember it "all the days of our life."

2.—The *feast of weeks*, or *pentecost*, brings before us the work of the Holy Ghost, which is in progress now. Every operation of the Spirit upon our souls, whether in conversion, or the bestowal of spiritual blessing, betokens His presence and grace. In verses 9-12 the word "*joy*" appears. We look back by faith upon the passover, while at the present time we enjoy the feast of love. It is the office of the Holy Spirit to work out our sanctification, and to present us holy and without blemish to the Bridegroom, as Abraham's servant brought Rebekah to Isaac.

While the Bridegroom is away preparing a place for His bride the Spirit works with the desire to guide us into all truth, to strengthen us, and to carry on in us the great battle against our corrupt natures. It is for us to see that we do not grieve Him, for He can fulfil His work in us only as we are yielding ourselves up to God. It is on account of the indwelling of the Holy Spirit that we have spiritual *experience*. We should never be content to live without this. While we have the *facts* of Scripture in our heads, we should not rest till we know them experimentally. Especially should we guard against a full head and an empty heart; the former we may get by carnal means, whereas the heart is taught and filled only by the Spirit of God.

Our present life is a life of spiritual experience and growth; we were not saved to *stand still* with the eye of faith fixed on Calvary, but, ever keeping the eye there, we are to *go on* unto perfection. Paul said, "We rejoice in hope of the glory of God;" but he did not stop there, he could add, "*Not only so*, but we make our boast in tribulation also; *knowing* that tribulation worketh patience; and patience, *experience*; and experience, hope; and hope maketh not ashamed; because the love of God is poured out *in* [not *upon* simply] our hearts, by the Holy Ghost which is given unto us." If the showers of blessing do not enter *into* our hearts, it is because we, instead of opening our mouths to receive them, hold the umbrella of unbelief over our heads. We must watch against grieving the Spirit, for He alone can guide us into the truth. It is God's will that we should *know* the Scriptures, and it is a shame upon us when we can only say, "*I think.*" Paul and John could say, "*I know,*" and "*I am persuaded.*" But this assurance comes only when we are walking in communion with the Holy Spirit, for then only will He reveal to us the deep things of God.

During this feast of pentecost we are to "rejoice" (v. 11). We are also to give a free-will offering unto the Lord *according as* the Lord shall bless us. Here is a good reason for seeking the fulness of blessing which the Holy Ghost desires to impart to us. The crowning joys will be in the glory-land, when the bride and Bridegroom are eternally united; but even *now* the Redeemer expects joy from His purchased ones, because He has given His Spirit to bring forth His fruit in their hearts. We should so drink of the Spirit, and so learn of Him, that we may be always ready to say, "Let my Beloved come into His garden and eat His pleasant fruits." And He should be able to say, "*I am come into My garden . . . I have*

gathered *My* myrrh . . . I have eaten . . . I have drunk."

3.—The *feast of tabernacles* (vv. 13-15) brings before us the future work of the Son of God, who is gone to prepare a place for us, and will come again to receive us unto Himself. In these verses we get the fulness of joy—"the joy of harvest." The command to Israel is, "Thou shalt surely rejoice." In the darkness of these latter days, and amid the trying circumstances that surround us, we are called to still keep before us the sure and certain hope of "everlasting joy"; as we often sing:—

"Hence through all the changing seasons,
 Trouble, sorrow, sickness, woe,
 Nothing changeth God's affection,
 Love divine shall bring us through;
 Soon shall all the blood-bought children
 Round the throne their anthems raise,
 And, in songs of rich salvation,
 Shout to God's eternal praise."

The passover, setting forth God's work for us at Calvary, is for *faith*; pentecost, or the work of the Holy Spirit, leads to present enjoyment, and stirs up *love*; the feast of tabernacles, reminding of the future completion of His work by the Son of God, draws out our *hope*.

H. G.

THE BOOK OF JOSHUA.

BY THE LATE W. LINCOLN.

CHAPTER VI.

WE have somewhat anticipated the teaching of this chapter in the remarks on chap. ii.; but there is room for some further reflections. In chap. ii. we read of judgment as coming, here we see the execution of it; there we have mercy promised to Rahab, and here we learn

how the promise was fulfilled. This may well remind us that God's threats and God's promises will all be fulfilled. The world is doomed; men do not see that judgment is coming; but it must come, for God has said it. Therefore we should take care not to build our nests in a tree that is to be cut down. Jericho is a type of Christendom, and in the Revelation we find the antitype. Babylon perishes under the seven trumpets and the seven vials, the latter being the subdivision of the former. Let no one think that because judgment lingers it will not come. In Genesis xv. we have the first intimation of the storm that was in due time to burst over Canaan, and yet God, in His longsuffering, waited at least 500 years before He poured out His wrath. England is the most responsible nation under heaven, having so long had an open Bible, and so many witnesses for God; yet England is rapidly filling up the cup of its iniquity by going back to popery or infidelity. Solemn indeed is the consideration that God is waiting till it is full.

Though God kept Israel in the wilderness as a chastening for their unbelief, yet it was also in extension of His longsuffering to the guilty nations of Canaan. It is remarkable that as this stroke was thus delayed for *forty years*, so God's judgment on Nineveh lingered for *forty years* after the preaching of Jonah, and He did not destroy Jerusalem until *forty years* after its rejection of Christ. Few believed that the judgment would come; but it did come, and the first blow was the destruction of Jericho. It was as a God of righteousness that He put the sword of judgment into Israel's hands, and through them He asserted His claims to the earth. As nations fill up their cup of iniquity, so do individual souls. God allows men to go on from sin to sin, and appears to take no notice of it; but they are really treasuring up unto

themselves "wrath against the day of wrath, and revelation of the righteous judgment of God." (Rom. ii. 5.) The thought of Christ coming in flaming fire, of the great white throne, of the lake of fire, and the torments of the lost for ever, ought to make us weep as Christ did when He spoke of Jerusalem's doom.

But if judgment came, so did mercy. God's promise to Rahab was fulfilled, as all His promises must be, for with Him "is no variableness, neither shadow of turning." (Ja. i. 17.) Relying upon this promise, she gave evidence of her faith by identifying herself with the people of God in their time of weakness, and she was acknowledged in the day of their power.

There is variety in God's ways. Sometimes He calls to blessing on earth, and sometimes to blessing in heaven. God called Israel to the possession of a Canaan-rest upon earth; He calls us now to the enjoyment of heavenly blessings. Before He could put Israel into possession of Canaan He had to cleanse the land with the sword of judgment, and thus it will be in the future. He will soon bless Israel in their land, but first Christ must come to purge the earth. This is God's order in bestowing blessing upon His people on earth; He first punishes the wicked, and then He delivers His people. Jericho fell first, then Rahab was delivered. So in the coming day the Lord will first destroy the antichrist and his armies, and then will deliver Israel.

With the church it is altogether different. Before Christ executes any judgment upon the world He will take us out of it, catching us up to be with Himself. Wherever we read of the Lord Jesus coming to the earth it is not alone; it is "the coming of our Lord Jesus Christ *with all His saints*," therefore they must be taken up first. Enoch is a type of saints who are taken to

heaven before the wrath is poured out, though Enoch prophesied of it as coming. (Jude 14.) Noah is a type of those who are saved through the judgment, and blessed in the millennial state. We look for Enoch's portion; and our hope is set forth by the Lord thus:—"Then shall the kingdom of heaven be likened unto ten virgins which took their lamps, and went forth to meet the bridegroom." There is no thought of judgment here. The first thing the Lord does is to take away His heavenly saints, to fill heaven with the sons of God; then when He rolls back the clouds and descends in radiant glory they will come with Him.

There are two or three things we may notice in the details of this chapter. We see that the people kept near to the ark. The ark represents Christ as the One who is human and yet divine, and we are called to cling to Him as the living God and as a living Man. All they did was to blow with the "trumpets of rams' horns," an emblem surely of utter weakness. There is no true servant of God who does not feel his weakness; but we should never be discouraged on that account. God loves to use weak instruments, and before the rams' horns Jericho fell down. The people had to exercise patience (*v.* 11); for the walls did not fall directly. They marched round, but nothing followed for some time. If we do not see much result of our service we must not mind, but still keep on waiting upon God. After the Lord was baptized He was walking by the sea without a disciple, but waiting upon God, and God brought two to Him. Again, everyone had something to do (*v.* 20). God did the work, and yet each Israelite had his part, and it was individual work—"the people went up into the city, *every man straight before him*, and they took the city." Do not follow others; but follow God and Christ, and go straight forward.

THE PRESENT MINISTRY OF CHRIST AS HIGH PRIEST AND ADVOCATE.*

THOUGH, as to our exalted position, we are seated in the heavenlies in Christ, we are yet in a scene where we are subject to temptations, infirmities, and sins; for which our God, blessed be His name! has made ample provision in the Priesthood and Advocacy of Christ. These offices of Christ we must not look upon as one and the same; they are distinct, they are different. Priesthood is between *God* and His people. Advocacy is between the *Father* and His children. The one is for us as worshippers, the other is connected with our fellowship with the Father and His Son. The one is *preventive*, the other *restorative*. These two distinctions are plainly brought before us in the history of Peter in Luke xxii. 31: "The Lord said, Simon, Simon, behold Satan hath desired to have you, that he might sift you as wheat." Satan could enter into a Judas Iscariot, a child of his own, a son of perdition, but he could only sift Peter, a child of God. Satan came and asked leave of the Lord (for this is implied in the word "desire") to sift all the disciples (the word *you* being in the plural). But the Lord tells Peter in verse 32, "I have prayed for *thee*, that thy faith fail not." All God's people must learn what the flesh is, in company with God, like Paul, or in company with the devil, like Peter. In agriculture, the corn being thrashed, the chaff is removed by the fan or winnowing machine. The chaff, denoting professors of religion without Christ, is separated from the wheat at the harvest of the great God; but the wheat

* From a helpful penny book by Mr. T. Shuldhham Henry, entitled *Christ FOR Me*, published by J. E. Hawkins.

has to undergo a further process ere it is fit for use; particles of earth and impurities have to be removed first. This is done through the operation of the sieve. The process is painful. God permits Satan to sift us, to remove frowardness, self-confidence, and boasting, in order that we may be fit for His use.

Peter's was a sad case; he knew Jesus as His Saviour, but he did not know Peter. "*Man know thyself!*" is an old motto of the ancients; but alas! how little God's children know themselves! The knowledge of *God* and the knowledge of *self* must run on parallel lines. *The more we know of God, the less we shall boast of anything good or perfect in ourselves.* Take the case of Paul. In the year A.D. 59 he wrote to the Corinthians, "I am the least of the apostles." In A.D. 64 he wrote, "I am less than the least of all saints"; and in A.D. 65, at the close of his most eventful and blessed life, "I am," not I was in my unconverted days, but "I am the chief of sinners." So, the more Paul knew of God, the more he could say, "In me, that is in my flesh, there dwelleth *no good thing.*" But Peter, self-confident and boasting, asserted that he was ready to go to prison and to death with Christ. Oh! how lamentably he failed; and finally, after many steps of departure from Him, he cursed and swore (words redhot from Satan, and spoken from the mouth of a child of God) that he did not know Jesus. Christ foreshadowing His high-priestly intercession for His people, and foreseeing His poor disciple's danger, warns him, "I have prayed for *thee*, that thy faith fail not"; not that *he* was not to fail, but that having failed, *his faith* might not give way. Here was the Lord interceding for Peter before he failed, just as He now prays for us, knowing the constant danger to which we are exposed. Peter did not mind the warning, but fell, but his faith

failed not. The Lord *had* said, "Peter, the cock shall not crow this day before thou shalt thrice deny that thou knowest Me." During the utterance of his last denial the cock crew. The Lord heard it. Peter heard it. The Lord, in the midst of His enemies and His accusers, thought upon Peter. He turned and looked upon Peter. That look broke his heart. There was no reproach in that look; there was no anger in that look; it was a look of the deepest, tenderest love. Here came in the Advocacy of Christ to restore His fallen, sinful child. Peter remembered *the word* which the Lord had said unto him, and thus the backslider was restored in conscience to the joy of God's salvation. The *word* entered his conscience. This is the application of the water to his feet, and the bitter tears showed how well it was doing its work.

Thus we see that His Priesthood is exercised to sustain us in our path of faith down here, and to prevent our giving way to sin, amidst all the weakness, temptation, and opposition we have to encounter in our way through this world to our home above, giving us liberty to worship God acceptably. His Advocacy is exercised for us when we have been heedless, careless, out of communion, or sinning, in order to restore us to the enjoyment of God's presence and fellowship. I may just say that Priesthood is chiefly found in Hebrews, and Advocacy in John's Gospel and First Epistle. How blessed to know that the Man of Calvary is the Man in the Glory, tender-hearted, loving, sympathizing, occupied continuously on our behalf, and this till He has us *with* Himself, and *like* Himself, in the Father's house!

As we said before, the Advocacy of Christ is called into existence by the sins of God's people. How strange that it should be so! When Christ died, all our sins—past, present, and future—were atoned for. When we believed

on Him—all our past sins were forgiven. "I write unto you, little children" (the whole family of God), "because your sins are forgiven you for His name's sake." (1 John ii. 12.) "The blood of Jesus Christ His Son cleanseth us from all sin." So that we have no longer sin *on* us as a condemning power, though we have sin *in* us as an attendant evil. "If we" (who are cleansed from all sin) "say we have no sin" (*in us*), "we deceive ourselves, and the truth is not in us." It is with this sin in us that we are now about to deal. When we believed as sinners, our relationship to God was changed. We are no longer rebels, enemies, unsaved sinners, but sons and daughters. God can no more tolerate sin in His children than He can in the unconverted; in fact, He hates it more. We must remember that though, as to our standing, we are not in the flesh, but in the Spirit, yet, as to the actual fact of our condition, we are in the body. We are actually living in a scene where we are subject to fall, backslide, and sin, though children of God. I do not for a moment say we have any right to do any of these, and it is to the shame of any children of God if they do, for we are now not obliged to do wrong, but enabled to do right. God has made perfect provision in order that we may be "more than conquerors through Him that loved us." For this He hath given us two Advocates—one, the Holy Spirit, to act *in* us; the other, Christ at the right hand of the Father, to act *for* us. The first, that we may not sin; the other, if we do, to restore us.

The word Advocate (*paracletos*) is used in John xiv., when the Lord promised His people another Comforter or Advocate, as well as in 1 John ii. 1. Advocate hardly conveys to us the full and true meaning of the word. It really means one who is called to assist or help another; one who transacts our affairs, looks after our interests; in

fact, an agent. Bearing this meaning in view, we may look upon our first Advocate or Comforter, the Lord Jesus, as gone back to Heaven to manage our affairs, and look after our interests with the Father; and He has sent down the Holy Spirit to indwell and look after His interests in us. We are gainers by the Lord's returning to the Father. We have now two Advocates instead of one. The Holy Ghost dwells *in* the believer as our power over the indwelling evil, which is born of the flesh, and is flesh, so that it may be kept under and brought into subjection, and be as though it did not exist, and nothing but Christ be seen in the believer's life. It cannot be eradicated or exterminated. It can be kept down, and continuous victory be gotten over it. For this two things are needful; first, the power of an ungrieved Holy Spirit *in* us, and, second, communion with, or abiding in, the Lord.

In that much-misunderstood portion of the Word 1 John iii. 4-10 we have God considering the two families of the human race; first, those who *do*—*i.e.* practise or habitually commit—sin, as children of the devil; and, second, His own children, who do not make sin a practice. Is a man born of God? He does not *do* or practise sin. Is the course of his life righteousness and love? He is born of God. Does he abide in Christ? He sinneth not. He gets the victory over it, and it is annulled. "My little children"—the whole family of God—"these things write I unto you, that ye sin not" (1 John ii. 1); that is, do not let this sin in you break out. Remember the Holy Spirit is in you as your power over it. If He is grieved, the power is gone, the pressure is removed, consequently the child of God sins in some way or another. We have the Spirit in us that we may not fall; but, blessed be God! we have Christ our Advocate, when we do fall, to pick us up and put us on our feet again, that we may, on our con-

fession, be restored to communion, which was broken, once more. To say "I cannot help sinning" is to deny the foundation of Christianity. To say "I cannot sin" is a deceit and a delusion, ending in a fall. To say "I have not sinned" is to make God a liar, and show our ignorance of what sin is. To say "I need not sin" is to state a blessed Christian privilege.

Now mark the next clause: "If any man [any child of God] sin." In case you are tripped up through carelessness or unwatchfulness, what then? You become a child of the devil, and there is no hope for you unless you are converted over again? No; blessed be God! But if we sin, "we have an Advocate with the Father," the full value of Whose blood is ever before God, and, on the ground of it, He acts *for* and *with* us, when sin has come in. The result of His action is that the Holy Spirit awakens our conscience, producing in our souls the sense of failure, and leading us into self-judgment, and true confession of the sin. I say *true confession* because there is a great deal of confession that is not genuine, not from the heart, merely lip service. It is not lightly and flippantly saying we have sinned, and then returning to our sins again. This is Satan's way of deceiving and hardening the heart. True confession comes from a contrite, broken heart. We may depend on it that when a true-hearted child of God is betrayed into sin, the Holy Spirit will produce in him such a sense of it, that it will lead him into such an intense self-loathing, such an abhorrence of the evil, such thorough self-judgment in the presence of God as that he cannot lightly go and commit this sin again. In Proverbs xxviii. 13 we read, "He that covereth his sins shall not prosper: but whoso *confesseth* and *forsaketh* them shall have mercy."

Again, in 1 John i. 9: "If we confess our sins, He is

faithful and just"—on the ground of blood—"to forgive us our sins, and *to cleanse us from all unrighteousness.*" Here we have the precious fruit of the double Advocacy. If a child of God sin, the blessed Paraclete on high intercedes with the Father—pleads the full merits of His atoning work—prays for the erring one on the ground of having borne the judgment of that very sin. Then the other Paraclete acts on the conscience, produces contrition and confession, and brings the soul back into the light in the sweet sense that the sin is forgiven, the unrighteousness cleansed, and the communion perfectly restored. Before there can be real self-judgment and confession the Advocate on high must first act.

A child under fear of punishment may go to his father and ask forgiveness, where there was no real heart-work or contrition. If you had a child who did some grievous wrong, or disobeyed you, and that child came to you with a broken heart and contrite spirit, and confessed to you his sin, how would you act? Would you repel him, and say, "I disown you, and turn you from my door"; or, coldly, "Yes, I forgive you this time, but see you don't do it again"? I think not. The tale of sorrow, the flood of tears, the broken heart, would draw deepest love from your heart. You would throw your arms round him and say, "My darling child, I forgive you heartily." And if we act so to our children, how much more does our Heavenly Father, when we have grieved His loving heart and sinned. And when we come to Him humbled and conscience-stricken, from our hearts confessing all, will He not lovingly, ungrudgingly forgive, and cleanse, and restore us? Then the clouds are broken, and once more the sun of our Father's countenance beams into our souls in all its warmth and brightness. And the lesson—bitter as it has been—will not be forgotten or

barren of result; for the Lord, in His wisdom and love, makes our very failures contribute to our blessing. We learn to be humble and dependent and to walk softly, having proved the deceitful character of our own hearts, and thus become useful to others. Let us not then trifle any more with things that would lead us away from God, and out of communion with Him, lest we bring dishonour on His blessed name and damage to His glorious cause.

PEACE AND KNOWLEDGE.

How often is it that the true Christian lacks peace from not seeing that *all* our salvation and *all* our peace are to be found in the knowledge of Christ Himself; in the knowledge of that *One*, the *dignity* of whose *Person* gives value to His *sacrifice*; in the knowledge of *One* who has a *heart* to sympathize with the tried and tempted soul. *What* a Person must *He* be of whom it is written, "*Acquaint* now thyself with *Him*, and *be at peace*"! (Job xxii. 21.) Here was the resting-place of Simeon's faith: His anointed eyes rested on the Person of the infant Christ; *in Him* he saw God's salvation; and while occupied with *Him* He was at peace. (Luke ii. 27, 30.) *This* is the place to which *the Spirit* ever leads the sinner. But how many cisterns must He break; how many props must He take from under us, before we find it out! However, when once we are brought to this point, how cheering it is to come to the written Word, and, as little children, cry, "Lord shew *Thyself* to me, in every chapter, in every verse."

Then, as we read on, we come, it may be, to Exodus vi. 3, where God says, "I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty; but," by that further and fuller display of Myself, even

“ by My name JEHOVAH was I not known to them ”; and our minds are arrested with the conviction that God’s *first* object in redemption is—not the saving of Abraham or Moses, or any number of sinners, many or few, but—the *revelation* of HIMSELF. If Christ came “ to seek and to save that which was lost,” it was *unto* “ the praise of the glory of God’s grace.” (Eph. i. 6, 12–14.) The key to the unlocking of the Word is now found; and, as we watch daily at Wisdom’s gates, we shall get unfolded to us, by the Spirit, step by step, as we are able to bear it, “ the arrangement, or law, about the MAN ” (2 Sa. vii. 19) who is “ the Power of God, and the Wisdom of God,” *in* Whom all truth centres, and from Whom it radiates. Then, as we meditate thereon, with the simple desire of a fuller, deeper, more experimental, soul-satisfying, self-humbling, world-severing acquaintance with God, the peace of God will rule in our hearts, and we shall prove that “ the hope of the righteous is gladness,” and “ the way of the Lord is strength to the upright ” (Prov. x. 28, 29); for HIMSELF is our hope, our strong habitation, our rock, our Blessor and our blessing, our Rewarder and our exceeding great reward.

But, indeed, we know *nothing* yet as we ought to know, so backward are we to take the place of mere *receivers*. (1 Cor. iv. 7.) It is painful to the flesh to find that *all* our study, all our deep thought, all our fancied accuracy of statement, *all*, all goes for nothing, *absolutely nothing*, without a direct revelation of Christ to the soul, by the Holy Ghost, through the Word. In this way, however, while aiming high, we are kept low, and find that it is the empty hand which gets filled; the self-distrusting who are upheld; the fool that is taught knowledge; the babe that is fed with the sincere milk of the Word; while mere reasoners are sent empty away.

C. P.

REVISED VERSION OF THE OLD TESTAMENT.

XVIII.

THE BOOK OF PSALMS (*continued*).

* II. 1—"nations" for "heathen," so v. 8 and freq. "*peoples*." The distinction between sing. and pl. is shown in R.V. throughout and is helpful. v. 7—"I will *tell* of the decree." v. 12—"for his wrath *will soon be kindled*." "that *take refuge* in Him." M. A.V. always ren. the noun "refuge" or "shelter," and this beautiful meaning should be shown when the verb is used; the word for *trust* is a distinct one. The words "*take refuge*" occ. in Pss. 5. 11; 7. 1; 11. 1; 16. 1; 17. 7; 18. 2, 30; 25. 20; 31. 1, 19; 34. 8, 22; 36. 7; 37. 40; 57. 1; 61. 4; 64. 10; 71. 1; 91. 4; 141. 8; 144. 2.

III. 1—"how are *mine adversaries* increased." v. 5—"sustaineth," *i.e.* always.

IV. 1—"Answer me," so freq. "thou hast *set me at large*." v. 2—"seek after *falsehood*." v. 7—"more than (*they have*) when."

V. 3—"will I *order*." The word is used for ordering or arranging the wood and sacrifices on the altar, the oil for the lamps, and the bread on the table (Lev. 1. 7, 8; 6. 12; 24. 3, 4, 8), and therefore here would imply a setting in order every morning of that heavenly worship which is typified therein. "and will *keep watch*." v. 5—"The *arrogant*"; the word sig. those who sound their own praises or *hallel*, and know not what the true "*hallelujah*" is; it occ. 73. 3; 75. 4. v. 7—"loving-kindness" for "mercy." This should always be so ren., but the R.V. is not consistent; the word denotes affection rather than pity. v. 10—"Hold them *guilty*, O God."

VI. 5—"Sheol" [or Hades] for "grave." So 30. 3; 31. 17; 49. 14. 15; 88. 3; 89. 48; 141. 7. v. 10—"All mine enemies *shall be ashamed*." This is a *prediction* rather than an imprecation.

VII. 13—"he *maketh* his arrows *fiery* (*shafts*)." "

VIII. 5—The ren. "*but little lower than God*" is not justified by the inspired quotation in Heb. 2. 7; and the word is frequently used in Heb. for angels, who are also called "sons of God."

IX. 5—"blotted out their name"; cf. Gen. 6. 7; 7. 4, 23, etc. for the force of this word. v. 6—We would render, "As to the enemy, his destructions are come to a perpetual end, and (his) cities thou hast overthrown"; cf. A.M. v. 7—"the Lord *sitteth* (*as king*) for ever." v. 9—"high tower" for "refuge" twice; also 46. 7, 11; 48. 3; 94. 22; and for "defence" 59. 9; 62. 2, 6; as A.V. 18. 2; 144. 2. v. 12—"he that *maketh* inquisition for blood remembereth"; this is his prerogative.

* All quotations from R.V. without comment are regarded as improvements.

v. 16—"The Lord hath made himself known, he hath executed judgment"; ren. the following "snaring the wicked."

X. 2b—"they are taken" M. v. 3—"contemneth the Lord" cf. A.M. The word is ren. *provoked* Nu. 14. 23, and *blasphemed* Is. 37. 6. v. 4—as A.M. v. 8—"helpless" for "poor," so vv. 10. 14; occ. here only. v. 18b—"that man [*i.e.* frail man] which is of the earth may be terrible no more." In the LXX. Pss. 9 and 10 are given as *one*, and Ps. 147 is divided at v. 12 into two.

XI. 1—"Flee," *i.e.* as a helpless fugitive; used of Cain Gen. 4. 12, "*vagabond*," *i.e.* fugitive, whence the name of his residence *Nod*. v. 7—"For the Lord is righteous; He loveth righteousness [Heb. pl. *i.e.* righteous doings]: the upright shall behold His face."

XII. 8—"when *vileness* is exalted among the sons of men."

XIV. 6—We render, "Ye put to shame the counsel of the poor (*but it is vain*), for the Lord is his refuge."

XV. 4—"reprobate" for "vile person," *i.e.* one rejected by God.

XVI. 2b—"I have no good beyond Thee." v. 3—"as for the saints [holy ones] . . . they are the excellent." v. 4—"that exchange (*the Lord*) for another (God)." v. 10—"Sheol" for "hell." For "holy one" read "godly one" as M. See on Deut. 33. 8. v. 11—For "fulness" read "*satisfaction*," cf. 17. 15.

XVII. 5—"My steps have held fast to thy paths." v. 11—"eyes to cast (*us*) down." v. 14—"they are satisfied with children," cf. v. 15 and 16. 11.

XVIII. 2—"strong rock" for "strength," but "*cliff*" seems better. There are two Heb. words ren. *rock*; the one—*tsoor*—denotes immovability, the other—*selaa*—expresses *inaccessibility*. The latter occ. here, and 31. 3; 40. 2; 42. 9; 71. 3; 78. 16; 104. 18; 137. 9 (stones); 141. 6 (stony places). In Ex. 17. 6 it is *tsoor*; in Nu. 20. 8 *selaa*. v. 4—See on 2 Sa. 22. 6. v. 9—"thick darkness" as Ex. 20. 21; Deut. 4. 11. v. 10—"yea, he flew swiftly." v. 15—"world were laid bare." v. 16—"drew me out," occ. only Ex. 2. 10; and Gesenius suggests that in Isa. 63. 11 "Moses with his people" should be ren. "*the drawer out of his people*." These verbal links in the Heb. with past history are very interesting as linking all Scripture together. They are God's designed, yet hidden, coincidences that refresh the hearts of His worshipping people. v. 19—Ren. "*the large place*," *i.e.* resurrection ground; cf. Ps. 31. 8; 118. 5. v. 23—"also perfect," cf. vv. 30, 32. v. 34—"so that mine arms do bend a bow of brass." v. 45—A.M. is far preferable, pointing to an unwilling subjection that ends in the apostacy of Rev. 20, on the part of those who are again deceived by Satan. The word always means what is unreal, and is found in 2 Sa. 22. 45; Pss. 66. 3; 81. 15.

ON SCHISM.

IN treating of this solemn subject there are three points we would briefly consider: (1) What is divine unity? (2) What is schism? (3) The cure of schism.

I.—WHAT IS DIVINE UNITY?

In the twelve tribes of Israel, according to God's ordering, we see an example of divine unity with diversity. There was an earthly centre in the spot where God chose to set His name, and every Israelite had his place around that divine centre, unless personally rendered unclean by leprosy or other specified defilement. This unity as laid down by God at the first was never changed, and though the children of Israel utterly failed to carry out His thoughts, any revivals, as in the times of Hezekiah and Josiah, were marked by a simple return to the Word of God as first given through Moses. During that dispensation no new basis was provided, and the last words of Malachi contain the injunction, "Remember ye the law of Moses My servant, which I commanded unto him in Horeb for all Israel with the statutes and judgments."

The spiritual Israel of God has its centre in Christ in the heavenly places, and around Him God's children are called to gather together in spirit and by faith now as they will in very deed hereafter. In the heavenly sanctuary the worshippers draw near to God, even into the holiest of all, and none are excluded but those who exclude themselves by breaking their personal communion with God through sin. Believers are commanded to hold fast the Head, for it is from Him that all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God. (Col. 2-19.)

This heavenly mystery of the body is unfolded by the apostle Paul in 1 Cor. xii., where he tells us that God has made the members dependent one upon another, in order that there should be "no schism in the body." (Comp. verse 25 with chap. i. 10, marg.)

From 1 Cor. xiv. we are taught how the truth of chap. xii. is to be carried out locally. Local assemblies are responsible for carrying out the divine principles which bind together the whole family of God and form the unity in heaven of the church of the firstborn ones. In the Epistle to the Ephesians the first three chapters likewise teach us what the Church of God is, and how He has secured its unity, and then chapters iv. and v. instruct us as to the essential characteristics of church life and the walk of God's children.

The church in heaven is the divine model for every assembly on earth, whether small or large, and towards it our eyes should ever be directed, that so our unity and fellowship may be the fruit of an intelligent contemplation of the common pattern, and not the result of arrangements amongst ourselves, which will only lead to divergence. The command to Moses applies to us, "See that thou make all things according to the pattern showed to thee in the mount;" and we do well to keep in mind the words, spoken in connection with the tabernacle, "that it may be *one*," and "that it be not rent." The union that grows out of fellowship with Christ is divine, whereas any other union must partake of the character of human confederacy.

In the future the unity of the church will be *visible*, according to the Lord's word in John xvii.—"The glory which Thou hast given Me I have given them, that they may be one, even as We are one: I in them and Thou in Me, that they may be perfected into one; and that the

world may know that Thou hast sent Me, and hast loved them as Thou hast loved Me." At present the union is spiritual, and can be seen and known only by the spiritual mind. It is not a lifeless uniformity that binds together incoherent and discordant elements by mere rules; but a union that springs from the inherent power of divine life, knitting together those who partake of that *one* life, who are all energized by *one* Spirit, and are embraced in the brotherhood of the *one* family of God.

That the tie which unites assemblies together is not visible but mystical is clear from the symbolism of the early chapters of Revelation. The candlesticks are seven in number, representing a perfect unity; but they are not united upon a common stand like the seven-branched candlestick of the tabernacle. In accordance with this each assembly is addressed as individually responsible—not to a united confederacy, after the manner of many church-unions in the present day, but—to Christ alone, who, with feet of burning brass, walks in the midst of them. While, therefore, what is said to each assembly is the common property of all, no one assembly is judged for the condition or the actings of another. The great principle of loving our neighbour would lead to the service of godly and loving care for any assembly within our reach, but this has to be distinguished from responsibility for its state.

Forgetfulness of this truth has all through the dispensation led to the tyranny of a catholic usurpation, which has sought to weld together the churches into a visible unity, thus bringing about a uniformity by pressure from without, and regarding all deviation from it as schism. This has led to and necessitated a central authority, visible, or tacitly acknowledged, and the evil result is, similar, though varying in degree, whatever that

authority may be — whether pope, synod, conference, presbytery, episcopate, or oversight. The absence of such a visible authority appears to be an element of weakness, but it is part of the divine purpose to keep saints and assemblies personally dependent upon the invisible Head. We are called to remember that though Christ “was crucified through weakness, yet He liveth by the power of God,” and we have to learn to say with the apostle, “We also are weak in Him, but we shall live with Him by the power of God.” Our weakness, when it is in Christ, is our strength and safety, preserving us from the mischief and evil of fleshly power, the inevitable result of that spirit of confederacy which seeks its strength in combination and not in God. True dependency teaches the assembly to lean upon God, and it is, at the same time, the truest independency, for each assembly can say to another, as the individual can say to his brother, “Who art thou that judgest another man’s servant?”

The bond of the ancient churches was the cross of Christ and the peace it had secured; and under the shadow of that cross those elements of human greatness, power and wisdom which man is so prone to court and cultivate are esteemed as nothing. We know our calling — that God has chosen the foolish and weak and despised things of the world to bring to nought things that man boasts in, in order that no flesh may glory in His presence, and that we may find in Christ our true wisdom and might and glory. The bond of the redeemed below should be that which will be their bond above, as expressed in the new song, “Thou art worthy . . . for Thou wast slain, and didst redeem us to God by Thy blood out of every kindred, and tongue, and people, and nation.” Christ will be the one centre there, and the thrice-repeated words of John xvii.—“that they all may be one”—will be fulfilled.

Here then we have the rallying point of the apostolic churches of the past, and of the glorified church of the future ; and surely that which was sufficient for the past, and will suffice for eternity, is sufficient for us in this nineteenth century. Every modification of the divine principle of union, and every addition thereto, contains within itself the element of schism.

II.—WHAT IS SCHISM ?

In considering this question we can find no surer guide than the first Epistle of Paul to the sectarian church at Corinth. Christians there were not regarding their teachers as servants of a common Master, with gifts differing according to His bestowal ; but rather as leaders whom they sought to follow, some exalting one, and some another, according to what they found congenial to their natural tastes. Instead of allowing the name of Christ to overshadow the ministry of all, they allowed their favourite teacher or doctrine to overshadow the person and work of Christ, thereby dividing what God had made one. But while there were those who gloried in the names of human teachers, saying, "I am of Paul, and I of Apollos, and I of Cephas," there were others who were guilty perhaps of even a worse schism in saying, "and I of *Christ*," thereby appropriating to themselves, as peculiarly their own, the name that belongs to the whole family of faith. To such the apostle indignantly puts the question, "Is Christ divided?" The answer to this question we get in chap. xii., where he says, "In one Spirit were we ALL baptized into one body." This is the true membership of the body of Christ, and the common ground of the fellowship of saints. Any other basis or condition breaks that unity.

While sectarianism has various forms it exhibits two

main characteristics: either it demands as a title for fellowship the recognition of things not contained in the Word of God, or while making what that Word contains the basis of fellowship, it requires an understanding of and submission to truths which God has not made essential to fellowship. In the former case the Bible is virtually set aside as God's all-sufficient guide, and in the latter the Bible itself is made the occasion of schism.

Of the first we need say but little, for it is open and palpable. It is seen in the church of Rome, in the national churches of Europe, and in dissenting bodies generally. Even in spite of the boast that the Bible and the Bible alone is the religion of Protestants, subjection in matters of doctrine and practice is claimed in things of which the Word of God knows nothing. But the second characteristic of sectarianism is more subtle, and therefore more seductive. Accepting the Bible only as the rule of faith, it is not content with those fundamental elements of truth which God has made the basis of our fellowship, but requires a rigid uniformity of doctrine and practice in other things, and makes the measure of knowledge or the height of attainment the basis of fellowship. This is nothing less than a setting aside of the ground common to all saints, on which the father in Christ and the babe in Christ stand together. The practical, though not intentional, result is the spirit that finds expression in the words, "Stand by thyself, come not near to me; for I am holier than thou." (Isa. lxv. 5.) This we may designate *Pharisaic sectarianism*. It takes its stand on the Word of God read in the letter, but not realized in the Spirit of Christ. It stands on a pinnacle of its own, and claims for itself the exclusive right to say, "I am of Christ." Whatever zeal or godliness may be displayed in connection with it, the heavenly characteristics of Col. iii.

12-15 are lacking, and the tendency is to be cold, hard, and self-assertive. There is also a proneness to despise or speak evil of others, and an indisposition to come to the common meeting-place of all saints at the foot of the cross as saved sinners. There we learn the goodness, forbearance and longsuffering of God towards ourselves, and are taught to show the same towards others.

To those who have ears to hear it may be instructive to add a word about the rise of Pharisaism among the Jews. After Israel's return from Babylon the most striking feature of the days of Ezra and Nehemiah was reverence for Scripture, and this has markedly been the case in all revivals in the church of God. It was so at the period of the Reformation, when the grand truth of justification by faith broke the chains with which the church of Rome had bound its victims. It was so in England when the voices of Whitefield and Wesley awoke the church from its Pelagian slumbers. It was so fifty years ago when to many the Bible came with fresh power and reality, and they rebuked the divisions of Christendom by proclaiming the truth of the unity of the body of Christ; and testified against its worldliness and political entanglements by setting forth the second advent of the Son of God. Those revival times were times of especial blessing and power; but they had their dangers too.

Ezra and Nehemiah passed away, and about fifty years later we reach the days of Malachi. There was no idolatry in those days; sacrifices were offered to God, temple worship was carried on, and outward observances were correct; but love to God was wanting, and no delight was found in His service. Man served God for present gain, and when he got not what he sought the question arose, "What is the profit?" This state of things went on till the coming of the Son of God; and gradually zeal for the

Word of God degenerated into zeal for human interpretation of that Word, until the Word itself was made void by tradition. This was the Pharisaic school in which Saul of Tarsus was nurtured, and it was this training that gave such weight and power to the apostle's words in 2 Cor. iii. and iv., where he contrasts the letter with the spirit, and shows the essential difference between law as engraven on stone, and law as written by the Spirit of the living God on the fleshy tables of the heart.

Division and discord are essential elements in our corrupt human nature, as is evident from Gal. v. 20, where, in the list of the "works of the flesh," the word rendered "*seditions*" is the same as that rendered "*divisions*" in Rom. xvi. 17, "Mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." The doctrine is that of the unity of the body of Christ, against which the hand of Satan is continually raised to divide and separate what God has united. It was so in Eden, it is so still; and it is in connection with divisions that the apostle says, "The God of peace shall bruise Satan under your feet shortly."

The schismatic principles that rule in Christendom today are on the one hand a *state policy*, that forms the national churches of Europe, in which the power of the world over-rides the church; and on the other hand the *voluntary principle* that unites men together on the ground of their own will and pleasure, in contravention of the great truth that it is God who, according to His eternal purpose, unites to the person of His Son those whom He has chosen. Such are born "not of blood," that is, not of national or family descent; "nor of the will of the flesh," that is, not by any natural powers or persuasions; "nor of the will of man," that is, not by any choice on the part of the creature; but "*of God*," and of God alone.

Sectarianism is a wall built by the flesh, to maintain a position and a standing, when spiritual life wanes and the power of God is little felt. It is when the joy of the truth has faded, the commandments have become grievous, and the burden of Christ heavy, that strict outward enforcement of minute details comes in. He to whom Christ's burden is a delight, and His precept a pleasure, will never seek to force truth upon others by legal bondage; but will instinctively draw them by the very joy and pleasure he experiences in it. This coercive spirit is of the essence of that deeper sectarianism that calls *itself* by the name of Christ. On this point we add some extracts from a letter written in 1840 by one who well knew what the body of Christ meant. He writes as follows:—

“I suppose that you have continued relations with the Established Church. Perhaps I am mistaken, but I discern the possibility that these relations may be enfeebled. . . . If this come to pass, I hope with all my heart that you will not throw yourself on the other hand into narrowness. . . . It is my joy and my privilege to find myself in the midst of brethren who know one another in Christ, and to rejoice in the blessedness of brotherly communion . . . but I could not recognize the assembly that does not receive all the children of God, because I know that Christ receives them. I see the church in ruins; I follow my conscience according to the light I have received from the Word; but I desire to bear with the weakness or lack of light that I may find in other Christians, and do all that I can to unite those who love the Lord . . . I . . . find it impossible to remain in nationalism, but I would rather remain alone and isolated—a position, I admit, not at all desirable—than restrict the limits of the church of Christ to some brethren, even though they may be more correct than others in their thoughts; and enfeeble the action of the Spirit of God in uniting the Lord's sheep, scattered by our own wretchedness, and by our sins.” (*Letters of J. N. Darby.*)

It is constantly necessary for us as children of God to have our pure minds stirred up by way of remembrance, lest, through forgetfulness of the fundamental truth of the oneness of all the redeemed in Christ, even those of us who have been delivered from a sectarian position be led back to it in another way. It was by the power of the Spirit, and through the Word of God, that, some years ago, many of the Lord's people sought deliverance from sectarianism in the acknowledgment of all who were Christ's as their brethren, and it is only as this truth of the essential unity of the church of God is held in the power of the Spirit of God that there can be freedom from a sectarian spirit.

We also need to be on our guard against the idea that some new basis is now required on account of latter day evils and corruption. God's foundation standeth sure, and His truth as given at the first is still our only guide. Any fresh mode of dividing the Word of God which leads to the setting aside of God's simple principles of unity has to be shunned as only another form of schism.

III.—THE CURE OF SCHISM.

He who well knew what the beauty of the divine unity is has told us, by the Spirit of God, in Eph. iv. 1-3, in what way we are to give diligence to keep this unity of the Spirit, and how alone it can be maintained against the intrusiveness of fleshly zeal and carnal self-will. He writes: "I therefore"—on the ground of the infinite cost at which the unity of the church has been secured in Christ—"beseech you that ye walk worthy of the vocation wherewith ye are called, *with all lowliness and meekness, with longsuffering, forbearing one another in love.*" These graces are essential to the maintaining of God's unity in the mutual bond of peace, that is, a bond

which embraces all, as the Greek word here implies. The first three chapters show us what it is to be "*in Christ*," and what our place is *in the heavenlies*. We have in the history of Israel that which corresponds with this, in the frequent allusions all through the Pentateuch to the *name* and the *place* which constituted the centre of Israel's nationality. It is easy to make the name of Christ the Shibboleth of a party—a sectarian watchword—when the real spiritual significance of that name, in all its breadth and length, and depth and height, is forgotten. But the remedy for all schism is a childlike return to a catholic and spiritual recognition of what that name really implies, as the name of Him who is the Head of the *whole* church, and the Lord of each saint. Those who thus gather, and in the measure in which they so gather, are gathered to the name of Jesus.

We are not saved that we may go each one by himself to heaven, but we are baptized into one body, brought into fellowship with one another, and, as living stones builded together, that we may grow up together for a habitation of God in the Spirit. Such was the development of church life in the apostolic age, and the record was given as a pattern for us until the end. It was, however, never contemplated that church fellowship would be a *bed of roses*. It was not so to the apostle Paul, as the Epistles to the Corinthians testify; nor to the apostle John, as his third Epistle shows, nor has it been since then to any who have sought the prosperity of God's church.

There is a solemn necessity for heresies and divisions, that God may thereby manifest those who are approved of Him (1 Cor. xi. 19); but though "it must needs be that offences come, woe to that man by whom the offence cometh!" (Matt. xviii. 7.) Let us then seek to see clearly the divine lines necessary to the unity of the

church of God, and let us be on our guard against all the subtleties of Satan, and all the pride and self-will of our own hearts that tend in the direction of rending the body of Christ. Let us at the same time seek to make a holy use of all the divisions around us, that, profiting by them, we may stand approved of God at that day when our church life and walk, our ways and actions, will be brought up for inspection at the judgment-seat of Christ.

H. G.

ANSWERED PRAYER.

To Thee, my God, for answered prayer
 My lowly heart would bring
 Meet sacrifice of thanks and praise,
 By Jesus, Priest and King.

In trouble deep I bowed my head
 Before Thy mercy-seat ;
 My bitter cup—Thy gift—I drank ;
 The bitter turned to sweet.

Beneath the covert of Thy wings
 I rested through the storm,
 Till Christ the Lord said, " Peace, be still,"
 Thy counsel to perform.

I trusted—waited : Thou hast wrought
 Salvation for Thy child ;
 Therefore my heart with thankfulness
 And songs of joy is filled.

My Father and my Portion Thou,
 I am sufficed in Thee !
 All things together work my good,
 All things are gain to me.

I bear my Lord and Saviour's yoke,
 I prove His burden light ;
 His Word and Spirit comfort me,
 And guide my steps aright.

To me to live is Christ—let *Him*
 Shine forth in all my ways,
 Whose cross declares Thy holy Name,
 Thy riches all displays.

Thy saints redeemed by Jesus' blood,
 In Jesus' beauty drest,
 With Christ their Head shall be Thy joy,
 Thine everlasting rest.

Thy Son, for us to intercede,
 In highest heaven appears ;
 Quickly shall He full harvest reap
 Of all He sowed in tears.

Then shall Thy opened records show
 Thy wise and tender care
 Of those who glory in the Lord,
 Thou God that hearest prayer !

1889.

R. C. CHAPMAN.

FRAGMENTS FROM LEOMINSTER CONFERENCE,
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PRAYING IN THE SPIRIT.

OH, that we may understand what *praying in the Holy Ghost* (Jude 20) means! Oh, that God may teach us! God-wrought prayer comes not from the busy brain and the ready tongue; it is a thing of God, and expresses itself in brief and often broken utterances. There are many prayers offered which the feet do not follow. What is prayer worth that does not move my feet and fingers as well as my tongue, and does not send my fingers into my pocket? In Luke vi. 12 we read, "He continued all night in the prayer of God" (not prayer to God). The bane of *private* prayer is that it stops too soon, and the bane of *public* prayer is that it goes on too long. People learn to *groan* in the "caves of the earth" (Heb. xi. 38); it is in easy circumstances that language can *drone*.

Read two passages connected with this, Rom. viii. 26; 1 Sam. i. 13. "The Spirit also helpeth our infirmities," What infirmity? The infirmity you find in prayer. Precious infirmity! You don't know how to pray—Why? Because it is too deep for words. In 1 Sam. i. 13, Hannah uttered not a word, but she "multiplied to pray" (marg.); her deep feeling was, "I'm a barren stock. Lord, let me not be unfruitful in Thy house," and this she multiplied to pray. Precious multiplying! Why? Because it was not for any one to hear but God. Hannah's prayer brought us the First Book of Samuel, just as John's tears brought us the Book of Revelation—John's tears melted the wax in Rev. v., and opened the seals. What cannot the Lord do with one whom He fills with the Holy Ghost!

Rowland Hill remarked that he loved ejaculatory prayer, because it flew up to heaven quickly, before the devil could get a shot at it. After a long prayer the devil makes us think we have prayed very nicely. In Jude 21, what comes after "praying in the Holy Ghost"? "Keep yourselves in the love of God." If you pray in the Holy Ghost, you will keep yourself in the love of God, not in the love of self, for it leaves you in the very love of Him to whom you have been praying; you only said half you wanted to say, and He filled up the other half.

ON DYING THAT WE MAY LIVE.

We must daily die that we may daily live. In every step of our Christian life we need to die that we may live unto God. There must be death to *self*; death to self in our worship, and death to self in our service. In Rev. xxii. 34 we read, "His servants shall serve Him; and they shall see His face; and His name shall be in their fore-

heads." While they everlastingly serve, they shall ever see His face, and *His name*, not *their service*, shall be written on their foreheads. Outwardly there will be no wrinkle, and inwardly no wandering thought.

In John xxi. 1-6 we see how the disciples had to be put to death in the matter of service, even as their hopes had been put to death by His cross. "That night they caught nothing." The Lord knew how to banish the fish, and how to gather them.

In John xix. we see the depths of His silent dying love—His hands nailed to the cross; in John xx., the activities of His resurrection love—His hands shown to drive away their fears; and in John xxi., the minute care of His providing love—those same hands making in resurrection the charcoal fire. Those same blessed hands were stretched to die, used to instruct, and used to provide. "Come and dine," said He, "and then go and feed the sheep." (H. D.)

I would add a little on this difficult work of dying. The burnt sacrifice is characteristic of the Christian. In Rom. xii. the great point to notice in verse 1 is the word *therefore*. This word rests upon all the first eleven chapters. God gives truth that it may be lived out—truth which will work itself down to the heart and feet.

"*Present your bodies.*" God never *puts* the cross upon the back. We need to see the voluntariness of the service, "Let him *take up* his cross and follow Me." God puts trials, sorrows, difficulties upon us, but not the cross. If He did, it would be the service of bondslaves, not of children.

"*Present your bodies.*" Why does He not say *spirits*? Because we are such deceivers; we think we give our spirits, and then, where do our feet go? What do our ears listen to? What do our eyes read? We think that

our feet, our ears, our eyes are our own, that we may hear and do as we like.

There are three things which mark this sacrifice. It is a *living* sacrifice, a *holy* sacrifice, an *acceptable* sacrifice. Then remember it is offered "*unto God.*" How much service there is, not rendered *unto Him.* It is also "a reasonable service." It is *nothing but* reasonable that He who gave all *for* us should expect to receive all *from* us.

"Be not conformed . . . but be ye transformed by the renewing of your mind." How? By the renewings of the Holy Ghost. People say that the baptism of the Holy Ghost is past. Yes, but the *filling* of the Holy Ghost is not past; we need daily filling and daily renewing. There is a right hand and a left hand to all God's truth.

"That ye may prove what is that *good* and *acceptable* and *perfect* will of God." We can only do this as we are presenting ourselves a living, holy, acceptable sacrifice. We *get* as we *give*. The principle is the same as in the words, "The Lord is with you while ye be with Him." He expects a great deal from us because He has done so much for us. Does God get *harvests* out of us, friends? He wants a recompense from us. May He have the *whole*, a consecrated whole! (H. G.)

THE GREATNESS OF OUR LORD.

In Hebrews ii. we have a "great salvation"; in chap. iv. a "great High Priest"; in chap. xiii. a "great Shepherd."

The Epistle to the Hebrews is full of the word *great*, and also of the word *eternity*—"eternal redemption," "eternal salvation," "endless life." No wonder the writer of it began simply with the word "God." The keynote is

GOD. In the first chapter we read, "God hath *spoken*"; and from the third verse we learn God hath *shined forth*. This is the order in Psalm 1. "The mighty God hath spoken"; v. 2, "God hath shined." The one is for our hearing, the other for our sight. "The hearing ear, and the seeing eye, Jehovah hath made even both of them." (Prov. xx. 12.) Another proverb says, "Love not sleep, lest thou come to poverty." Why? Because in sleep there is no use of the hearing ear and the seeing eye. When in the meeting you don't hear Him, the soul has gone to sleep. "Oh, but I can sing hymns and choruses." Yes, but do you hear *Him*? Why should we be in poverty, when God is our Treasurer? Why should we become dull in soul when the grace of God is there for us? The golden bowl is there and the pipes are there (see Zech. iv.); but a little bit of earthliness has stopped the pipes and the oil cannot flow.

"*Open thine eyes* and thou shalt be satisfied with bread." (Prov. xx. 13.) What bread? Bethlehem bread. Do I in my closet, in the assembly, in the hymns, see Jesus? God never begat a child of His either deaf or blind. You were born by hearing, according to John v. 24, "He that heareth My word and believeth on Him that sent Me." Keep up the character of your birth—a *hearing* and *seeing* character—till you hear His shout in the air, and see Him face to face.

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should *let them slip*"; lest we should get out of the range of hearing. Hearing is one of the narrower ranges; we can *see* miles away, but can only hear a voice within a few yards; the sense of touch brings us yet closer. The Israelites got out of hearing range at Sinai and said, Moses, you go and hear; we must look

after the cattle, "for if so much as a beast touch the mountain, it shall be stoned." (Heb. xii. 20.) And Moses said, "I exceedingly fear and quake" (v. 21), but in Exodus xix. we only read that he "went up." Do we read our Bibles till we tremble, till we abhor ourselves? Let us keep on reading till we do. What was the cause of all declension of the tribes? Because they got out of the range of hearing. We need to keep on hearing even while we speak.

"So great salvation." The *greatness* of the Son of God is the measure of the greatness of our salvation. Mr. R. C. Chapman says there are three characteristics of our Master that should be ours also. The Christian should be a man of Pentecost, filled with the Spirit; a man of the Scriptures, ever feeding on them; and a man of eternity.

Heb. iv. 14 brings before us the "Great High Priest." It is the Priest who makes us worshippers. He is not only great to save, but great to *search*. "*Thou winnowest my path*" (Ps. cxxxix. 3, marg.), which no one else can do. As great High Priest He presents only what is precious in my prayer, and does not let the chaff come up against me. He is great with His microscope to search; great with His telescope to see; great also to put away what He cannot bear when He sees it.

Earthly priests make mistakes. Aaron erred in the matter of the golden calf; he failed to eat the sin-offering, because he was troubled about his sons. Eli misinterpreted Hannah, and thought she was drunken. Our great High Priest makes no mistakes.

In Heb. xiii. 20 He is brought before us as "the Great Shepherd." In chap. xi. we have the record of how much the saints of old went through—the trials, afflictions, sorrows. Who can shepherd like Him? What a

great Shepherd He is! With this character of Shepherd is connected the title in *v.* 20, "The God of peace"—peace for your soul; peace in your circumstances and trials; peace when you meet with the contradiction of sinners, for they can't hinder Him from shepherding your soul. He is "the Shepherd and Bishop of our souls" in all the pathway up to glory.

"Make you perfect in every good work to do His will." Individually, collectively, perfect; literally, "joint you in with each other." Each one should be walking onward, upward, heavenward, and all the sheep walking in the same tread, in the footsteps of the Shepherd; all combined together as one flock. Why are there divisions? Because the sheep do not listen to the Shepherd's voice.

(H. D.)

"COME AWAY!"

"My Beloved is like a roe or a young hart." (Song of Sol. ii. 8-13.) The expression *roe* reminds us of being easily frightened; a little thing frightens a roe. Ah, take care what you do. It is the little things that drive away Christ from the soul—a little carelessness, a little sluggishness.

Behold Him "showing Himself through the lattice"; literally, *blossoming in* through the lattice, like roses blossoming in through the windows. He shows Himself, but we often don't hold the vision, and then misery and emptiness come into our souls. God grant that with unveiled face we may behold Christ. When? *Now*. "We all, beholding as in a glass the glory of the Lord, are changed into the same image."

What we want is a *converted Christianity*. "Do we really know what prayer is?" Ask, seek, knock means, Be asking, be seeking, be knocking. How long? As long as He may keep us waiting. How long He spake and *we*

gave Him no answer! By waiting He tests our reality, for He knows how easily we are satisfied without Him.

“Rise up My love,” literally, “My companion.” Oh, to know a little of the mysteries of the love of Christ! Oh, these words—how little we deserve them! If words of love come from a friend, and we feel they are undeserved, they come like a *dagger*. “My companion”—the Song of Solomon is a book of companionship. This is what Christ came down for, to gather together companions for Himself for all eternity. But *am* I His companion? Perhaps I have not seen very much of Him lately! The thought of eternal companionship is wonderfully brought out in Rev. xix. 5, where He says from the Throne, “Praise *our* God”—not as in the Gospel, “My God and your God”—but “*our* God.”

“My fair one.” One can scarcely repeat these words. The Lord humble us to understand them, and give us brokenness of heart. How He seeks my companionship—how little I seek His! I wish the Word of God made us tremble more. There is so little echo, so little response from our hearts.

“Rise up . . . and come away.” This will be true at the coming of the Lord—but spiritually it should go on from day to day now. He says this to us the first thing in the morning, Come heavenward! (H. G.)

THE BOOK OF JOSHUA.

BY THE LATE W. LINCOLN.

CHAPTER VII.

THIS record of the sin of Achan, and the judgment of God upon it, is a most solemn warning of the danger of allowing *one* sin. It contains a lesson for every one—for the unconverted, for the individual believer, and for the

Church of God as a whole, and the man is to be pitied who can read this chapter and say, It does not search me.

Thank God, the words of John iii. 16 are well known, and they cannot be too much considered: "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." At the same time there is reason to fear that their true force may be blunted, and that they may be so used as to encourage in wickedness some who are unsaved. The servants of God say, "Believe, believe, believe," and rightly; but the great thing is to press upon souls what it is to believe so as to be saved. It should never be forgotten that the last three verses of John ii. really belong to chapter iii., and furnish a warning against a certain kind of belief: "Many believed in His name, when they saw the miracles that He did. But Jesus did not commit Himself unto them because He knew all men." These words are used to introduce John iii., and they show that there are two kinds of belief, and that one does not save while the other does. See also John xii. 42; Acts viii. 13-24. It is faith in a person, not in a doctrine, and it is the faith of the heart—"faith which worketh by love."

True faith will always make itself manifest. Suppose a crossing sweeper heard that an immense fortune was left him, and was quite sure about it, would he go on sweeping the crossing? Would he not at once throw away his broom? And suppose you knew that some one had incurred great losses and endured much suffering for you, would you not be affected by it? So, if we really believe in the Lord Jesus as the One who came forth from the bosom of the Father into this world—who though He was rich became poor for our sakes, and endured such a weight of woe as no creature in heaven

or on earth can fully know, can we be indifferent to His claims, or careless about pleasing Him? If we believe that the world nailed the Son of God to the cross, how can we love the world? And if we believe that Christ died to save us from our sins, and from the lake of fire, we shall surely shudder at sin, and find it our delight to obey and please Him.

There are many who seem like living souls, and yet are full of doubts. How is this? It is from one of two reasons. Either they do not understand the gospel in its simplicity, and thus learn the readiness of God to receive them solely on the ground of the blood of Christ; or else there is some sin still clung to, some lust unchecked, some command habitually broken. If there be the allowance of one sin, whether in the way of doing what one knows to be wrong, or of leaving undone what one knows to be right, it is no wonder if the conscience is unquiet.

Then, as believers, it is important what standard we judge ourselves by. If we are risen with Christ the rule of life laid down for us is much more profound and heavenly than that which was laid down for a godly Jew under the law. A godly Jew might find delight in the increase of his earthly possessions, seeing in it the fulfilment of the promise, "Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shall be thy basket and thy store." (Deut. xxviii. 1-14.) The one who is now called into fellowship with the risen Christ has no such promise of abundance of earthly treasures, though the assurance is his that his heavenly Father knows what he needs, and cares for him. He is called to follow the Lord who was a pilgrim and a stranger on the earth, never drawing a joy from the world, but finding His all in God.

We have said that *one* sin allowed will hinder confi-

dence and joy in God, and it is well to learn from Scripture how much God makes of *one sin*. In Isa. xxvi. 7 we read, "Thou, most upright, dost *weigh* the path of the just"; and in Prov. xvi. 2, "All the ways of a man are clean in his own eyes; but the Lord *weigheth* the spirits." He forms a true estimate of our actions, and sees if there is thoroughness of heart. Failure of *heart* is a more serious matter than failure in action. In the record of the kings of Israel we have special notice of their state of heart towards God. If God sees sin in us of which we are unconscious it is in mercy that He uncovers it to our view. In the last verse of the chapter we find that the valley in which Achan was stoned was called "The valley of Achor," *i.e.*, trouble. In Hosea ii. 15 God says He will give Israel "the valley of Achor for a door of hope." God's way of blessing is to bring out our sin, expose it to our view, and lead us to judge it. Many professors of the name of Christ in the present day, instead of burying the Babylonish garment, wear it bravely, and have Babylonish ornaments in their ears and on their fingers. And in the same spirit the religious world will have its bazaars and entertainments to meet the expense of its so-called places of worship.

The solemn truths of this chapter have a bearing upon the church of God. Believers in the Lord Jesus are supposed to be in fellowship with some assembly that owns the Lordship of Christ, and gathers around Him to break bread, with the Holy Ghost leading the worship. Scripture assumes that every one who is a real Christian is thus obedient. And to such an assembly this chapter furnishes a solemn lesson, for we see how *one* man in this large congregation brought the whole of Israel into trouble by *one* sin. People do not always consider this, and therefore say when spoken to of their conduct, What is

it to you if I settle it with God? But there is corporate responsibility as well as individual; for the assembly that allows sin in it unjudged has fellowship with that sin. We read of leprosy in the *house* as well as in the person, and the house must be pulled down rather than the leprosy be allowed to remain in it. There was leprosy in the church at Corinth (1 Cor. v.), and one, of whom we learn from the second Epistle that he was a true believer, is called "that wicked person." The Holy Ghost calls a child of God *a wicked man*, because he was living in sin.

Israel had to search and search till they came to the very spot where the unholy thing was; at Corinth it was manifest, and they were called to deal with it. Israel had to purge out the sin; and the Corinthian believers are commended for their zeal in the matter of cleansing themselves, and sorrowing to repentance. The nearer we are called to God the more strict are His requirements; the church is His house, and holiness becometh that house for ever.

Some there are who make this passage a ground for separation from all other Christians, even from those who truly gather to the name of the Lord Jesus, saying that all are defiled. But when Achan sinned God did not allow one tribe to rail themselves off from the rest, and say to the other tribes, you are all defiled, and we will have nothing to do with you. GOD said, *You are all defiled*, and He called upon them all to cleanse themselves. God's church is *one*, and, if there be sin, all are responsible to deal with it. We are not speaking of human systems, but of the Church of God in its proper place of responsibility to the Lord. We are not called to separate from what is good and true; but, if there be evil, to be on our faces before God, and purge away the leaven.

THE TWO RESTS.*

“Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me ; for I am meek and lowly in heart : and ye shall find rest unto your souls. For My yoke is easy and My burden is light.”—MATT. xi. 28-30.

IT may be that every soul in this company has come to the Lord Jesus, the Son of God, and accepted the rest that He promises to give ; but, if there is only one that has not done so, let me ask such an one to consider the two words “give” and “rest.” The rest which the Lord here holds out is rest for the conscience, and all will seek that rest who know that they are guilty before God. Those who do not know their true condition as sinners not only will not seek this rest, they will disdain it as did the Pharisees of old. They follow in the steps of Cain, who turned his back upon God’s way of approach to Himself, and tried to make a way of his own. There are no blood descendants of Cain upon the earth, for they were all swept away by the Flood ; but those who walk in “the way of Cain” are a vast and growing family, and perhaps are more numerous in this land than in any other. They are religious people, but not *poor* sinners. They are religious without Christ, and consequently they have no rest. Let any one be in his own sight what he is in the sight of God, a mere beggar on the dunghill (1 Sa. ii. 8), and God will not leave him one moment waiting for rest. The one who refuses to take this place rejects Christ.

This rest of conscience Christ alone can give in Himself by His own atoning blood, and it is a rest that must be accepted as a gift. It can only be given to those who

* Notes of an Address by Mr. R. C. Chapman at the Yeovil Annual Meetings, September, 1889.

prize it because of their poverty, which they learn by the teaching of the Spirit of God. The language of Christ is that of supplication; He no longer makes supplication to God—He makes intercession, but not as a suppliant—but He makes supplication to sinners, by His servants, to receive rest and eternal life. All who are born of God have received the rest of conscience that Christ gives; but it would be a blessed thing if it could be said of the whole church of God that each one had sought and found the other rest: "Take My yoke upon you, and learn of Me; . . . and ye shall find rest unto your souls." Rest from what? Rest from self-will, rest from the forebodings of unbelief touching to-morrow, and rest from the displeasure of offended pride.

Consider the blessedness of bearing the yoke of Christ. It is not such a yoke as Peter spoke of in Acts xv., which, he said, "neither our fathers nor we were able to bear"; but the yoke which Christ Himself bore, in that He had no will but God's—"Not My will, but Thine, be done." This, beloved, is our rest; self-will is sin; no will but God's is holiness. Observe that it is the meek and lowly in heart who find this rest, as we read in Psalm xxv. 9, "The meek will He guide in judgment; and the meek will He teach His way." Whether we be old or young disciples, whatever our circumstances, whatever our natural capacities, let us remember that if we are only willing to take the yoke of Christ, and sit at His feet, the Teacher has more delight in teaching than the scholar can have in learning. Let that word be engraved afresh upon our hearts, "If any man will do His will, he shall know of the doctrine whether it be of God."

Now touching the divine authority of the Scriptures, if I ask whether the sun, moon and stars you look upon are the very same sun, moon and stars which the Creator saw

when He came in the flesh, and of which His servant Moses wrote in the first of Genesis, you will say, Yes. How came they to be preserved? You reply, Their Maker has preserved them to this very day. Suffer me to say that the preservation of the Scriptures is a still more wonderful thing, for man has never been suffered to meddle with sun, moon and stars; but, in spite of man's meddling, we have the Word of God preserved to us in all its fulness. Marvellous is the preservation of sun, moon and stars; but still more marvellous, I affirm, is the preservation of the Book of God. That Word shines by its own light. If any one were to say that that gas-light was the light of the sun, or that the light of the sun was gas-light, who would believe him? As the eye of the body can distinguish between gas-light and the light of the sun, so those, who, like Mary, sit at the feet of Jesus, are able to discern between God's truth and all the thoughts and doctrines and words of men.

It is not possible that any child of Adam could have invented one single doctrine of Scripture, for the plain reason that man, having revolted from God, cannot judge himself aright. He has no standard by which to judge himself; God is shut out of his thoughts, and he can only ask, How much good have I done to my neighbour, and how much harm? It is the Scriptures alone that teach the state of man in relation to God; the natural man is ignorant of the fact that every thought of his heart, and every imagination thereof, is enmity against God. But it is a guilty ignorance. This ignorance makes him deny the necessity and righteousness of the atonement; he cannot know that God's glory demands it, or that man's condition requires it. Therefore all religions of men are founded upon ignorance of God, and of the guilt of sin; and one consequence is that men look for some mercy in God that

dishonours His justice. You find this everywhere, even in this land. My special times of evangelizing are in railway carriages and tramcars ; and I find everywhere that man's religion consists in this, When you have done your best you may trust to God's mercy. This vain imagination is based upon the idea of some goodness in man, and not total corruption, and some mercy in God that dishonours His justice.

Never let a caviller say there are so many religions he does not know which to choose. There is only one way of life, and that is Christ, and we who trust in Him have in Him eternal life and glory. An understanding of the guilt of sin is found in measure in every renewed soul ; but in none except the renewed. Then a growing knowledge of sin is only gained by communion with God, and growing up into Christ. It is as we bear His yoke, and learn of Him who is meek and lowly in heart, that we find rest from that which darkens faith's faculty of apprehending Him.

The question is sometimes raised, Have not transcribers and translators made some mistakes in copying or translating the Scriptures? Yes they have, and therefore I say that the preservation of the Scriptures is more marvellous than that of sun, moon and stars. Let it be especially noted that God so wrote the Scriptures by His servants that no truth hangs upon a single passage ; every truth of God runs through the whole Book. There is scarcely an error to be found that is not based upon some passage of Scripture ; there is not a single error that will stand the test of *all* Scripture. Bring any error to that test and it cannot stand, while, on the other hand, every truth will be confirmed, unfolded, and gloriously opened out by passage after passage. Hence, beloved, the deep necessity of dealing with the *whole* Scripture, if we would take

the yoke of Christ upon us, and find the second blessed rest of Matthew xi.

There are diversities of obligations. If I have been led of God to give myself entirely to the business of dispensing His Word, I have *special* obligations; but every child of God is called by the blessed Lord to take His yoke, to learn His will in the Scriptures, and to do and suffer that will joyfully. Let us, then, take the Word of God as a whole, and remember that we have an inestimable promise in the Word of Christ concerning the Holy Spirit, "He will guide you into all truth." You may learn it in your closet, or you may learn it from your brethren in Christ. The members of Christ minister to one another, and are thus endeared to one another. Let us keep the eye on Christ the Head, and then we shall value every member of His body.

We do well to observe that as in the highest and deepest things of Scripture the Spirit of God speaks as man cannot, so even in smaller matters it is evident that God speaks and not man. The great difference between God's Book and human books is that in God's Book God is the beginning and ending of everything, whereas in man's books man is the beginning and ending of everything. I speak not of books that are written on the Scriptures, but of mere human records. Hence the brevity of Scripture, and the multitude of words in human books. In Daniel viii. you find the history of the king known as Alexander the Great summed up in very few words, while the smallest history of the same king written by man is perhaps half the size of the Bible. Daniel speaks of him only in relation to God, but mere human historians, leaving God out, and thinking only of the creature, swell out the history of this great personage.

In other matters we note the *fulness* of Scripture.

Reference was made to-day to Numbers vii. in which we see eleven repetitions. The twelve princes offered, each on his day, when the tabernacle was reared in the wilderness. All the offerings were exactly similar, and man would have described the first, and summed up the others with a *ditto*; but God gives eleven complete and precise repetitions. Why are the Spirit's words so brief in connection with Alexander the Great, while the record of these offerings is so full? Simply because they set forth Christ from beginning to end. The burnt-offering, the sin-offering, the peace-offering, the meat-offering, and the fragrant incense all set forth Christ. That is the secret of such a full account.

If we would fulfil our obligations towards the world we must not begin with the world. We must begin by making it our business to have no will, and no wisdom, but the will and wisdom of Christ. We are all by new birth foreigners here; our only country, our only home, is above; hence our affections should be set on things above. We are all pilgrims homeward bound. The earth is a foreign country, and such it must remain till the Lord comes. Now, supposing the whole family of God were to deal truly with Christ the Head of His body, contentions must cease, for if there be no fuel for the fire, and pride is the fuel, the fire must go out. Then, if it were the Lord's will that one should go forth to another land, not only would he hear the voice thus calling him, but all the rest would hear it too, and be able to bear sweet fellowship. There would be full sympathy, and the brother going to another corner of the same foreign land would carry with him the prayers and sympathies of those he had left behind. And while friends in England were praying for him, he in writing to those from whom he went forth would say, How I feel for you amongst the

spiritual wickedness of England. You never find Paul failing to ask prayer for himself; but he nearly always begins by telling the saints that night and day he is praying for them. Let it be so with us; let us begin by showing sympathy with others, and then ask their prayers for us in this land, in which above all lands there is the call to stand against the wiles of the devil. It is only as we take to ourselves the whole armour of God that we can fight this fight. The church of God as a whole does not know what the conflict of Eph. vi. means. Those who are determined to take upon them the yoke of Jesus will know what it is to fight, with the blessed certainty of victory and honour.

THE BOOK OF JOSHUA.

BY THE LATE W. LINCOLN.

CHAPTER VIII.

WE have seen from chapter vii. the solemn results of *one* sin to *all* the people of Israel, and also how they were restored. "All Israel," being defiled, must judge that sin, and carry out the sentence of God which devoted Achan and his house to destruction (*v.* 24). In this chapter we see the result of Israel's restoration; they conquered Ai, they hanged its king on a tree, and "built an altar unto the Lord God of Israel in Mount Ebal."

It is very evident that there was more than the sin of Achan to be judged in Israel. They had confidence in their own strength, and were puffed up with pride which ever "goeth before destruction." They had spoken of two or three thousand as sufficient to smite Ai, as though the result of the conflict depended simply upon their strength, and thus through pride they had got out of the way of blessing. When once we get out of the place of

dependence it is a very difficult thing to get into it again. Never despise any sin, however small; it may appear a trifle, but when we try to put it away we find it is no trifle. To walk in self-confidence is to walk in independence of God, and that is not the way to overcome sin.

Slighted mercy is ever sensitive, and when grace is not responded to God retires somewhat. Acts of judgment ignored lead to greater judgment; but miracles of grace slighted lead from greater to less. In Mark vi. we read that the Lord fed *five* thousand men with *five* loaves and two fishes; but Israel does not repent and receive Him, and consequently the glory retires, and in chapter viii. we find Him feeding *four* thousand with *seven* loaves and a few fishes. Still they do not respond to His mercy, and He never comes out to them so fully again. In verse 23 we read that before He healed the blind man He took him out of the town. Why was this? It was because the day of grace for Bethsaida was past, on account of its refusal to receive Him. Look at the Lord's first miracle, and see how bountiful and free it was; it was a blaze of glory. He turns the water, or the joy of this world, into the wine of the kingdom, the joy of heaven, thus expressing in symbol what He does for those who receive Him; but there is no response, and mercy retires. The first miracle of Moses was turning the water into blood, and the last act of judgment was the slaying of the firstborn.

Israel had begun to fail in their dependence upon God and He was grieved, and suffered them to see that they were utterly helpless in themselves, and therefore commanded *all* the men of war to go up against Ai, which numbered only twelve thousand, including women and children. When the unconverted hear the gospel preached and put off the reception of Christ they harden

their hearts, and it becomes more and more difficult for them to see their need of Him, and, in the case of the backsliding soul, as long as there is departure from God difficulties in the way of returning to Him increase. It should be the aim of each one to lay hold upon God, and beware of trifling with Him, for "God is not mocked." We have to be on our guard also against trifling with sin. When once anyone is out of communion with God, and has begun to trifle with sin, he will find it no easy matter to get back to the place he has left.

God loves to be believed, to be taken at His word; nothing pleases Him like faith. If we believe in Jesus we are called to fight in the place in which His blood has put us, that is in the heavenlies. One aspect of our life is that we are here in the wilderness; the other is that we are seated with Christ up there. In the eighth of Deuteronomy we see some of the lessons of the wilderness which God taught Israel, and also teaches us. He *humbled* them to show them their own emptiness, and He *fed* them to show them His fulness; He *chastened* them as a man chasteneth his son; and He *taught* them about the good land they were going to. In Canaan there was fighting, so if we take our stand with Christ before God we shall find that we have to contend for every inch of ground; not indeed "with flesh and blood," but with wicked spirits in heavenly places. In the wilderness God shows us what we are; in the heavenlies He shows us what He is. He teaches us the height and depth of His love, and brings before us the inheritance that fadeth not away, reserved for us above. He would have us appropriate this in every-day life; but little sins spared keep us back. Ephesians contemplates us as already in heaven; but the teaching of Joshua is that we must take possession, contesting the ground inch by inch.

In Joshua xvii. 12 we find that Israel could not drive out the old inhabitants of the land as they had been commanded to do in Deut. xx. No Christian should use the word *cannot* with reference to any command of God, his language should rather be, "I can do all things through Christ that strengtheneth me." Israel "put the Canaanites to tribute, but did not utterly drive them out"; and if we yield to sin it is like their giving way to the old inhabitants of the land. When once they had given way to them it is no wonder that they could not drive them out. There must be no yielding to the lusts of the flesh, or accepting pleasure from the world. Nothing prevents our enjoying God's love so much as a little sin spared. If we allow anything that is contrary to God we shall be worldly, carnal and lean, instead of being spiritual, devoted and consecrated Christians.

In Josh. viii. 18 we find that as soon as they had put away their sin God was thoroughly on their side. God keeps us "through faith" (1 Pet. i. 5); but it is by His own power that He makes us believers, and then sustains our faith. We may look at some godly, devoted Christian and say, "Oh, that I were like him!" Why are we not? We have the same God, and God ever responds to faith.

We read in verse 29 that "the king of Ai he hanged on a tree." This was a holy action, and was done in faith; it was a recognition of the solemn fact that the inhabitants of the land were doomed to destruction—cursed according to Deut. xxi. 23, and that the land was given to Israel. God calls us to a Canaan beyond the stars, and would have us say of it even now, *It is mine*. Our troubles down here are to end in a singular manner. Christ will come with a shout, and we shall be welcomed home. We shall then find out what hindered our prayers, and our praise, and our consecration. Satan is now in the

heavenly places; but he will then be cast out. Now we have to fight; but we shall overcome "by the blood of the Lamb." The devil accuses us before God, and suggests questions to us concerning God's love and faithfulness. God hears the full accusation; but it is fully met, for Christ pleads His own precious blood. Let us be ever on the watch, and say to him, "Get thee behind me Satan." Let us take God at His word, believing His love. There is a similarity between the end of the Old Testament and the end of the New Testament. In Malachi iv. 3 we find Israel, God's earthly people, taking possession of the land and treading their enemies under their feet; in Romans xvi. and in the book of Revelation we read of Satan being bruised under the feet of the saints of God.

In the end of this chapter we learn that Joshua "read all the words of the law, the blessings and cursings, according to all that is written in the book of the law." We may just remark that if we were perfect the law could bring us blessing, but we are far from that, and therefore "the law worketh wrath." It can only show us our sinfulness, and pronounce God's sentence upon it; therefore it is for our comfort to remember that we are not under law, but under grace.

"I believe the Lord works by very feeble instruments. I believe He loves to work by the weakest, and it is for His own glory. I believe He often blesses little endeavours, whilst He passes by more showy ones. It is one of the features of the present day that He sets His seal on every attempt for His glory which is undertaken in humility and prayer. He is ready to bless, and meets His people more than half-way. (Isaiah lxiv. 5.) And as God is true, I believe that every man, woman, or household seeking to honour Him He will honour and He will bless."—J. H. EVANS.

THE CRY OF THE NEEDY.

PSALM LXXXVI.

I OFTEN wondered," said an old man, "why, in preaching, you so frequently speak of the poor and needy; but now I know." Every one who is taught of the Spirit of God can understand the description which the Psalmist gives of himself in the opening verse of this psalm. Simple indeed are his words: "Bow down Thine ear, O Lord, hear me: for I am poor and needy." Though the ear of God is filled with the melodies of heaven, no angelic song can be sweeter to Him than such a cry from one who is, by nature, both deaf to His voice, and dumb towards Him; and when such a plea is set before Him His heart and hand must at once respond to it.

At first sight the next verse may not seem quite in harmony with this sense of poverty: "Preserve my soul; *for I am holy*"; but the margin helps us to the meaning by giving "*I am one whom Thou favourest.*" The meaning is, I am one whom Thou hast set apart for Thyself, one of Thy chosen ones, one whom Thou hast embraced in Thy covenant of grace. The psalmist speaks not of any attainment he has made in the way of holiness, but simply of the blessed position into which God has brought Him. We may compare Ps. cxix. 94, "*I am Thine [therefore] save me.*" The consideration of what God has made us to Himself serves to draw out our confidence in Him. The God of grace working *on our behalf* brings us into a blessed relationship to Himself, and the Spirit of grace working *within us* gives us the joyful experience of that relationship, and enables us to say, "O Thou *my* God, save Thy servant that *trusteth* in Thee."

His next plea is for mercy as one who daily cries to God; the word *cry* expressing earnestness, and the word *daily* denoting constancy in prayer. One has said, "A great difference between saints and sinners in prayer is that sinners who pray at all pray only when they are *in trouble*, whereas saints *cry daily* unto God." Comp. Job xxvii. 9; 1 Ki. xxi. 27-29. The psalmist continues, "Rejoice the soul of Thy servant; for unto Thee, O Lord, do I lift up my soul." This is true prayer, the going out of the soul to God. It is not elegance of speech, or accuracy of expression that God regards; but the out-breathing of the soul, even though its deep desires find not expression in words. When the Spirit maketh intercession for us with groanings that cannot be uttered, He who searcheth the heart knoweth what is the mind of the Spirit; and when our souls thus go forth to meet God we may be sure that He will come forth to meet us and "rejoice" our souls.

"The longing of our thirsty soul—
A thought, an upward look,
The God of love delights to write
In His eternal book."

Telling God what He is is true worship, and a real encouragement to prayer. It is said that Mr. Charles Hargrove, during his last days on earth, often quoted *vv.* 5 and 15 of this psalm, and it is beautiful to see how one, who had learnt much of the great truths of the New Testament, thus found in the words of an Old Testament saint balm to his spirit in hours of suffering and weakness. Like other servants of God, he thought not then of any service he had rendered to God; but rested in God Himself as revealed in His Word: "For Thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon Thee." This assurance will

enable the feeblest believer to call upon the Most High God, with the fullest confidence, to hear "*my prayer*" and "*my supplication*," and to say, "In the day of my trouble I will call upon Thee ; for thou wilt answer me" (v. 7).

A further encouragement to this is found in the consideration of God's absolute supremacy and greatness. Looked at in comparison with the many objects of man's worship and confidence the psalmist asserts Jehovah's supreme majesty : " Among the gods there is none like unto Thee, O Lord ; neither are there any works like unto Thy works " (v. 8). This shall in due time be owned by all the nations : " All nations whom Thou hast made shall come and worship before Thee, O Lord ; and shall glorify Thy name " (v. 9). Comp. Rev. xv. 3, 4. These nations shall then learn, what the psalmist already knew, that there is but *one* God : " For Thou art great, and doest wondrous things : *Thou art God alone* " (v. 10). In a similar manner Paul says that there are " gods many, and lords many," in the estimation of men ; but he adds " to us there is *one* God, the Father, of whom are all things, and we for Him ; and *one* Lord Jesus Christ, by whom are all things, and we by him." (1 Cor. viii. 5, 6.)

When we can say from the heart, " Thou art *good*," and " Thou art *great*," we shall surely feel that we have every reason for waiting upon God and trusting Him. Amongst fellow-creatures we may find one with *readiness* to help in difficulty, but without the *power* to do so ; and another who is *able* to succour, but lacks the necessary willingness. But our God has in equal measure the readiness and the power, the ability and the willingness. When the poor leper said to Him who was amongst men as the Revealer of God, " If Thou *wilt* Thou *canst*," His immediate response, was " *I will* " ; and when His *heart* was moved, as He looked upon the multitude who were with-

out bread, His *arm* was at once outstretched to supply their need. The God thus revealed is *our* God—the God that doeth wondrous things.

The soul that really knows and trusts God must desire to please Him, and so the psalmist prays, "Teach me Thy way, O Lord" (*v.* 11), putting this desire even before that for deliverance from his enemies (*v.* 14). And it is well to note that he presents this petition as one whose fixed resolve is, "I will walk in Thy truth." God will always teach those who desire to learn His way that they may carry out His will. Our growth in knowledge depends very much upon our putting into practice what we know, as the Lord said to the Jews, "If any man be willing to do His will He shall know of the doctrine. (John vi. 7.)"

The following request shows the psalmist's sense both of what God requires in the way of simplicity and singleness of heart, and of his dependence upon God to make him thus whole-hearted—"Unite my heart to fear Thy name." The meaning is, *Fix my affections, make my heart single, keep it to the one thing, to fear Thy name.* God had repeatedly called upon Israel to love and fear and serve Him with *all* the heart (Deut. vi. 5; x. 12); and His promise to them concerning the future is, "I will give them *one* heart, and *one* way, that they may fear Me for ever." (Jer. xxxii. 39.) This promise is already fulfilled to all who are embraced in the bonds of the new covenant, and the exhortations of the epistles call upon us to make it manifest that it is so. On the word *harmless*, in Phil. ii. 15, a scholar says, "The literal and ordinary meaning of the Greek is '*unmixed, unadulterated, pure.*' The character denoted is *simple* as against *double*, single-hearted in truth and love."

One characteristic of those who fear not God is that "with flattering lips and with a *double* heart do they

speak." (Ps. xii. 2.) The margin here is very expressive, "*a heart and a heart.*" They can make a profession of religion when it suits them to do so; but when it is to their advantage they can as readily throw it off. The one who is born of God will surely seek that persistency of aim in the fear of God in which He delights.

And if there be the single heart to fear Him there will be the whole heart to praise Him: "I will praise Thee, O Lord my God, *with all my heart*: and I will glorify Thy name for evermore" (v. 12). Those who begin to praise God here will never cease to praise Him; they will only exchange the feeble worship of the present for the perfect worship of the future, where nothing will ever distract the mind or divide the affections of the heart.

The chief reason for this worship is very simply given: "For great is Thy mercy toward me: and Thou hast delivered my soul from the lowest hell" (v. 13). The Hebrew word rendered *hell* is *Sheol*, and is equal to the Greek *Hades*, the word used by the Lord in Luke xvi. as denoting the place of departed spirits; but here there is another word linked with it. The R.V. gives "*The lowest pit,*" and in the margin "*Sheol beneath.*" From our Lord's words in Luke xvi. we learn that *Hades* is divided into two parts, between which a great gulf is fixed. The rich man and Lazarus were both in *Hades*, but the former "lifted up his eyes, being in torments, and seeth Abraham *afar off*, and Lazarus in his bosom." The separation which Christ thus declared seems to be intimated, however dimly, by the expression "*Sheol beneath.*" That part of *Hades* in which the rich man was, is as truly the portal to the final abode of the lost as paradise is the vestibule of heaven itself. With the fuller light of New Testament teaching, concerning both judgment and grace, we may more intelligently dwell upon

the greatness of God's *mercy* to us, and of the *deliverance* which is ours, and may endorse the words of an old writer on this verse: "So glorious, so gracious a rescue from everlasting misery, requires everlasting praise."

The psalmist now complains of his foes, who are "proud" and "violent" (*v.* 14), and this is equally true of the spiritual foes with which we have to contend; but he still finds rest of spirit in the remembrance of what God is, and so may we: "But Thou, O Lord, art a God full of compassion, and gracious, long-suffering, and plenteous in mercy and truth" (*v.* 15).

The closing petition (*vv.* 16, 17) shows how he looked to God for everything—mercy, strength, salvation—and had no other refuge. We may say that God has shown us "a token for good" which in the psalmist's day was a matter of promise only, and could have been but dimly understood. The cross of Christ is the great "token for good," being the full expression of God's heart towards us, and the pledge of every blessing, for "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Our enemies see that token, and as we by faith live under the shadow of the cross we overcome them, and they are put to shame, while as victors we can only say, "Thou, Lord, hast holpen me, and comforted me." Left to ourselves we could gain no victory; but whenever we resist Satan in true dependence upon God we cannot be defeated. The proved inability of Satan and all the powers of darkness to finally overcome or cast down the feeblest saint of God, because of the mighty help and comfort ministered to such from above, will be to them a source of eternal shame. How the assurance of this should encourage us now, and stir us to whole-heartedness in fearing the name of our God, and worshipping Him!

W. H. B.

THE PILGRIM'S PORTION AND HOPE.

Heavenly Father, in Thy wisdom,
 Thou art giving day by day
 What is best for me a pilgrim,
 Best to speed me on my way.

In this present world a stranger,
 I the path of life pursue,
 Waiting for Thy Son from heaven ;
 Send Him, Lord, in season due.

Him beholding by Thy Spirit,
 Him enthroned at Thy right hand,
 With that heavenly Friend I banquet
 On the first-fruits of the land.

With His bread and wine He makes me
 Strong in Him to run my race ;
 Crucified with Him and risen—
 Oh, the mysteries of Thy grace !

From His hand my crown receiving
 I shall cast it at His feet ;
 Him adoring, with the myriads
 Made like Him, in Him complete.

Thine Own Son, the new creation
 Ruling, Thy true rest shall be ;
 By Him all Thy children gathered,
 In Thy house shall rest with Thee.

Head and members promised harvest
 Of their sowing then shall reap ;
 And Thy praises, by Thy Spirit,
 To Thee singing, Sabbath keep.

1889.

R. C. CHAPMAN.

“The joy and the triumph of faith are only to be found in the diligent service of Christ, and in the thorough consecration of ourselves to God.”

ALL THINGS WORKING TOGETHER FOR GOOD.

IN the history of God's dealings with man there is nothing more striking than His way of overruling the most ruinous events for the blessing and prosperity of His children.

We see it in Job and in Naomi ; but, above all, in looking at Jesus cast out and suffering on the cross, we see the darkest of Satan's deeds made to accomplish his own overthrow, the triumph of Jesus and the salvation of His elect.

In the case of Moses how opposite were the ways of God to all that man could expect! How much more likely it would seem that by remaining at Pharaoh's court he could work out the deliverance of his people ; and looking at him cast out and for forty years feeding a stranger's sheep—all would think him lost to his people. Yet, in all this, God was working in him that discipline of heart which fitted him to become the true deliverer of Israel, and then to be their leader for another forty years in the wilderness.

When God took David from the sheepfold we are expressly told that it was to feed His people Israel. But God led him by a pathway of trial and affliction to teach him that discipline of spirit which would keep him humble when exalted in due time. What misinterpreters we are of God's gracious dealings ! How many, like Naomi, misjudge God, and say, " He hath dealt very bitterly with me " ! How many think the God of love is dealing with them in judgment, when His object is only to bring light out of darkness, and prosperity out of ruin, and to unfold to them His wisdom and His love !

THE RENDERING OF EPHESIANS II. 21 ; III. 15.

IN the Authorised Version of these passages we read "All the building" and "the *whole* family"; but in the Revised Version these expressions are changed to "*each several* building" [Margin "*every* building"] and "*every* family." With one exception the passages are similar, the point of difference being that in the Received Greek Text the former has the article, while the latter is without it. Certain manuscripts, however, omit the article in ii. 21, and most recent critics do the same, though the evidence is not perfectly conclusive. Of course those who retain the article would accept the rendering "*the whole building*," and would thus distinguish between the two passages; but if the article be omitted they must be rendered alike; and we will therefore consider them together in the light of (1) New Testament Greek usage, and (2) the special character and object of this epistle.

1.—In classic Greek the rendering "the whole" or "every" depends upon the presence or absence of the article, except in the case of proper names, or of monadic nouns, that is, names of persons or things of which there is but one, as sun, moon, earth. The New Testament writers mostly follow the rule of classic Greek in conceiving of certain things as standing alone, and hence omit the article. Thus with the word for "church" a heathen, who had no idea of the one church of God, would have used the article; but in the New Testament the word is often without it, because it refers to that one church, as in the following passages; 1 Cor. xi. 18; xiv. 4, 19, 28, 35; 1 Tim. iii. 5, 15; Heb. ii. 12; 3 John 6.

In the same way the word *graphē*, "writing," is used

for the Scripture—the sacred volume, and therefore in 2 Tim. iii. 16 is without the article. So that the proper rendering is “*all Scripture*” as A.V., and not “every Scripture” as R.V. Also the word for “creation” or “creature” is used in Col. i. 16 without the article, while in v. 23 it has the article; but the most probable rendering in each place is “*the whole creation*,” and not “every creature.” In Acts ii. 36 we have the expression “all the house” or “the whole house of Israel,” and, though the article is lacking, it could not possibly be rendered in any other way. The Hebrew in speaking thus of Israel usually omits the article, and is followed by the LXX., though in English it is necessary to insert it.

On the same ground we are warranted in rendering “*the whole building*” and “*the whole family*” in the passages before us. The building, according to New Testament teaching, is but *one*, that which is built upon the one foundation of the apostles and prophets; and likewise the family is looked at as being *one*, and only one. With that truth before him the apostle omits the article, and so even emphasizes the uniqueness both of the building and the family. The word “Father” here of necessity points to one family as emanating from Him, the words “Father” and “family” being cognate words in the Greek, and this is made even clearer if we leave out the expression “*of our Lord Jesus Christ*,” which is omitted by old MSS. and all recent critics.

2.—The rendering of the A.V. is in full harmony with the special character and object of the epistle, and is thus confirmed by the context. As one has said, on ii. 21, “The question to ask is, does the context favour the imagery of *detail* or that of *total*? Surely the latter. The idea points to one great building, getting completed within itself, rising to its ideal.” The same question with

reference to iii. 15 must receive a similar answer. The all-pervading truth of the epistle is the unity of the redeemed in Christ. In chap. i. 10 we read of God's purpose to gather up all things under one Head—to make Christ the one Centre of all things in heaven and on earth. The reference here is to the whole creation, after which comes the narrower sphere of the body of Christ—the church, in chap. i. 22, 23; ii. 16, with which the expression “the whole building” is connected, and out of this comes the thought of the whole family in chap. iii. 15. Then we have the expression of the seven-fold unity in chap. iv. 4–6, and the one bride of Christ in chap v., consisting of “the church of the firstborn ones,” as it is called in Heb. xii. 22. Thus the harmony of the epistle calls for the renderings “the whole building,” and “the whole family,” as expressive of the unity which it was the special aim of the apostle to unfold. H. G.

REVISED VERSION OF THE OLD TESTAMENT.*

XIX.

THE BOOK OF PSALMS (*continued*).

XIX. 3b—“their voice *cannot* be heard,” om. *where*. v. 12—“clear thou me from *hidden* (faults), or better (*ones*),” ref. to *errors*, and so v. 13, “presumptuous (*ones*).” v. 13—“shall I be *perfect*, and I shall be *clear*” as v. 12.

XX. 1—“*answer*” for “hear,” so vv. 6, 9. “the name . . . *set thee up on high*”; cf. with word for *high-tower*. v. 3—“accept,” see R.M. “*accept as fat*,” i.e. cause it to ascend as incense to God. This helps us to understand the Levitical laws of sacrifice.

XXI. 6—“Thou *settest him (to be) blessings* for ever,” M.

XXII. 2—“*answerest not*,” cf. 20. 1. v. 6—“no man” is in Heb. *lo ish*, i.e. a nobody. v. 9—“make me *trust*.” v. 16—“*evil-doers*” for “wicked”; so 27. 2; 64. 2; 92. 11. v. 21—It is better to put a full-stop after *wild-oxen*, and read thus: “*and from the horns of the wild-oxen, Thou hast answered me.*” v. 28—“and he is the *ruler over*.”

* All quotations from R.V. without comment are regarded as improvements.

v. 30—"for (*his*) generation," M. cf. 24. 6.

XXIII. 5—"Thou *hast* anointed," past, not present, as the other verbs.

XXV. 3b—"they shall be ashamed that deal treacherously" or treasonably, as against God. v. 8—"will he instruct"; note the difference between *instruction* to the sinner, and the *teaching* to the saint in v. 9.

XXVI. 8—"and the place of the *tabernacle of thy glory*," M. The word *mishcan*—tabernacle—occ. in Pss. 43. 3; 46. 4; 49. 11; 74. 7; 78. 28, 60; 84. 1; 87. 2; 132. 5, 7. In all other places "tabernacle" of A.V. should be "*tent*." The distinction is thus kept up, as in the Pentateuch; the *tabernacle* always denoting God's dwelling, and the *tent* that which was seen from without and covered the tabernacle.

XXVII. 5a—"shall keep me secretly," i.e. as treasure, cf. 31. 20.

XXIX. 9—"and *strippeth* the forests bare: and in his temple *everything* saith, Glory." v. 10—"The Lord sat (*as king*) at the Flood." This word is only used of the deluge in Noah's day, and, as then, so evermore He overrules earth's desolations.

XXX. 1—"raised me up," i.e. as one drawn up out of a pit. v. 5—"weeping may tarry"; but "*lodge*" is better.

XXXI. 5—See on Lev. 27. 27. We would render *ransom* here, and always in Pss., except 19. 4; 69. 18; 72. 14; 74. 2; 77. 15; 78. 35; 103. 4; 106. 10; 107. 2; 119. 154, which should be *redeem*. v. 11—"Because of all mine enemies I am become a reproach, yea, unto my neighbours exceedingly."

XXXII. 5—Read "not covered," as v. 1. God covers sin when the sinner does not. v. 8b—"I will counsel thee with mine eye upon Thee." v. 9—"whose *trappings* must be bit and bridle to hold them in, (*else*) they will not come near unto thee," i.e. will not obey Thee.

XXXIII. 10—"maketh the thoughts," as v. 11.

XXXIV. 15—"toward the righteous," and we would read "(toward) their cry." vv. 21, 22—"condemned" for "desolate," or better as M. "*held guilty*."

XXXV. 1—"strive . . . with them." vv. 3, 6—"pursue" for "persecute." vv. 4, 8—We would read all these verbs as in the future, as foll. vv. and so vv. 26, 27. v. 15—"But when I halted," cf. Gen. 32. 31; Mic. 4. 6, 7; Zeph. 3, 19, where alone the word occ. v. 16—"profane mockers."

XXXVII. 3—"land, and feed on faithfulness," M., i.e. God's faithfulness. v. 8—"fret not thyself, (*it tendeth*) only to evil-doing." v. 16—The word for "*riches*" ren. by R.V. "*abundance*" is *hamon*, and in Greek *mammon*. It implies what is acquired by noise and bustle; cf. 39. 6, where a word from the same root is ren. *disquieted*, pointing to the disquieting caused by riches, both in getting and in keeping. v. 18—"of the *perfect*." v. 20—"enemies . . . as the excellency of the

pastures." v. 35—"a green tree in its native soil." v. 36—"But one passed by." vv. 37, 38—"latter end."

XXXVIII.—Comp. this heading with "bringing iniquity to remembrance," Nu. 5. 15; Eze. 29. 16. This psalm was read by the Jews in their synagogues on the day of atonement. v. 2—"sticketh fast" and "presseth" are the same in Heb.; we might read "*sank deep into me*" and "*sank heavily upon me,*" and should deeply ponder the words with reference to the atoning death of Christ. v. 3—"Thine indignation." "*peace*" A.M. is better than either "rest" or "health." Christ had no peace to give us peace. With this v. cf. Is. 1. 5, 6 of the moral condition of Israel. v. 5—Ren. "*stripes,*" rather than "wounds," as Is. 53. 5. These figurative expressions—"stink and are corrupt"—show what sin was felt to be. v. 7—"with *burning.*" v. 10—"My heart *throbbeth,*" i.e. palpitates. v. 11—my "*stroke*" A.M. as Is. 53. 8 "*the stroke was upon Him,*" the verb in v. 8 being ren. "*stricken.*" "*stroke*" is better than R.V. "*plague,*" though it is always so ren. of leprosy which was regarded as a stroke of God's wrath. See 39. 10.

XXXIX. 4—We ren. last clause "*I shall know how rejected I am*"; the same Heb. word, which is rare, occ. Is. 53. 3. v. 5b—We ren. "*surely wholly vanity (hebel) is every man who is set up.*" God set up Adam, but he fell, and faith takes Abel's (*hebel*) place, and says of everything under the sun, "All is vanity"—(*hebel*). v. 6—It is well to retain "*image*" as A.M. cf. 73. 20. The word is always so ren. except here. God created man in *His* image; but man walks in *his* own image. "*disquieted for vanity,*" M. v. 12—Ren. "*foreigner*" for "stranger"; so R.V. generally.

XL. 6a—"thou *hast no delight in*" cf. v. 8. v. 9—"I have *proclaimed glad tidings of righteousness,*" M.; the gospel of righteousness without law as Rom. 3. 21; cf. Is. 40. 9; 52. 7; 61. 1. v. 12—"iniquities have overtaken me." vv. 14-16—We read these verbs in the future tense.

XLI. 1—"considereth *the weak,*" M. or sickly. The word means more than *consider*, and implies such a wise *acting* that a successful issue is gained. It is often used of David's behaving himself wisely. v. 6—"what is vain" or "*false*" would be better than "vanity," the word not being the same as 39. 5. v. 8—"Some *wicked thing,*" M. or "*a thing of Belial,*" A.M. not "an evil disease." v. 9—A.M. is best, meaning *a man at peace with me*. Christ never spoke of Judas as a *friend*; the word in Matt. 26. 50 simply means *companion*. v. 11—"that Thou *delightest in Me*"; cf. 40. 8; Christ delighted in the will of God, and God delighted in Christ. How wonderfully Pss. 38-41 wind up the first book of Psalms with the cross and its surroundings!

THE JUDGMENT-SEAT OF CHRIST.

THE question *when* the manifestation of believers before the judgment-seat of Christ will take place has often been discussed; but it is to be feared that discussion rarely tends to deepen in the soul any solemn sense of the fact that such a manifestation is before us. All who value the revelation God has given, and the high privilege of fellowship with Christ, will desire an accurate acquaintance with the *order* of the great events of the future, in so far as that order may be gathered from Scripture; but they will still more earnestly desire that the events themselves shall be living realities to the heart. A man may know (or may *think* he knows) enough to enable him to set down with great precision the order of all things that are to come to pass, and to adjust the chain of events to his perfect satisfaction, and yet not prove the sanctifying power of the "blessed hope," or the solemnizing effect of the prospect of being made manifest before Him who is the *Judge* of His church as well as her Saviour. And, on the other hand, it is possible that one with very little intelligence as to the details of prophetic interpretation may cherish the bright hope of the coming of the Lord, and may be using the precious opportunities of the present time in such a manner as to lay up fruit for "the day of Christ."

It is of the utmost importance to distinguish clearly between the judgment-seat of Christ at which He will take account of *His servants*, and the great white throne from which those who are not found written in the book of life will receive their sentence. The idea of a general judgment for the whole human race, believers and un-

believers alike, has brought in much confusion and led to much misunderstanding. It has held many of the children of God in bondage, and prevented their apprehending the blessed truth that judgment has been passed upon them in the person of their great Surety, and that in His acceptance they already stand accepted. The statement is absolute that the one who hears the word of Christ, and believes on the Father who sent Him, "hath everlasting life, and *shall not come into judgment*; but is passed from death into life." (John v. 24.) Not less definite is the assertion—concerning those who are able to say, "Being justified by faith we have peace with God"—that "we shall all stand before the judgment-seat of Christ." (Rom. v. 1; xiv. 10.) A learned and reverent writer remarks on such statements as these, "If we ask how we can reconcile these seeming inconsistencies, the answer is, that we are not wise in attempting to reconcile them by any logical formula or ingenious system." Certainly not; no Scripture statements require reconciling thus; but in the light of the simple facts (1) that a believer never can be called into judgment as to the question whether he is to be *saved* or not, and yet (2) that all the servants of Christ (Rev. i. 1) must appear before Him as the Lord, that He may *reward them according to their works* (Rev. xxii. 12), all "seeming inconsistency" vanishes.

At the moment of the Lord's coming every one of His own will respond to the "shout" that will summon both sleeping and waiting saints to His side (1 Thess. iv. 16, 17), and fashioned by His own mighty hand, will at once be perfectly conformed to His image. This He will accomplish as a "*Saviour*" (Phil. iii. 20) before He takes the place of *Judge*. That Paul ever thought of Him in this twofold character is evident to every careful reader of his

epistles. Glorifying in a present justification that could never be reversed, and a permanent standing in a risen and glorified Christ, the coming of the Lord was the hope of his heart, while his service was always rendered with the conviction that in "the day of Christ" that service would be reviewed by Him who alone possesses the title of "Master."

That day he also sought to keep before the saints of God generally; but it is in his epistles to the church at Corinth that we have his most explicit teaching on the subject. In 1 Cor. iii. he very forcibly presses its bearing upon those who take the place of teachers in the church of God, stating that "every man's work shall be made manifest; for the *day* shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." Those who set aside the teachings of the Spirit of God, and, instead of feeding the sheep of Christ with heavenly food, seek to entertain them with that which is of the world—whether its intellectualism or its sensationalism—will find that they have been building up what will be consumed by the presence of the Lord, while true builders will only see the fruit of their labours shine forth with unfading lustre (*v.* 12). We may just notice in passing that in *vv.* 16, 17 we seem to have another class contemplated. The Spirit foresaw the place which men who know nothing personally of Christ would gain in the church, and gave the solemn warning that those who corrupt the temple of God by bringing in "the wisdom of this world" will receive solemn retribution. Against this source of defilement the people of God never had more occasion to be on their guard than in the present day.

In 1 Cor. iv., after declaring that his position in relation to the church was that of a *minister* of Christ, and a *steward* of the mysteries of God, and that it is required

in stewards that a man be found faithful, he adds, "But with me it is a very small thing that I should be judged of you, or of man's day; yea, I judge not mine own self; for I know nothing against myself," that is, I am not conscious of any unfaithfulness in my stewardship, "but He that judgeth me is the Lord." That Paul judged himself in the sense in which he called upon others to judge themselves (chap. xi. 31) is very certain, but he did not judge himself in the sense of *passing sentence* upon himself. This he left to the Lord, and he exhorted others to do the same. Ability to judge "all things" (chap. ii. 15), and "approve things that are excellent" (Phil. i. 10), should be sought by all; but this is very different from passing sentence as a judge. This no one can do on *himself*, for he is unable perfectly to weigh his own actions and estimate the motives that underlie them; much less can he do it on others. It is in this sense that we are called to "judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God" (v. 5), *i.e.* then shall each one have from God the praise that is due.

In the fifth chapter of the second epistle also we have special reference to the "judgment-seat of Christ." Having declared that the resurrection state, rather than the disembodied state, is that which the believer desires (v. 4), and that even till that is brought to pass his choice would be to be absent from the body, and at home with the Lord (v. 8), he adds, "Wherefore we labour, that, whether present or absent, we may be accepted of Him" (v. 9), or as the R.V. gives it, "Wherefore also we make it our aim, whether at home or absent, to be well-pleasing unto Him." It is literally, "*We are ambitious to be well-pleasing unto Him*"; this is the only ambition worthy

of a child of God; and too much of this none can have. The word *accepted* has often been misunderstood. It is not by *labouring* that any sinner can be accepted, for "to him that *worketh not*, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." (Rom. iv. 5.) But when *accepted* before God as to his person, the believer is called to make it his aim to be *acceptable* in conduct and service.

The reason given for this is, "For we must all appear before the judgment-seat of Christ" (v. 10). The word *appear* does not simply mean that we must be there, but that we must be *made manifest*, must *appear as we are*, before the eye of Him who "searcheth the reins and the hearts." As the Bridegroom of His church "His eyes are as the eyes of doves" (Song v. 12); but as Judge of that same church "His eyes are as a flame of fire" in their penetrating power. It is a joy to consider that when as Judge He has passed His sentence and given His award, that attitude will give place to the full display of the relationship in which those *doves' eyes* will, in all their tenderness, rest upon His saints with infinite delight for ever. In other words, the judgment-seat of Christ will be followed by "the marriage-supper of the Lamb."

But our subject now is the *reality* of that judgment, the object of which is "that each one may receive the things done in his body, according to that he hath done, whether it be good or bad." The Lord will carry out the principle laid down in His own command, "Judge not according to the appearance, but judge righteous judgment" (John vii. 24), "for the Lord is a God of knowledge, and by Him actions are *weighed*." (1 Sam. ii. 3.) He can trace every action to its source and motive, and He can see the spring and object of all conduct. If it be the great matter of special service in the church, or in the

gospel, He knows whether love—love to Himself, love to His people, love to men—has been the motive, and pleasing Him the aim; or to what extent lower motives and self-pleasing may have actuated us. He knows how far, in this day of confusion, the heart rises, in sympathy with His own heart, to the embrace in faith and love of all who are His, or how far it is narrowed by sectarian thoughts and aims. He knows whether obedience to the whole of His Word is our business, and how far obedience may be sacrificed to the traditions of men or to our own ease and comfort. He knows to what extent His people, as pilgrims and strangers here, are living in separation from the world; how far we are *sojourners* and not *dwellers* on the earth; and in what measure we are worshippers in the holiest, and are going “forth unto Him without the camp, bearing His reproach.” He knows also the ways of His people in all the relationships and various positions of life, and can see whether “the Kingdom of God” (Luke xii. 31) stands first with us, and influences our conduct; or whether, forgetful of the claims of infinite love, we yield to the counter claims which present things are always ready to assert.

He knows all this *now*, and *we* shall know it *then*; He will express His approval or disapproval, and so perfectly shall we enter into His own estimate of everything that there will not be in any heart the remotest wish to appeal from His judgment. Every one will also see, what we are already sure of, that though His judgment must be perfectly *just*, in that He can never call evil good, yet there will be infinite *grace* in it, inasmuch as He will make the most of the feeblest effort He has seen to please Him, however great may have been the failure in carrying out the “counsels of the heart.”

The closing words of v. 10 have perplexed many, while

some are tempted to escape the edge of them by referring them to unbelievers. But the "we" of v. 10 surely denotes the same people as the "we" of the previous verses, that is, Paul and his companion and the "saints" to whom he was writing. (Chap. i. 1.) The fact that we have been saved from our sins through the sin-bearing of our great Surety forbids our attaching the thought of *wrath* to the recompense for what is *bad*. But being delivered from what by nature we deserved, and brought into a position in which we shall throughout eternity reap the fruit of *His* sowing, we are now ourselves sowing for that same eternity. The harvest of His sowing—salvation with eternal glory—must be alike for all; but the harvest of *our* sowing will correspond with the seed sown by us, that is with the deeds done in the body. That which He accounts as "good" means eternal gain, and that which He pronounces "bad" must be our eternal loss.

If only this truth were written upon our hearts so that, like Paul, we had "that day" ever before us, how great would be the effect upon our lives! And the result would be our sanctification through the truth. Faith is the conviction of things not seen, and as faith caused Moses to fix his eye on "the recompense of the reward," the prospect of which enabled him to turn from Egypt and all its treasures, and cast in his lot with a nation of slaves because they were "the people of God," so faith now reaches on to that same "recompense," and enables the one who walks in its power to follow a Christ whom the world rejects. All present loss for His sake, whether of reputation, or comfort, or ease, must result in eternal gain; and all gain of present things, or advancement in the world, at the expense of faithfulness to Christ, can only lead to loss for eternity.

W. H. B.

“LET US DRAW NEAR.”

HEBREWS X. 22.

The Lamb, the Son of God's delight,
 Is now upon the Throne,
 His soul is no more wrapt in night,
 Sore smitten and alone ;
 His glories I would fain behold—
 The beams they, He the Sun—
 And drawing nigh, through blood made bold,
 Would view them one by one.

“ Let us draw near ! ”—He welcomes me
 To come and to abide ;
 A new and ever living way
 Brings me right to His side.

“ Let us draw near ! ”—draw very near,
 Nearer, and nearer still,
 Absorbed with Him, within the veil,
 Let Him our bosom fill.

The opened veil reveals the Throne
 Of Mercy stained with Blood,
 Which tells me that my sins are gone,
 Forgotten by my God ;
 The opened veil reveals to me
 The dwelling-place of Love,
 The home of all the matchless grace
 Which reached me from above.

Right to His bosom He did bring
 A sinful wretch like me,
 And made of me a “ priest ” and “ king ”
 For all eternity !
 And now, reposing on His breast,
 Confiding in His love,
 I find the secret of true rest,
 I find a home above.

THE TRIUNE GOD THE OBJECT OF FAITH.

FAITH implies a resting on a person or a work. In relation to salvation the word is of special importance, and we should seek a clear understanding as to the proper object of faith; otherwise it is vague and powerless. It is too often taken for granted that salvation depends upon faith in certain *facts* which are recorded in the Scriptures; but, while it is true that salvation flows from what God has wrought, it is of the utmost importance to see that God Himself is the object of faith. The Bible is a record of facts, and also a depository of the truths that are built upon those facts and unfold their significance; but it everywhere reveals a divine and Almighty Being, and it is faith in Him that leads to salvation. Hence we find our blessed Lord continually presenting Himself as the One in whom men are called to believe, and giving such assurances as, "He that believeth on Me hath everlasting life." (John vi. 47.)

But faith in Christ involves faith in the Father who gave Him, and faith in the Holy Ghost, who, after His ascension to the right hand of God, came forth from Him. Those who were baptized into Christ were baptized "into the name of the Father, and of the Son, and of the Holy Ghost." Though threefold, the name is one, and the faith that has God for its object lays hold on the Father and His eternal purpose as revealed in His Word, on the Son and the salvation of which He is the Author through His death and resurrection, and on the Holy Spirit who, revealing the Father and the Son to the soul, leads to the personal appropriation of that salvation.

As we better understand this threefold foundation of

our faith, that faith will become more real and more effectual, and our gospel ministry will have more weight by getting a deeper tone. The faith in the Triune God that is needed to save the soul, is needed every step of the way, if the saved sinner is to grow into the matured and ripened saint, who, with undimmed eye, beholding the glory of the Lord, becomes "changed into the same image from glory to glory." It is deeply important that faith should stand before us in its divine proportions, that so we may consciously know what it is to say, "I believe," remembering that we are called to believe in God the Father—His Word and purposes; in God the Son—His work and His atonement; and in God the Holy Ghost—His regenerating grace and mighty inworking. However feeble faith's beginnings may be, nothing less can be presented to it than the omnipotence of God.

1.—We believe in God the Father. This takes us back to where all Scripture leads us, even to His eternal counsel, and the good pleasure of His will—those planings and orderings of His infinite wisdom, on which the soul dwells with such exquisite delight, according to the words of the prophet who speaks of "the Lord of hosts" as "excellent in counsel," and the words that close the eleventh chapter of the Epistle to the Romans, "O the depth of the riches both of the wisdom and knowledge of God!" What a field for faith is the past eternity, when, in God's perfect foreknowledge of all, He made arrangement for all, and planned that which from age to age has been wrought out, and will be wrought in the ages to come! When our Lord was leaving His disciples He told them to "believe in God"—to have faith in Him concerning all that He has said, and the accomplishment of all that He has purposed. The Bible is a book of divine purposes, pledges and promises, and faith lays hold of it

as such, knowing that what God has said He will do, and what He has promised He will bring to pass. Thus, even in darkest days, the believer is able to say in the familiar language of Cowper—

“ His purposes will ripen fast,
Unfolding every hour ;
The bud may have a bitter taste,
But sweet will be the flower.”

The Word of God is the sheet-anchor of faith, and from the garden of Eden to the present moment faith has found its rest in the assurance of the fixedness and immovability of the divine purposes therein unfolded, in spite of all appearances. The darker the days, the more firmly faith lays hold of God; and, as in the dark days of Habakkuk's prophecy, though all else fail, it can sing, “ Yet I will rejoice in the Lord, I will joy in the God of my salvation.” He never fails.

The Bible begins, after sin entered the world, with the curse pronounced upon the serpent, and ends with the casting of the devil that deceived man, “ into the lake of fire and brimstone.” In the meantime there is the God-planted enmity between the serpent and the woman, and between their respective seeds, the victory being secured to the seed of the woman according to the word, “ He shall bruise thy head.” If Satan is allowed to bruise the heel of Christ and His people, it is only to teach us those lessons of good and evil which the eating of the tree of knowledge involved; the final triumph must be that of Christ and those who are His. Thus faith in God takes up the whole of His precious Word, and, knowing that though heaven and earth may pass away not a jot or tittle of that Word will fail, seals to our hearts the hopes of the future.

2.—We believe in the Son of God. The purposes of God

needed a divine worker for their accomplishment, in order that He who is "wonderful in counsel" might be seen to be "excellent in working." Such a worker is Christ, who is therefore called "the Word of God." He accomplishes what God had purposed, and in Him all the promises of God, however many they may be, find their eternal "Yea" (2 Cor. i. 20); for to every purpose of the Father the Son says, Yes, I will fulfil it.

Sin raised an infinite barrier between God and man, and only One who was infinite and eternal could remove that barrier. Hence Paul speaks of the putting away of sin by Christ as on a par with the fact of His being "the brightness of God's glory, and the express image of His person." He who is "upholding all things by the word of His power" is the One who "by Himself purged our sins"; and it is by Him, the Son, that God speaks to us. What mysteries of grace, and what untold moral and spiritual glories are thus unfolded! We see Satan triumphed over in His cross; iniquity, transgressions and sins taken out of the way so as no longer to hinder the outflow of God's love and grace; adverse principalities and powers made a spoil of (Col. ii. 15); and the fulfilment in due time of those exceeding great and precious promises which await the advent of the Lord of glory. We see the *good* Shepherd who died, the *great* Shepherd who was "brought again from the dead," and the *chief* Shepherd who will come and bring His rewards and His crowns with Him.

Again we recall the Lord's words, "Believe in God," to which He adds, "Believe also in Me." How much is involved in faith in the Son of God! Faith has ears, and the hearing of faith saves; but faith has eyes also, and when "we see Jesus" the glory transforms us, and we grow up into His likeness. He who on the cross said "It is

finished," is the Finisher of all that is needed for salvation, and to believe in Him is to realise the meaning of that wonderful Name—three names in one—"I am the Way, the Truth, and the Life." He is "*the Way*" as the pathway along which all the Father's purposes of grace are secured to all that walk in it; "*the Truth*" as the objective impersonation of all that God is; and "*the Life*" as the One by whom the truth and the glory become subjectively realized through the Spirit whom He sends from the Father. He is the eternal Life manifested; and those who believe in Him are privileged to say with the apostle John, "That which was from the beginning, which (1) we have *heard*, which (2) we have *seen* with our eyes, which (3) we have *looked upon*"—beholding with a fixed and stedfast gaze—"which (4) our hands have *handled*, of the Word of life." Thus faith grows from the hearing to the handling, and the joy grows deeper and fuller till we shall behold the King in His beauty and learn the infinite length and breadth of His love.

3.—We believe in the Holy Spirit. But for the work of the blessed Spirit of God the purposes of the Father could not be carried out, and the sufferings of the Son would be in vain. The Spirit must prepare the soil for the reception of the truth, and for the transforming power of the life; and it is only by His gracious operation that light and life are imparted. Without "the renewing of the Holy Ghost" there could be no peace, no harmony no joy, no fellowship with God. If this were lacking heaven would be to us but as hell, and light but darkness. In regeneration the Spirit communicates to the soul a divine capacity for knowing and enjoying God that Adam never knew even in innocence. He makes of the mere creature a *child* of God, and, imparting the Spirit of

sonship, enables him to cry, "Abba, Father." On His gracious help and co-operation depend the development of our spiritual life, and the fulfilment and realization of all that we read in the eighth of Romans—that glorious chapter of the Holy Ghost. Though we still groan within ourselves, because of the body of sin and death which we carry about with us, we are in measure now, and shall be in absolute fulness by-and-by, more than conquerors over sin and death and hell and Satan, for nothing can separate us from the love of God, or frustrate His eternal purpose concerning His elect. It is because of the communication of the love of Christ to the soul, *by the Holy Spirit*, that we are content to be "accounted as sheep for the slaughter" for the sake of Him who went as the Lamb to the altar for our sakes.

Let us consider what God has made His Spirit to be to us. Scripture speaks of His almighty power (Eph. iii. 16); His love (Rom. xv. 30); His fellowship (Phil. ii. 1); His leading (Rom. viii. 14); His guiding into all truth, showing us things to come, and unfolding to us the fulness of Christ. (John xvi. 13, 14.) As we ponder all this, and many other things that are said of the Spirit, and seek to realize what believing in the Holy Ghost really signifies, we shall painfully feel how little faith in the Holy Ghost there is in the church of God.

This, then, is "the faith of God's elect"; faith in a Triune God—Father, Son, and Spirit. While faith in its feeblest measure saves, it should ever be growing, as it did amongst the Thessalonian believers, to whom the apostle wrote, "Your faith groweth exceedingly." (2 Thess. i. 3.) As the mustard seed grows into the plant that is "greatest among herbs," so may faith grow till it removes mountains, for while it is faith in God, it is also "the faith of God" (Mark xi. 22, margin), having God for its

source as well as for its object. We should ever remember that faith comes from God, as well as rests on God, and hence has those divine capabilities that are implied when it is said that "all things are possible to him that believeth."

With this threefold foundation of our faith beautifully corresponds the prayer of the apostle in 2 Cor. xiii. 14; "The *grace* of the Lord Jesus Christ," out of whose fulness all comes to us, "and the *love* of God," out of whose heart of love came the gift that secures our salvation, "and the *communion* of the Holy Ghost," by whom all is communicated to us, "be with you all." To this may our faith rise more and more, so that the grace, the love, and the communion may abound in us to the glory of our Triune God!

In conclusion, let us bear in mind the solemn fact that as there is a threefold faith in God that seals our salvation, so there is a threefold rejection of God that seals the doom of the unsaved. They reject the love of God who gave His Son, by trampling "under foot the Son of God"; they reject the love of Christ by counting "the blood of the covenant . . . an unholy (*i.e. a common*) thing"; and they reject the love of the Spirit by doing "despite unto the Spirit of grace." (Heb. x. 29.) "Lord increase our faith!"—Amen. H.G.

THE BOOK OF JOSHUA.

BY THE LATE W. LINCOLN.

CHAPTER IX.

THE great lesson the people of God have to learn from this chapter is the folly and wickedness of allying themselves with the world. The Gibeonites represent people who are religious, but unconverted. God had told His people Israel not to make any league with the inhabitants

of the land ; but to be quite separate from them. It is true that they *thought* the Gibeonites were strangers, and not dwellers in Canaan ; but they rested in their own wisdom, and did not ask counsel of God. Therefore they made a league with the very people upon whom the curse rested.

It is God's design that His people should be a separate people, and that there should be a clear line of distinction between the church and the world. He would not have them associated with that which is unholy, or mixed up with the unrighteous ; but rather standing in their place of separation, as witnesses that wrath is coming upon the world, and so seeking to lead men to flee from it. Instead of this the children of God have been so mixed with the world, have so allied themselves with it, and have been so keen in its pursuits, that they have spoilt their testimony for God.

Those who are Christ's are called to bear witness to the world that it is held accountable by God for the rejection and murder of His Son, and that the guilt of the cross can only be removed by Him who was crucified. Alliance and compromise have prevented the bearing of this testimony, and also the presentation of the full gospel of God's salvation. And therefore in this respect the world is really a loser rather than a gainer by the alliance of the church with it, for it has not had the full declaration of God's love and grace.

But the great loser is the church itself. It may have gained a position in the world ; but it has not enjoyed the favour and approval of God as it should have done. When the children of God compromise matters with the world, the compromise is all on one side. The world has nothing to surrender, the church has much to give up, and it is the godly who are the losers. God intended His

church to worship Him in the highest heavens, and not to make any place of worship on earth; and whenever we worship God acceptably it is in His immediate presence that we do so. But the church and the world got blended together, and prayers and forms of worship were invented, with the aim of accommodating both, which is simply impossible. Those who are "dead in sins" cannot mount up to God and enjoy His love, or use words that are suitable to believers only; and believers have unsuitable words put into their mouths. The children of God have to say, "From Thy wrath; and from everlasting damnation, Good Lord, deliver us," when they ought to know that they are really delivered from the doom of the lost, and should be worshipping Him who has delivered them; and the unsaved do not consider how desperate and awful their condition is, because they see the children of God using the same prayers that they use. The people of God can never be a channel of blessing to the unsaved while identifying themselves with them.

THE RED HEIFER.

NUMBERS xix.

EACH book of the Pentateuch contains one chapter that stands out conspicuously as presenting a type of the great sacrifice of Christ in some particular aspect. In Gen. xxii. we see (*with very much besides*) the substitution of a spotless victim for him who represented the children of promise; in Ex. xii. the paschal lamb as saving Israel from the stroke of divine wrath; in Lev. xvi. the sin-offering of the day of atonement as removing the transgressions of the people, and giving access to God; in Num. xix. the sacrifice of the red heifer as supplying the means of cleansing in a permanent and available form for

all who were defiled by contact with death ; and in Deut. xxi. 1-9 a peculiar ordinance by which, through sacrifice, imputed guilt might be put away. Thus by special appointments, in addition to daily offerings, did God keep before the people the need of *atonement*, and thus, too, would He impress its reality upon us.

The sacrifices of the day of atonement, and the ashes of the red heifer are linked together in Heb. ix. 13, 14, and from their efficacy for the purpose for which God had appointed them is argued the greater efficacy of "the blood of Christ" to accomplish the higher purification of the conscience: "For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" The fact that ceremonial purification was accomplished by outward ordinances is a pledge and assurance that the purification of the conscience shall not fail to be accomplished in the case of every one who, under a sense of sin, trusts in the precious blood of Christ.

The following notes on Numbers xix. were written long ago by one who is now "with Christ," and will be found helpful by those who desire to enter into the meaning of this unique type.

The provision of this chapter is interpreted, in Heb. ix. 13, as fulfilled in the one complete sacrifice of Christ. For *us* there is no need of *many* sprinklings; but the power of Christ's one offering is perpetual, and we have to recur to its unceasing virtue, designed for continuous use, and thus keep our once-purged consciences practically clean from the defilement that is within, and the pollution we are liable to contract in the world. Therefore it is said,

“The blood of Jesus Christ His Son *cleanseth* us from all sin.” (1 John i. 7.)

The full and distinct recognition of *sin* in our *nature* does not appear in the legal types. Indeed this could not then have been made manifest consistently with the basis on which God was acting towards Israel, and with His purpose in giving the law. Man could not have been dealt with and tested on the principle of *law*, without reserving for a later period the disclosure of his inbred sin. Yet it is just by reason of that sin within us that we are exposed to defilements from without, such as are signified in this chapter. *Jesus*, who was perfectly pure, abode as a man in this world without any taint coming upon Him. With the *light of the New Testament*, then, we may perceive original sin *implied*, though not declared, in this chapter. The various modes of contemplated uncleanness—the different modes and degrees of contact with death, convey the notion of *sin* rather than of *sins*; the latter enter more especially into the instructions of Lev. xvi.

v. 2. “*Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke.*” A *heifer* may convey the idea of weakness and passiveness. It contrasts with the power and strength of the bullock. (Lev. i.) The type of this chapter being a sin-offering of the deepest and most thorough character, the heifer appears suited to present the aspect of passive endurance and suffering without resistance, and may remind us of the statement that Christ “was crucified through weakness.” It was “red” to denote especially its sacrificial, victim character, like the rams’ skins. (Ex. xxv. 5.)

v. 3. “*And ye shall give her unto Eleazar the priest.*” Aaron could not have engaged in this service without

being disqualified for the day for his functions, by the necessary uncleanness involved (*v.* 7), therefore Eleazar was to carry it out. The meaning of Eleazar is, "*to whom God is help,*" and it may suggest that wonderful combination of divine power with weakness which was seen in Him who was at once the Priest and the Sacrifice. (Acts x. 38; Heb. ix. 14; Isa. l. 6, 7.)

v. 4. "*And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times.*" Blood sprinkled *directly* before the tabernacle indicates the consecration of the way for us. We have "a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh"; and that way is into the *holy places*, not the most holy alone. (Heb. x. 19, 20.)

v. 5. *Every part of the animal was burnt in this unique offering, even the blood.*

v. 6. The "*cedar wood, and hyssop, and scarlet*" seem to have been thrown in, as it were, to complete the view of Christ's human nature. Weak as He appeared, and His countenance marred, yet real human dignity and loftiness were in Him. The cedar and scarlet gave a character, or *taste*, so to speak, to the burning; and with the hyssop, emblematical of lowliness, remind us of the marvellous assemblage of excellencies which were combined in Him who suffered without the camp, consumed by the fire of God's holiness, to take away our sin.

v. 7. "*Then the priest shall wash his clothes.*" It is remarkable that every person who had anything to do with the heifer, its ashes, or the water of purification, contracted defilement, except the individual who was to be cleansed. Christ is a blessing to the *sinner*—to him who has iniquity to be removed; but if we come to Him as having a cleanness of our own, the very reverse of blessing

will be the result. The sacrifice of Christ is *ruinous* to all who are not interested in it. It is only as feeling our need, and as consciously defiled, that we can prove the efficacy of His atoning death. (See also *vv.* 8, 10, 21.) But this fact, that the slightest proximity to the offering defiled, especially teaches the intense character of sin which was stamped upon it. Although the priest had but sprinkled the blood, and stood by the burning, yet was he to be "unclean until the even," which was the commencement of a new day.

v. 9. "*It shall be kept for the congregation of the children of Israel for a water of separation,*" lit. "*water of impurity,*" i.e. to cleanse from impurity. The next clause, "*it is a purification for sin,*" is lit. "*it is a sin-offering.*"

v. 10. "*And unto the stranger that sojourneth among them.*" The congregation of Israel being typical of the church now, which is composed of all believing Jews and Gentiles, there is nothing that properly answers to this at present. In the millennium Israel and the Gentiles will be quite distinct again, and therefore the "stranger" here, and in the instructions concerning the passover, must point to Gentiles in that age.

v. 11. "*He that toucheth the dead body of any man shall be unclean seven days.*" Man was the source and means of all the evil, corruption, and death which are in the world. (Rom. v. 12; viii. 20.) The touch of the carcase of an animal made the person unclean only during that day (Lev. xi. 39); but the uncleanness from any sort of contact with the dead body, or remains of a man, extended over seven days. The taint of sin and death thus covers the whole period of nature—the *seven* days, or complete course of the old creation.

v. 12. "*He shall purify himself with it on the third day,*

and on the seventh day he shall be clean." The "third day" alludes to resurrection. Without the resurrection of Christ we could not know anything of the right use and application of His death. Purification with the ashes on the *third* day connects these things together. It is said, "He shall *purify himself*," though we find another person sprinkled the water (*vv.* 18, 19). Thus, while it is true that our cleanness results entirely from the work of Christ, it is the sinner's own faith which appropriates the blessing.

v. 13. Being "*cut off*" is typical of eternal death.

v. 14. The "*tent*" is emblematical of the circumstances of our common daily life in the world; in the midst of which we are continually liable to defilement.

v. 15. "*And every open vessel, which hath no covering bound upon it, is unclean.*" A vessel *closely covered* was not considered unclean. If anyone were actually impervious to the action of external polluting influences, as the Lord Jesus was, he would thereby really prove himself to be clean.

v. 16. "*And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.*" These different kinds of contact with death may, perhaps, illustrate various ways in which sin and defilement are contracted. One may be identified, or have sympathy with, the *violence* that is in the world. The account of a battle, or the history of a conqueror, may awaken emotions which, however natural, are really defiling. The "bone of a man" may point to some *relic* of sin, as, for instance, a bad or hurtful book, or the record of an evil action or pursuit, which pollutes a person who is occupied with it. A "grave" is the very place of death, and may well remind us of the more glaring kinds of evil and folly

in the world which are seen in the form of vain and sinful amusements, the end of which things is death in the most awful sense. (Rom. vi. 21.)

v. 17. "They shall take of the ashes . . . and running water shall be put thereto in a vessel." Running (or living, marg.) water is typical of *life*. This being put to the ashes may teach that, by the death of Christ, *life* is obtained, as well as *atonement* and *purification*.

REVISED VERSION OF THE OLD TESTAMENT.*

XX.

THE BOOK OF PSALMS—BOOK II.

XLIV. 2b—"the *peoples*, and *didst* spread them (i.e. Israel) *abroad*."

XLV. 5—The R.M., "Thy throne is (*the throne of*) *God*," is to be rejected entirely, for the Spirit in quoting this verse in Heb. i. 8 confirms the rendering given in the text. Such renderings savour of Arianism. v. 8—"cassia; out of ivory palaces *stringed instruments* have made thee glad." v. 13—"the king's daughter *within* (*the palace*) is all glorious: her clothing is *inwrought with gold*." v. 14—"She shall be *led* unto the King in *broidered work*." The verb is usually employed for embroidery in different colours, and the noun is ren. "divers colours" as 1 Ch. 29. 2; Ezek. 17. 3. The word is connected with the blue, purple and scarlet of the tabernacle. Cf. Ex. 26. 36; 38. 23. v. 15—"be *led*" as v. 14. v. 16—"thy" is masc. not fem. instead of Jewish fathers shall be the children of faith. v. 17—The plu. "*peoples*" should be specially noticed.

XLVI. 2—"earth *do change*, . . . be *moved* in the heart of the *seas*."

XLVIII. 2—"Beautiful *in elevation*." v. 6—"trembling *took*."

XLIX. 7—For "redeem" we ren. "*ransom*," and for "ransom" "*atonement*." v. 8—"the redemption [better *ransom*] . . . is *costly*." The Heb. word for *ransom* simply means a payment of some kind; the word for *redemption* is a far deeper word, involving all the obligations of kinsmanship, for which we have in English no adequate word; therefore it is better to reserve the word *redeem* entirely for it. v. 12—"Man *abideth not in honour*." v. 14—"death shall be *their shepherd*."

L. 1—"the God of gods" M. occ. only in Jos. 22. [22. v. 7—"testify *unto thee*," cf. Gen. 43. 3; Deut. 32. 46; the word sometimes means

* All quotations from R.V. without comment are regarded as improvements.

against, but not necessarily. v. 14—"God the sacrifice of thanksgiving," so v. 23.

LI. 16—"Thou delightest not in sacrifice: . . . Thou hast no pleasure in burnt offering." v. 19—"Then shalt Thou delight in."

LIV. 7—it would be better always to substitute judgment for "desire" in such passages.

LV. 14b—"God with the throng."

LVI. 1, 2, 5—"all the day long." v. 11—"What can man do unto me?" v. 12—"render thank offerings"; see 2 Ch. 29. 31; Lev. 7. 12, 13, 15, etc. v. 13—"in the light of life" M. cf. John 8. 12, so the LXX. here.

LVII. 3—"when he that would swallow me up reproacheth." v. 10—"skies" for "clouds," as Ps. 18. 11; 77. 17; so 36. 5; 68. 34; 78. 23; and for "heaven," 89. 6. 37.

LVIII. 1.—We ren. "Do ye indeed speak (saying) Righteousness is dumb?" v. 8—" (Let them be) as a snail that melteth and passeth away: . . . that hath not seen the sun." v. 9—"whirlwind, the green [i.e., living] and the burning alike." v. 11—"So that men." "there is a God.

LX. 1b—"O restore us again." v. 10—"Hast not thou, O God, cast us off? And thou goest not forth, O God, with our hosts." v. 11—"help against the adversary." v. 12—"our adversaries."

LXII. 9b—"in the balance they will go up," cf. Dan. 5. 27.

LXV. 9—"enrichest it; the river of God is full of water: thou providest [or preparest, as below] them corn, when thou hast so prepared the earth."

LXVI. 6—"through the river." v. 11—"laidst a sore burden."

LXVIII. 1-3—It would be better to ren. "God will arise, His enemies shall be scattered"; and so throughout these verses. As a rule it is not well to ren. future tenses as imperative, except when an imperative immediately precedes them. v. 4b—"cast up a highway for him that rideth through the deserts; His name is JAH." v. 11—R.V. ren. "women that publish," because the word is fem. plu., and this accords with 1 Sam. 18. 6, where the women sing after the battle is won; cf. also v. 25. v. 13—"Will ye lie among the sheepfolds, (As) the wings of a dove?" We think it better to ren. "(ye who have) the wings." The word for "sheepfolds" (A.V. "pots") only occ. again Ezek. 40. 43, ren. "hooks;" but Gesenius takes it to mean stalls where sacrificial victims were tied. The verb only occ. four times, one of which is Ps. 22. 16, "Thou hast brought me into the dust of death"; it implies to fix or fasten, and might yield the sense of stalls here. The meaning, then, would be, Will ye lie in the stalls where the victims are tied, when God has given the wings of the dove? v. 14—We prefer A.M.

THE BOOK OF PROVERBS.

GOD inspired Solomon to write this book that men may "understand the fear of the Lord, and find the knowledge of God." (Chap. ii. 5.) Meditation on it is by some neglected, because they lay not to heart the fact that "a Greater than Solomon is here," and also because the promises which are made in the opening of the book are not duly regarded.

It is true that "the Spirit of Christ," who inspired Solomon thus to write, uses *all* Scripture, from the book of Genesis to the book of Revelation, to give knowledge and understanding, and *blessed* is the man whose delight is in all the testimonies of God; "He shall be like a tree"—fruitful, evergreen and prosperous. (Ps. i.)

But we are now considering the words of the book of Proverbs, *throughout which* we are to hear the voice of Christ, who "of God is made unto us wisdom"; and the voice of God our Father, who, according to the apostle Paul in his Epistle to the Hebrews, speaketh unto us "as unto sons." (Heb. xii. 5 with Prov. iii. 11.)

The means to the end of understanding "the fear of the Lord" and finding "the knowledge of God" are thus expressed: "hearken"—"receive"—"hide"—"incline the ear"—"apply the heart"—"cry and lift up the voice"—"seek"—"search."

We must not only "hearken" to, we must "*receive*" the words of God and "*hide*" them with us; we must not only "incline our ear" to these wonderful testimonies, we must "*apply our hearts*" to their wisdom. But in addition to all this there is the need of earnest prayer, with trust in the Lord Himself to bless the means He has

prescribed: "For the Lord *giveth* wisdom: out of His mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous; He is a buckler to them that *walk uprightly*." (Chap. ii. 1-7.)

With the wisdom and understanding and knowledge that come from God there will also be the upright walk, and the guileless spirit, by all of which we "find favour and good understanding in the sight of God and man." (Chap. iii. 1-4.) Harkening to God, through these inspired proverbs, we shall grow in the knowledge of God and of Christ, by the teaching of the Holy Spirit, and we shall also grow in favour with God and man according to His word.

The book is full of heavenly wisdom, instructing us in heavenly things, and also teaching us how to set about earthly things in a heavenly manner, so as to insure the approbation of our God and Father. We hear the voice of Him who "was set up from everlasting" (chap. viii. 23), even "that Eternal Life which was with the Father"; "Christ the Power of God, and the Wisdom of God." (1 John i. 2; 1 Cor. i. 24.) We hear His voice, crying unto us, "Understand wisdom . . . be ye of an understanding heart. Hear; for I will speak of excellent things . . . Receive my instruction, and not silver; and knowledge rather than choice gold; for wisdom is better than rubies, and all the things that may be desired are not to be compared to it . . . Blessed is the man that heareth Me . . . Whoso findeth Me findeth *life*, and shall obtain *favour* of the Lord." (Chap. viii. 5-35.)

The pleasant words of God are as a honeycomb, sweet to the soul and health to the bones. The Holy Spirit, by whose wisdom Solomon wrote these words of "life" and "favour," also inspired the apostle John to write the following words from the lips of our Lord Jesus:—"This

is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." (John xvii. 3.) He gives *life eternal*, and He also gives present *peace*, according to His word, "Peace I leave with you, My peace I give unto you" (John xiv. 27); "for ALL the promises of God in Him are yea, and in Him Amen, unto the glory of God by us." (2 Cor. i. 20.)

He whose "name is called The Word of God," who is "King of kings, and Lord of lords" (Rev. xix. 13, 16), who was "set up from everlasting, from the beginning" (Prov. viii. 23)—"The Word" that "was GOD"; "The Word" that "became *flesh*" (John i. 1, 14)—now calls us to the banqueting house. "Wisdom hath builded her house," the Lamb is slain, the wine is mingled, the table is furnished, and the word to us is, "Come, eat of My bread, and drink of the wine which I have mingled; forsake the foolish and live; and go in the way of understanding." (Chap. ix. 1-6.) In all matters, spiritual or temporal, observe the words which follow, and avoid "stolen waters" and "bread of secrecies" (v. 17 marg.)

In the Gospel by John we have the Lord's words, "I am the bread of life"; "He that eateth Me, even He shall live by Me." This is life worth living. So the psalmist prays, "Give me *understanding*, and I shall *live*." The banqueting house which Wisdom hath built is our proper abiding place; and if we feed upon the Word which testifies of Jesus Christ—of Him crucified and glorified—we feed on Christ and dwell in Him; "He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in Him." (John vi. 56.)

Let the soul contemplate this wonder of wonders! Through the death of Him who is the Son of man and the Son of God the table is furnished for us; we eat His flesh and drink His blood; we dwell in Him, and He dwells in

us. We have fellowship also in the Father's joy, according to the word, "Let us eat and be merry: for this My son was dead, and is alive again; he was lost, and is found." (Luke xv. 23-24.) "Truly our fellowship is with the Father, and with His Son Jesus Christ"; and "the communion of the Holy Spirit," who through these Scriptures testifies of Christ, is with us too.

The first nine chapters of this book of God are introductory to the rest of the book, and therefore in chapter x. we have a fresh heading, "*The proverbs of Solomon.*" Generally each proverb consists of *two* parts; for example, "A wise son maketh a glad father" is the *first* part, the *second* part expressing the opposite—"but a foolish son is the heaviness of his mother" (v. 1). In very many, however, the *exact* opposite is not found; for example, "Only by pride cometh contention, but with the well advised is wisdom." (Chap. xiii. 10.) The latter part of this proverb, being not the exact opposite of the former, extends its meaning, instructing us that the contentious man is not only proud, but is also ill-advised and unwise. To be severe against contentions we may understand it thus: "The contentious man is ill-advised, and proud, and a fool."

It has been before observed that the book of Proverbs leads us into the understanding of "the fear of the Lord"; it teaches us that "the fear of the Lord is a fountain of life, to depart from the snares of death"; that "the fear of the Lord tendeth to life: and he that hath it shall abide satisfied; he shall not be visited with evil." (Chap. xiv. 27; xix. 23.) It is a holy, filial fear, which springs from love, and dreads to offend a Father's heart; it is indeed the fountain-head of wisdom.

The record, given in the Acts of the Apostles, concerning the disciples after Pentecost is that they walked "in

the fear of the Lord, and in the comfort of the Holy Ghost." (Acts ix. 31.) We should remember that thus it will be with Israel in the future, who, when they are in their own land, will be warned, and encouraged, and instructed by these proverbs of Solomon. They will all learn the meaning of the word, "The fear of the Lord is his treasure." (Isa. xxxiii. 6.)

There are those amongst ourselves who have need to be again and again reminded of the apostle's words in Heb. xii., in which he tells us that the exhortation of this book speaketh unto us who are believers in Christ "as unto *sons*." With this in our mind let us turn to chapter xxiii. 15, 16 :—"My son, if thine heart be wise, My heart shall rejoice, even Mine ; yea, My reins shall rejoice, when thy lips speak right things." Israel also, when they shall speak right things, will find that God will rejoice over them, according to Zeph. iii. 17, "He will rejoice over thee with joy . . . He will joy over thee with singing."

If we receive the words of this book, according to the exhortation in the second chapter, and hide them in our hearts ; if we search for the wisdom which it contains, and that with prayerful diligence as for hid treasure, we shall find, among other things, that we are thereby led into paths of peace, and happiness, and usefulness. We shall gain an increase of the knowledge of God, and the knowledge of His will, and an increase of the power to do it.

Moreover, by hearkening unto Wisdom, who hath builded her house, and furnished her table, by abiding in Christ, and having His words abiding in us, we shall not only ask and it shall be done unto us (John xv. 7) ; but we shall also behold the beauty of the Lord, and shall give Him glory. (Pss. xxvii. 4 ; xxix. 1, 2.) He is the fountain of living water ; His mouth is indeed "a well of life," and His lips "feed many" ; with Him are unsearchable

riches, and His tongue is as "choice silver." (Chap. x. 11, 20, 21.)

We should always bear in mind that we learn nothing to the profit of our souls but that which the Holy Spirit teaches. We say with Elihu, "Who teacheth like Him?" (Job xxxvi. 22.) He gives both the lesson and the power to learn, as the psalmist says, "*Teach me, O Lord, the way of Thy statutes*"; and, "*Give me understanding, and I shall keep Thy law.*" (Ps. cxix. 33, 34.) Of this dependence upon God Christ Himself is our example. His words are, "The Father which sent Me, He gave Me a commandment, what I should say, and what I should speak"; and again, "I can of Mine own self do nothing: as I hear, I judge: and My judgment is just; because I seek not Mine own will, but the will of the Father which hath sent Me." (John xii. 49; v. 30.) It is the gracious office of the Spirit of truth both to testify of Christ through the Word, and to conform us to Christ.

It is remarkable that in the first nine chapters of the book of Proverbs the exhortations "Hear," "Incline thine ear," or "Hearken" occur fourteen times, and "Attend," "Receive," or "Seek," with other words of similar meaning occur nearly threescore times. This constant repetition of words to the same effect contains solemn instruction for us, being designed to lead to a diligent hearkening to these words of wisdom—this exhortation which speaketh unto us "as unto sons." Those who thus give the ear and the heart to these heavenly teachings will prove the blessedness of the words that have been already quoted from chapter x. as true of the Lord Jesus:—"The mouth of a righteous man is a well of life" (v. 11); "The tongue of the just is as choice silver" (v. 20); "The lips of the righteous feed many" (v. 21).

The apostle Peter speaks of our blessed Lord as

“leaving us an example that we should follow His steps,” and we have seen, from the record in the Gospel by John, that He gave diligent heed to the words of the Father before He spake to men. Thus it should be with us. Let us “hearken diligently,” thus receiving the water of life through the Word, so shall “the Word of Christ dwell in us richly,” and the “unsearchable riches of Christ” be hid in the heart, and by this means will our “speech be always with grace, seasoned with salt.” (Col. iii. 16; iv. 6.)

If we bow down our ear to hear the words of the wisdom of this book, and apply our hearts thereto (chap. xxii. 17), it shall be a pleasant thing to keep them within us, and they shall withal be fitted in our lips (*v.* 18). “Have not I written to thee (saith the Lord in this too oft neglected book) excellent things in counsels and knowledge, that *I might make thee know* the certainty of the words of truth; that *thou mightest answer* the words of truth to them that send unto thee?”

If we bind the words of the Lord, contained in this short book of Scripture, continually upon our heart, we shall find them, even as other portions of the Word, to be bread and wine to strengthen and make glad our hearts, and oil of the Comforter to make our faces shine (Ps. civ. 15); where the bread and the wine are found there also is the oil. Let us therefore obey the word, “Bind them *continually* upon thine heart, and tie them about thy neck,” and so shall the promise be fulfilled to us, “When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest it shall talk with thee. For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life.” (Chap. vi. 21–23.)

THE BOOK OF JOSHUA.

BY THE LATE W. LINCOLN.

CHAPTERS X. AND XI.

IN the tenth chapter Gilgal is frequently mentioned. It was the centre from which Israel went to fight the Kings of Canaan, and to which they returned after their victories. Gilgal sets forth the believer's freedom in Christ in resurrection as one who has already passed through death. God has set His people in His own presence in association with Christ; but as to experience they have constantly to fight with unbelief and sin to remain there. Gilgal was the place where Israel ate of the old corn of the land, and thus shadows forth the place of blessing where we are to feed upon Christ the Son of God from heaven. Christ in His greatness and excellency before God is the portion of our souls in every-day life; we are to dwell upon His worthiness—what He is to God, and what we are in Him. When we are not engaged in hot warfare with Satan in heavenly places, we are ever to rest in Christ in communion with God. We are called to know that we are free in Him; to be before God in happy liberty and joy and peace; to eat the flesh and drink the blood of Christ by faith; and to enter into resurrection power as those who are risen with Christ. This is the only way to obtain victory over sin.

In this chapter we have the record of the great miracle when "the Lord hearkened to the voice of a man," and "the sun stood still in the midst of heaven, and hasted not to go down about a whole day" (*vv.* 13, 14). Infidels turn this into ridicule, and say the thing is physically impossible. To attempt to enter into the question as to

how it took place would be to intrude learning where God calls for faith. But we do well to observe that all who believe are conversant with far greater miracles than this. In Mark x. we read that a poor blind beggar arrested the steps of Him who made the sun and moon to stand still (*vv.* 46-52). What is the standing still of sun and moon compared with what He is doing now—waiting to save and bless all who come to Him? This was a far less miracle than for the Creator of sun and moon to hang upon the cross of Calvary. We do not sufficiently reflect upon the greatness of Him who hung upon that cross, and that if He had not been so great His hanging there could not have done any good. When we consider that the uncreated Son of God was nailed to the cross for our sins we must feel that this miracle which so stumbles infidels was to Him a very small matter.

It is a striking thing that we read of *two* kings of Hebron. "The King of Hebron" was one of the five kings who "made war against" Gibeon, and, when defeated, "fled and hid themselves in a cave at Makkedah." When God had given Israel the victory, Joshua called for them, and they "brought forth those five kings unto him out of the cave," and "Joshua smote them, and slew them, and hanged them on five trees" (*vv.* 16-27). But when Joshua and all Israel went up against Hebron "they took it and smote it with the edge of the sword, and *the king thereof*" (*v.* 37). The probable explanation is that in the interim between the slaying of the king who came against Gibeon, and the going up of the Israelites to Hebron, the people of Hebron appointed another king. There is a lesson for us in this. We may overcome a particular sin, and feel that through grace we have obtained the victory over it. But let us be on our guard, for out of that very sin another may arise, or the same

kind of sin may tempt us in another way. For example, a man may overcome *pride*, and then soon discover that he has to resist *spiritual* pride; he may overcome the sin of distrusting God as to the salvation of the soul, and then find himself tempted to distrust God for daily bread. And thus the same sin crops up in another form when we think we have obtained victory over it. Never let us think the warfare is over till we have done with the wilderness, though the victory is certain.

Before the kings were slain "Joshua called for all the men of Israel, and said unto the captains of the men of war which went with him, Come near, put your feet upon the necks of these kings." This was a symbolical action, expressive of complete victory, and it reminds us of Rom. xvi. 20, "The God of peace shall bruise Satan under your feet shortly." What a day that will be when God will put the devil under our feet! He who has given us so much trouble, who has been with us in our chambers when we were on our knees, worrying, harrassing and distressing us, shall be under our feet. We shall see him without terror, and wonder that we were ever allured away from God as we have been by that fallen angel, being filled with amazement that we ever yielded to his snares. Let us think of this now, and remember that his aim ever is to clog our spirits and weigh down our hearts.

In chapter xi. we read of another confederation of kings against Israel: "And they went out, they and all their hosts with them, much people, even as the sand that is upon the sea shore in multitude, with horses and chariots very many" (v. 4). The Lord encouraged Joshua with the words, "Be not afraid because of them," and gave him the promise of victory (v. 6). In connection with their horses and chariots we get a special record of the obedience of Joshua: "Joshua did unto them as the Lord

bade him : he houghed their horses and burnt their chariots with fire" (v. 9.) God gave this command (v. 6), for the very same reason for which He had commanded that any king of Israel should "not multiply horses to himself" (Deut. xvii. 16), namely, that the people should learn to depend upon Him alone, knowing that *He* was their "defence" and "the glory of their strength." (Ps. lxxxix. 17, 18.)

Another lesson they learnt was that that which had been the centre for these nations was not to be the centre for Israel. "Hazor beforetime was the head of all those kingdoms" (v. 10), "and he burnt Hazor with fire" (v. 11). God did not reveal where Israel's centre should be till the time of David, who represents Christ. They were to be patient, and to be content to have God Himself as their centre. So now we are called to be content to be weak, to have no name and no fame till Jesus comes; not to have any one to hang upon here, but to cling to a risen Christ who is seen by faith. Christians are fond of associations and organizations; but we read nothing of that in the Acts of the Apostles. We see believers clinging to Christ, and wherever they met together God recognized His church.

We further learn that God would not allow any compromise of evil with good—any alliance of His people with the old inhabitants of the land (v. 20). Blessed indeed would it be if the children of God would learn the lesson of separation from the ungodly! We have special mention too of the destruction of the giants (v. 22). In Numbers we read that the Israelites were so afraid of these giants that they would not go on; but here we find that Joshua slew them. It was not that the giants had become less formidable; but Israel had grown in faith. The sin we fight against does not grow weaker; but if we

resist it our faith gains strength. On the other hand, if we spare a sin, leaving some little corner of the heart not exposed to God's light, we cannot tell what mastery it will get over us.*

A PROFITABLE STUDY OF THE BIBLE.

Commended especially to young Christians.

It has been thought that some suggestion for a definite and continuous study of the Bible might be helpful to the children of God, and especially to the enquiring minds of young believers. Such a suggestion is given with the hope that it may lead those who desire to know HIM of whom the Scriptures testify, to give more undivided honour, and more reverent attention, to those sure testimonies of God, concerning which David said, "More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb." (Ps. xix. 10.)

The study that is proposed, is within the reach and capacity of every one who can read the Bible; depending, as he proceeds, on the Holy Ghost to take of the things of Christ, and show them to Him.

Since, in the wisdom of God, He has seen fit to speak to the fathers, by the prophets, at *sundry times and in divers manners*, until in these last days He spoke to us by His Son (Heb. i. 1, 2), the following suggestions are made:—

1.—To trace out the gradual revelation of Jesus Christ by the voice of prophecy, step by step, in the order in which it is given to us by God in Holy Scripture, until the voice of prophecy ceases with Malachi. Some might confine their search, at first, to tracing out the clear testi-

* The notes on Joshua kindly supplied to us do not go beyond this chapter, and therefore these papers are now concluded.—ED.

monies to Him as the "Seed of the Woman" (Gen. iii. 15), the "Seed of Abraham," "Shiloh," a "Prophet like unto Moses," the "Seed of David," the "Virgin's Son," the "Righteous Branch," and so on. Others might, at the same time, trace out the clear types of Jesus Christ in sacrifices, feasts, offices, persons, deeds and things. This would bring out God's covenant with Abraham, the giving of the law, the worship of God, and the promises (Rom. ix. 4), and lead to a better understanding of the shadows of good things to come. To those to whom such a study is new, it is recommended that this last should form a separate study on beginning the Bible a second time.

2.—After having gone through the Old Testament, the testimony in the Gospels borne to the Lord Jesus by the Father, by angels, by John the Baptist, by His miracles, by Himself—for which He was crucified (Matt. xxvi. 63-66)—by men, both friends and enemies, and by devils, should be traced out. Then, in the Acts, mark the testimony of the Holy Ghost by Peter, Stephen and Paul, that He who had been crucified was Lord and Christ. Then the Epistles would bring out Christ and the Church—He, the Head of a body, the body His members—with her present position, privileges, responsibility, and destiny. Of the book of the Revelation, I would merely say, that it is "*The Revelation of JESUS CHRIST*," and revelation means the unfolding, the disclosure of anything.

3.—Having traced out to some extent, and chiefly *in a mechanical way*, the gradual unfolding of the Christ, each separate testimony should be prayerfully considered by itself, that is, in connection simply with its immediate context. For instance, take Zech. ix. 9: we know that a fulfilment of this prophecy has taken place; but study the context, look at what is said in the verses that go

before, and in those that follow after; and then compare it with what the Evangelists say in Matt. xxi. 1-11, and John xii., and see whether what is there recorded seems to exhaust the details of the prophecy.

So much is suggested as a help at the beginning; more is not suggested, nor are any conclusions hinted at, as it is particularly desired that God, not man, should lead and teach. Each one would, probably, be led to branch out into somewhat different lines from another; different, though not contrary, conclusions would very possibly be arrived at by the many who were so engaged; but all would be profited; all would find an inexhaustible source of riches; all would praise HIM for whom they were seeking; all would concur in saying, "O the depth of the riches both of the wisdom and knowledge of God!" "How great is His goodness, how great is His beauty!"

It is hoped that not many who approve of this suggestion would be deterred from entering on such a study of the Scriptures of Truth by any seeming difficulty. Vast as the field of study is, it is difficult only when looked at from a distance. No doubt it is of life-long interest; but is not that its charm? It is a study that brings its own reward with it. He who begins it with prayer finds that seeming difficulties are removed, and new beauties are discovered; the ear gets so accustomed to hearken to what GOD says, that it becomes better able to test, and weigh, receive, or reject, what *men* say. Begun in the fear of God, it will be found that such a study leads to greater reverence for what "is written"; an ability to discriminate between things that differ is created, where it did not exist before; and it will be found, by experience, that GOD can and will teach the blind and ignorant, while those who think they "see" will be made blind. (John ix.) Yes, it is better for us

all, young and old, educated or uneducated, to trust in HIM who *communicates to the heart* what HE teaches, than to depend, as alas, through sloth, we often do, on those whom *our own judgments* have determined to be "deeply taught," but who, like the ignorant and unlettered, *know* experimentally no more of the truth of GOD than that which they live upon, and to which they are, therefore, subject.

"Thy words were found, and I did *eat them*; and Thy word was unto me the joy and rejoicing of my heart." (Jer. xv. 16.)

"I have more understanding than all my teachers: for Thy testimonies are my meditation." (Ps. cxix. 99.)

GOD'S WAY OF GRACE.

DEUTERONOMY xxxii. 10.

Our present aim is not to dwell upon God's dealings with Israel, as unfolded in this chapter; but simply to express a few thoughts suggested by verse 10, which we may regard as a beautiful description of God's way of grace with every one of His redeemed.

1. *God's finding*.—"He found him in a desert land, in the waste howling wilderness." The statement "*He found him*" necessarily implies a previous condition that is properly described by the word "*lost*," and it expresses God's first revelation of Himself to any soul. We may take two illustrations from the book of Genesis. In chap. xvi. we read that, when Hagar fled from Sarai, and was wandering as a homeless outcast, "the Angel of the Lord *found* her by a fountain of water in the wilderness." She had learnt something about God no doubt from Abraham; but now she gets a knowledge of Him as *the*

Living and Seeing One, who, afar off from Abraham's tent, and in a lonely and unfrequented region, had regard to the misery of a helpless and desolate woman. She had, so to speak, heard of God by the hearing of the ear; but now she saw Him for herself, and knew Him as One who cared for *her*.

We have a companion picture in chapter xxviii., where we read of God's first revelation of Himself to Jacob. Hitherto Jacob had been so full of his own plannings and contrivings that there had been no room for God. He is now reaping the fruit of his own deceit and his mother's, being obliged to flee from a justly offended brother. Thus exiled from his father's house, in his loneliness and desolation, he lies down to sleep, with a stone for his pillow. It was in these circumstances that, as Hosea says, Jehovah *found him* in Bethel (Hos. xii. 4, 5), and revealed Himself to him for the first time as the God of grace—the God of promise.

Every child of God is familiar with the words "lost" and "found" in Luke xv.: "I have *found* my sheep which was *lost*"; "I have *found* the piece which I had *lost*"; "This my son was dead, and is alive again; he was *lost* and is *found*." But do we often *meditate* upon these words, and, remembering what we *were*, consider how and by whom we have been *found*? When we reach the "home" to which our gracious Shepherd will bring all His flock, we shall never forget "the hole of the pit" from which we have been raised; but, with the eye fixed in delight and satisfaction on Himself, each one will say, "HE *found* ME *in a desert land, in the waste howling wilderness*"; and an ever growing sense of the grace that brought Him down to rescue us from our low estate will fill us with adoration and worship. The more we enter into this now the greater will be our joy in praising Him

and the more shall we be moved to diligence in seeking those who have never yet been found.

2. *God's protection and care.*—One has said, "The finding is not the ending, but the beginning of God's dealing with him, which from first to last is all marvellous, the display of wisdom and love." The next sentence, "He led him about, He instructed him," is thus given in the R.V., "*He compassed him about, He cared for him.*" The *leading* is expressed in v. 12. The thought of God's *compassing us about* is very comforting. We are compassed about with "deadly enemies" (Ps. xvii. 9), who are ever seeking to trip us up and cast us down, even Satan and all the powers of darkness, and what could we do, if left to ourselves? But however near they may be to us, God is nearer. The host of the king of Syria "*compassed the city both with horses and chariots*"; but the host of God was between His servant and the enemy, for "behold the mountain was full of horses and chariots of fire *round about Elisha.*" (2 Ki. xv. 17.) God's word to Abraham was, "*I am thy shield,*" and David as a child of Abraham, an heir of promise, took hold of that word, and in the face of increasing foes could say, "Thou, O Lord, art *a shield about me.*" (Ps. iii. 3.)

God also ministers to the need of His people—"He cared for him." As applied to Israel this reminds us of the daily care of God for them in the wilderness. He gave them "bread from heaven" and water from the rock; their raiment waxed not old, and their foot swelled not for forty years. That was but a picture of His care for all His children, and it is recorded for the encouragement of our faith. The Lord Jesus gave the exhortation, "Be not anxious" (Luke xii. 22), and enforced it by many illustrations of God's care. The Spirit by Paul writes, "Be careful for nothing; but in everything by prayer and

supplication with thanksgiving let your requests be made known unto God"; and by Peter, "Casting all your care upon Him; for *He careth for you.*" (Phil. iv. 6; 1 Pet. v. 7.)

3. *God's keeping.*—"He kept him as the apple of His eye." The care with which the apple of the eye is guarded is known by all; yet this is but a shadow of the tender watchfulness with which God guards His people. In Ps. xvii. David prays, "Keep me as the apple of the eye." It is only in God's keeping that we are safe. When God *left* Hezekiah "*to try him,*" how soon he fell into the snare of the enemy, and displayed the pride of his heart; and if God were to leave us we should soon fall into some of the many snares that surround us. The great bait which the enemy holds out to us is the *world*, in some form or other, as the means of the gratification of *self*, and it is only as God keeps us with the heart on Christ, and the affection on heavenly things, that we can be preserved from the world. Another special temptation of the present day is to give up the truth of God in some way or other—either to yield up the Word itself, or to make it void by interpretations that suit the natural man. And so varied are the wiles of the enemy that, if there be faithfulness to truth, then there is the temptation to think highly of ourselves, and to look down upon others.

But amidst all these temptations God "is able to keep us from falling"; though He alone can do so. And if, by His grace any are preserved from the love of the world, and the love of self, from laxity with regard to the truth of God, and high-mindedness in keeping it, they will acknowledge that it is only because God has kept them, and will ever give Him the glory.

W. H. B.

REVISED VERSION OF THE OLD TESTAMENT.*

XXI.

THE BOOK OF PSALMS (*continued*).

LXVIII. 15—"a mountain of God is the mountain of Bashan; a mountain of summits [M.] is the mountain of Bashan." The world's mountain of many tops is contrasted with God's which has only one—Christ. v. 16—"Why look ye askance, ye high mountains, at the mountain which God hath desired for His abode?" v. 17—"even thousands upon thousands," om. "angels." v. 19—"Who daily beareth our burdens," the word is used in Is. 46. 3, "borne by me." v. 25—"in the midst of the damsels." v. 26—" (ye that are) of the fountain " as A.M. v. 30—"Rebuke the wild beast of the reeds," cf. Job. 40. 15-24.

LXXI. 1—"never be ashamed," cf. vv. 13, 14; 70. 2, same word. v. 3—"Be thou to me a rock of habitation," as A.M. v. 16—"I will come with the mighty acts of the Lord God"—of Adonai Jehovah, *i.e.* speaking of them. v. 22—"Holy one of Israel" occ. in Pss. only 78. 41; 89. 18; in Isa. 25 times and Jer. twice.

LXXII. 13—"He shall have pity on." v. 15—"And they shall live"; this supposes that the sing. refers to Israel; if so the whole verse refers to Israel (as Kay understands it), and the last clause should be "and daily shall they be blessed." v. 16—"There shall be abundance." v. 13—"shall call him happy," cf. Isa. 53. 11 "satisfied," and the word blessed or happy as used of God 1 Tim. 1. 11; 6. 15. It is often used of men, as in Matt. 5. 1-11, and should be ren. "happy."

Psalm LXXII. closes the *second* of the five books of Psalms.

NOTES AND REPLIES.

To whom does "the nail that is fastened in the sure place" in Isa. xxii. 25, refer?

In v. 23 God's promise concerning Eliakim is, "I will fasten him as a nail in a sure place." Eliakim is a type of Christ, and the words that are used of him in v. 22, are in Rev. iii. 7 quoted by the Lord as descriptive of Himself: "The key of the house of David will I lay upon His shoulder; so He shall open, and none shall shut; and He shall shut, and none shall open." But these words concerning Eliakim were spoken to Shebna, who at that time was "over the house." He

* All quotations from R.V. without comment are regarded as improvements

seemed to be in a position of security, but he filled it with the pride of heart that was characteristic of Judah at that time as described in "the burden of the valley of vision" (vv. 1-14), which must be read to rightly understand the verse in question. That verse refers to *Shebna*, and is but the summing up of vv. 15-19; "In that day, saith the Lord of hosts, shall the nail that is fastened [i.e. that is now fastened] in the sure place be removed, and be cut down, and fall."

We may further notice that the significant expression "in that day" almost invariably looks forward to "the day of Jehovah," when He will cast down man and his kingdoms, and will set up His own kingdom, and exalt His King. Therefore, as in Eliakim we see a type of *Christ*, so in *Shebna* we may see a figure of the *antichrist*, who will appear to the world as a nail fastened in a sure place on which they may securely rest; but he will be suddenly "removed" and all that hang upon him will be "cut off."

Has the statement in 1 Cor. vii. 14 concerning children, "now are they holy," any reference to the salvation of infants?

We believe that there is here no reference whatever to salvation; for as the children are called "holy," so the *unbelieving* wife or husband is said to be "sanctified" or "made holy" by the one who is a believer. The object of the apostle is to show that the conversion of a husband or a wife, when the other partner remains unconverted does not dissolve, and does not lay upon the converted one any obligation to dissolve the marriage connection. Therefore the words "sanctified" and "holy" are obviously to be restricted to this matter of marriage relationship. If it were otherwise, that is, if the marriage tie were dissolved, the children would be unclean, or *bastards*; but the marriage bond not being touched they are holy, or *legitimate*. The word *holy* covers the entire family relationship.

We would add that no inference can be drawn from the destruction of children with their parents under the judicial sentence of God, as at the flood, and in the case of Achan, or elsewhere, to the effect that the children of the unconverted are eternally lost. All such use of *historic* Scripture is out of harmony with the plain teachings of other portions of the Word, that, in what concerns the future, each soul of man stands on its own ground before God—the father is not punished for the child, nor the child for the father, though while on earth, and as regards things temporal, the sins of the fathers are often visited on their children.