

Selected Notes

Genesis to Revelation

**Studies and Annotations From The
1909 -1917 Scofield Reference Bible
(KJV): The Most Widely Published
and Influential of All Study Bibles**

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Studies from the Scofield Reference Bible

Introduction

The beginning of the Twentieth Century saw the publication by the Oxford University Press of the Scofield Reference Bible. Based on the King James Version, and with its annotations and connected topical references, it became by far the most widely used Study Bible among believers throughout the world. At a time when rationalistic theology was becoming entrenched in Britain, the Continent, and America, the Scofield Bible was rightly looked upon as the Bible of Biblical fundamentalism.

The decades before its publication had seen many return to a literal interpretation of the prophecies of Christ's Second Coming. The Scofield Bible became a catalyst in this renewed interest, and in the presentation of our Lord's premillennial Return. In this it was a strong counter to Reformed Theology with its: *no* millennial reign of Christ, *no* seven year tribulation, *no* rapture of believers, *no* future promises to Israel as a nation, *no* return of Israel to the Land of Abraham, Issac and Jacob (Gen. 17:8). The Scofield Bible strongly refuted the Reformed idea that the Church is the new Israel, and that it replaces Israel (replacement theology) in God's dealings.

Further, this reference Bible set out clearly God's plan for the ages. It shows that while salvation for all ages is centered on Christ's work on the Cross, there is in Scripture a development of truth in each age (referred to as a dispensation). This is clearly seen in God's dealings before and after the Flood, before and after Sinai, before and after the Cross etc.

The notes are succinct, sound and spiritual. History has shown that whatever ones views may be of these brief annotations, they have in fact become the kernel and basis for a great deal of the material that has been taught and published among those who *love His Return* (II Tim. 4:8). Among believers who take Bible Prophecy literally (the only way to take it!!), no single publication has exerted a greater influence.

As good as the notes are, in some places Dr. Scofield was clearly wrong – but thankfully not so often as to undermine the overall usefulness of the work. As with all teaching it must be examined in the light of Scripture. Several statements at the beginning of Genesis are wrong. This would include the gap theory. He did not understand the error of the Westcott and Hort critical theory of the New Testament text. In a number of places he wrongly criticises the Greek text underlying the KJV. He does not mention the mode of baptism, and also should have placed greater emphasis upon the Local Church. Several statements concening the Dispensation of Law are open to misunderstanding. But apart from these and several lesser matters, it would be difficult to find a single volume which has been recognized to contain so much helpful teaching, briefly and spiritually presented.

The Scofield notes are now in the public domain, and thus we are free to reproduce them. Introductions to the different sections of the Old and New Testaments were unfortunately unavailable for download. Excluding these, The *Selected Notes* likely contains above 95% of his annotations. If a note or statement was thought to be wrong, it was usually omitted. His statements have not been altered. In a few places, I have in brackets added an editorial comment.

Dr. Scofield listed eight consulting editors who aided in the publication of the work. Four were presidents of universities and colleges, and four were well-known Bible teachers of that day. It is a sad fact that the schools mentioned have for the most part long since departed from the clear Scriptural principles set out in the volume. It is also a fact that the Scofield Bible has in these last decades been all but forgotten in many places. This is indicative of the spiritual decline of the day rather than any newly discovered deficiency in the notes. There is a great deal of *strong meat* here (Heb. 5:13,14). In the last days many *will not endure sound doctrine* (II Tim. 4:2). There is a great deal here, briefly explained, that is absolutely vital to living the Christian life.

Today it is common to see criticism of both the notes (frequently from the Reformed side) and of Scofield himself. Indeed Charles Ingersol Scofield, 1843 – 1921, was a sinner saved by grace.

The Christian History Institute recounts his conversion which took place in 1879:

“Why aren't you a Christian?” Christian businessman and YMCA worker Thomas McPheeters put the question bluntly to Cyrus Ingersol Scofield. It was a question C. I. Scofield needed to hear. He was miserable. His wife had divorced him. He was an alcoholic. The courts saw a lot of him--and not just because he was a lawyer. He was answering charges against himself. He had even been forced to resign as district attorney in Kansas because of accusations of political corruption.

Now as he spoke with McPheeters, he realized that his life was out of control. He needed a life-changing principle. Cyrus asked Christ into his life that day and from that point it took a radical change.

Before all was done, Cyrus became a friend of the famous evangelists D. L. Moody and Robert A. Torrey. He pastored a large Dallas church, founded a mission to evangelize South America, prepared a Bible study correspondence course, started the Philadelphia Bible College, and compiled the *Scofield Reference Bible*.

The Study Bible that bears his name is a demonstration of how God takes a ruined sinner, redeems and make him a channel for a great work. It is clear that Dr. Scofield had an experiential as well as academic knowledge of the truths presented. These studies became the basis for curriculums in many Bible Institutes which began in the early Twentieth Century. Indeed, a grasp of these teachings would provide a major part of a Bible College education, and soundly equip a believer for Christian service.

Jack Moorman 2008

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4:24 Possessed with devils

5:2 And taught them saying

5:17 I am not come to destroy the law

5:22 Hell fire

5:26 paid the uttermost farthing

5:48 Perfect

6:10 Thy kingdom come

6:12 As we forgive our debtors

6:33 The kingdom of God

7:1 Judge not

7:22 Devils

8:2 Behold there came a leper, Lord

8:20 Son of man

10:2 Apostles

10:9 Provide neither gold

10:16 I send you forth as sheep in the midst of wolves

10:19 Take no thought how or what ye shall speak

10:34 Think not that I am come to send peace on earth

11:6 Blessed is he

11:11 There hath not risen a greater than the Baptist

11:12 The kingdom of heaven suffereth violence

11:14 This is Elias

11:20 Then began he to upbraid the cities

11:28 Come unto me

12:1 Jesus went on the sabbath day through the corn
12:3 What David did
12:18 He shall shew judgment to the Gentiles
12:31 Blasphemy against the Holy Ghost
12:34 Generation of vipers
12:41 The men of Nineveh shall rise in judgement
12:46 His mother and his brethren stood without, desiring to speak with him
13:3 Parables, Behold, a sower went forth to sow
13:11 The mysteries
13:17 Many prophets and righteous men have desired to see those things
13:24 A man which sowed good seed in his field
13:30 Gather ye together first the tares
13:31 A grain of mustard seed
13:33 Leaven, which a woman took, and hid in three measures of meal, Leaven
13:43 The kingdom of their Father
13:44 Treasure hid in a field
13:45 Seeking goodly pearls
13:47 A net that was cast into the sea
14:1 Herod
15:5 It is a gift
15:21 Jesus...departed into the coasts of Tyre and Sidon
15:28 Great is thy faith
16:18 Thou art Peter, I will build my church
16:19 The keys of the kingdom
16:20 That they should tell no man
17:2 Transfigured before them
17:10 Why then say the scribes that Elias must first come
18:34 Delivered him to the tormentors
19:4 Have ye not read
19:8 Moses... suffered you to put away your wives
19:20 All these things have I kept from my youth
19:28 In the regeneration, Judging the twelve tribes of Israel
20:30 Behold, two blind men
21:1 When they drew nigh unto Jerusalem
21:4 That it might be fulfilled
21:12 Cast out all them that bought and sold in the temple
21:17 Bethany
21:19 He saw a fig tree
21:42 This was the Lord's doing
21:43 The kingdom of God shall be taken from you
21:44 Whosoever shall fall upon this stone shall be broken
22:9 Go ye therefore into the highways
22:15 How they might entangle him
22:29 Ye do err, not knowing the scriptures
22:35 A lawyer asked him a question
22:41 Jesus asked them
23:2 Sit in Moses' seat
23:5 Make broad their phylacteries
23:35 The blood of righteous Abel
23:36 All these things shall come upon this generation
23:39 Ye shall not see me henceforth, till ye shall say
24:1 Jesus went out, and departed from the temple
24:3 Tell us, when...
24:16 Let them which be in Judaea flee into the mountains
24:45 Who then is a faithful and wise servant

25:1 Then shall the kingdom of heaven be likened unto..., Ten virgins
25:21 Well done
25:23 Well done, thou good and faithful servant
25:32 Before him shall be gathered all nations
26:7 An alabaster box of very precious ointment, A woman.
26:20 He sat down with the twelve
26:28 The remission of sins
26:39 Let this cup pass from me
26:57 They that had laid hold on Jesus led him away to...
26:71 This fellow was also with Jesus of Nazareth
27:9 Spoken by Jeremy the prophet
27:33 And when they were come unto a place called Golgotha
27:37 THIS IS JESUS THE KING OF THE JEWS
27:46 My God, my God, why hast thou forsaken me?
27:50 Jesus...yielded up the ghost
27:51 The veil of the temple was rent in twain from the top to the bottom
27:52 Many bodies of the saints which slept arose
27:63 After three days I will rise again
28:1 In the end of the Sabbath, End of
28:9 Behold, Jesus met them, saying
28:19 Go ye therefore, In the name of the Father, and of the Son, and of the Holy Ghost

Mark

1:3 Lord
4:22 There is nothing hid
5:30 Virtue had gone out of him
7:5 Tradition
8:23 And led him out of town
10:16 He took them up in his arms
10:18 Why callest thou me good
10:24 Astonished at his words
10:25 The eye of a needle
10:51 Lord
11:1 Bethphage
11:13 Nothing but leaves
12:1 A certain man planted a vineyard
12:10 The stone which the builders rejected
12:11 The Lord's doing
12:26 Have ye not read in the book
12:36 For David himself said, The Lord, My Lord
13:8 The beginning of sorrows
13:13 He that shall endure unto the end, Saved
13:14 Then let them that be in Judaea flee to the mountains
14:45 Master
14:65 And some began to spit on him
15:21 Rufus
15:25 The third hour
15:38 From the top to the bottom
16:6 He is not here

Luke

1:3 From the very first
2:1 All the world
2:25 Just and devout
3:23 The son of Heli

4:10 To keep thee
4:16 He came to Nazareth
4:18 Lord
4:19 The acceptable year of the Lord
7:44 Simon, seest thou this woman
8:37 Besought him to depart
9:11 Them that had need of healing
11:1 Teach us to pray
11:13 Give the Holy Spirit to them that ask him
14:26 And hate not...
15:8 Pieces of silver
16:19 There was a certain rich man
16:23 In hell he lifted up his eyes
17:20 Cometh not with observation
17:21 The kingdom of God is within you
18:8 Shall he find faith on the earth?
18:13 God be merciful to me a sinner
19:13 Pounds
21:20 When ye shall see Jerusalem compassed with armies
21:24 Jerusalem shall be trodden down of the Gentiles
22:31 That he may sift you as wheat
22:45 He found them sleeping
23:35 The people stood beholding
23:43 To day shalt thou be with me in paradise
24:51 While he blessed them, he was parted from them, Heaven

John

1:1 The Word
1:17 Grace and truth came by Jesus Christ
1:18 No man hath seen God, He hath declared him
1:39 Come and see, The tenth hour
3:3 Ye must be born again
3:16 Shall not perish
5:2 By the sheep et a pool
5:18 But said also that God was his Father
5:31 If I bear witness of myself
6:70 One of you is a devil
8:37 I know that ye are Abraham's seed
10:7 I am the door of the sheep
10:16 Other sheep
11:26 Shall never die
12:3 Then took Mary a pound of ointment
12:23 The hour is come
12:24 Except a corn of wheat fall into the ground and die
12:31 Now is the judgment of this world
13:10 Needeth not save to wash his feet, Washed
14:3 I will come again and receive you unto myself
14:16 Another Comforter
15:1 The true vine
15:2 He purgeth it
15:4 Abide in me
15:8 That ye bear much fruit
15:15 Henceforth I call you not servants
16:12 I have yet many things to say unto you
17:1 Glorify thy Son

17:2 That he should give eternal life, To as many as thou hast given him
19:30 It is finished
20:17 Touch me not for I am not yet ascended
20:28 My Lord and My God
21:3 I go a fishing
21:11 Yet was not the net broken
21:15 Lovest thou me? Thou knowest that I love thee, Feed my lambs
21:17 Lovest thou me?

Acts

1:6 Wilt thou at this time restore again the kingdom to Israel
1:11 This same Jesus... shall so come
2:4 The Holy Ghost
2:8 Hear we every man in our own tongue
2:11 Tongues
2:14 Peter, standing up with the eleven, lifted up his voice
2:17 It shall come to pass in the last days
3:19 The times of refreshing
3:20 And he shall send Jesus Christ
3:21 Times of restitution of all things
4:16 What shall we do to these men?
6:1 Grecians
6:5 And they chose
7:14 Threescore and fifteen souls
7:16 The sepulchre that Abraham bought
7:38 The church in the wilderness
7:54 They were cut to the heart
8:5 Philip went down to the city of Samaria
8:26 Unto Gaza which desert
9:2 If they found any of this way
9:4 Why persecutest thou me?
9:7 Hearing a voice
9:20 That he is the Son of God
9:22 But Saul increased the more in strength
9:26 When Saul was come to Jerusalem
10:44 While Peter yet spake the Holy Ghost fell
12:1 Herod the king
13:22 He raised up David
14:23 Ordained them elders
15:7 That the Gentiles by my mouth should hear
15:13 Men and brethren hearken unto me
15:16 Will build again the tabernacle of David
15:17 Lord
15:32 Judas and Silas, being prophets
15:39 So Barnabas...sailed unto Cyprus
16:10 Immediately we endeavoured
17:3 Opening and alleging, that Christ must needs have suffered
17:12 Therefore many of them believed
17:18 Epicureans, Stoicks
17:29 We are the offspring of God
17:30 But now commandeth all men every where to repent
18:17 Cared for none of these things
18:28 Shewing from the Scriptures that Jesus was Christ
19:2 Have ye received the Holy Ghost since ye believed?
19:16 The evil spirit was leaped on them, Pailed

19:28 Diana
20:7 The first day of the week
20:22 I go bound in the spirit
20:24 Neither count I my life dear
20:29 Grievous wolves
20:35 It is more blessed to give than to receive
2:14 That he should not go up to Jerusalem
21:23 Four men which have a vow
21:26 Paul took took the men
22:17 When I was come again to Jerusalem
24:25 As he reasoned of righteousness
25:13 King Agrippa
27:9 The fast was now already past
28:28 The salvation of God
28:30 Two whole years in his own hired house

Romans

1:16 Salvation
3:21 The righteousness of God
3:23 All have sinned
3:24 Redemption, Grace
3:25 Propitiation, Remission
3:26 Righteousness
3:28 Justification
3:31 Do we then make void the law
4:2 Works
4:3 Counted
4:25 Raised again for our justification
5:12 By one man sin entered into the world
5:14 Death reigned from Adam to Moses
6:6 Our old man
6:15 Shall we sin, because we are not under the law, but under grace?
7:4 Married to another, even to him who is raised from the dead
7:6 Not in the oldness of the letter
7:9 Sin ived, and I died
7:14 Carnal
7:15 That I do I allow not
7:21 I find then a law
7:24 Who shall deliver me from the body
8:2 The law of the Spirit of life
8:13 Mortify the deeds of the body
8:16 Children
8:23 Adoption
9:6 For they are not all Israel
10:10 Righteousness, Hath God cast away his people
11:5 Remnant
11:23 If they abide not still in unbelief
11:25 The fullness of the Gentiles, Mystery
11:26 Shall turn away ungodliness from Jacob
12:1 The mercies of God, Your reasonable service
12:9 Dissimulation
13:11 Now is our salvation nearer
16:26 The obedience of faith

I Corinthians

1:2 To them that are sanctified in Christ Jesus
1:7 Waiting for the coming of our Lord Jesus Christ
1:8 The day of our Lord Jesus Christ
2:13 Not in the words which man's wisdom teacheth
2:14 The natural man
3:4 Are ye not carnal
3:8 He that planteth and he that watereth are one
3:14 He shall receive a reward
4:8 Now ye are full
5:2 And ye are puffed up
5:5 For the destruction of the flesh
6:15 Shall I then take the members of Christ...
7:12 To the rest speak I, not the Lord
9:21 That I might gain them that are without law
9:27 A castaway
10:8 fell in one day three and twenty thousand
12:1 Spiritual gifts
12:4 Diversities of gifts
12:10 Prophecy
12:31 A more excellent way
14:1 Rather that ye may prophesy
14:2 An unknow tongue
15:8 Born out of due time
15:22 For as in Adam all die
15:24 When he shall deliver up the kingdom
15:29 Baptized for the dead
15:51 Behold I shew you a mystery
15:52 The dead shall be raised incorruptible
16:17 The coming of...
16:22 Anathema Maranatha

II Corinthians

5:10 For we must all appear before the judgement seat of Christ
6:17 Come out from among them and be ye separate
8:1 The grace of God bestowed on the churches of Macedonia
12:2 Caught up to the third heaven
12:7 A thorn in the flesh

Galatians

1:6 So soon removed from...grace
1:10 For now do I now persuade men, or God
1:13 The Jews' religion
2:15 We who are Jews by nature
2:17 But if, while we seek to be justified
3:19 Wherefore then serveth the law, Because of transgressions
3:24 The law was our schoolmaster
3:25 Schoolmaster
4:19 My little children, of whom I travail in birth again
5:22 The fruit of the Spirit
6:11 How large a letter

Ephesians

1:1 In Christ

1:3 In heavenly places
1:5 Predestinated, Adoption
1:9 The mystery of his will
1:10 The dispensation of the fullness of times
1:13 Sealed with that holy Spirit of promise
2:5 Dead in sins
2:15 To make in himself of twain one new man
3:6 That the Gentiles should be fellowheirs
4:11 He gave, Some apostles...
4:22 Put off... the former conversation, the old man
4:24 Put on the new man
5:25 As Christ loved the church
5:32 I speak concerning Christ and the church

Philippians

1:1 All the saints in Christ Jesus which are at Philippi
2:6 Who, being in the form of God, Robbery

Colossians

1:21 Reconciled
2:2 To the acknowledging of the mystery of God, Mystery
2:18 Intruding into those things
4:12 Epaphras

I Thessalonians

1:9 How ye turned to God from idols
4:17 Caught up... to meet the Lord in the air
5:23 Your whole spirit and soul and body

II Thessalonians

II Thess. 2:3 That day shall not come except...

I Timothy

1:20 Hymenaeus and Alexander
3:15 The church of the living God

II Timothy

1:12 He is able to keep that which I have committed unto him against that day
3:1 In the last days perilous times shall come

Titus

1:5 Set in order the things that are wanting, Elders

Philemon

1:18 Put that on my account

Hebrews

1:4 Angels
2:14 He also himself likewise took part of the same
5:6 Melchisedec
6:4 It is impossible for those who were once enlightened..., Partakers
7:16 Carnal
8:8 I will make a new covenant
9:27 It is appointed unto men once to die
10:5 A body hast thou prepared me

10:18 No more offering for sin
11:39 A good report through faith
12:23 The general assembly and church of the firstborn

James

1:14 Tempted
1:26 Religious
2:23 Imputed unto him for righteousness

I Peter

1:2 Elect according to the foreknowledge of God
1:7 The trial of your faith
1:20 Foreordained before the foundation of the world
2:8 A stone of stumbling
2:9 A chosen priesthood
4:6 The gospel preached...to them that are dead

II Peter

1:19 A more sure word of prophecy
1:20 Private interpretation
2:15 Balaam
3:18 Grow in grace

I John

1:7 Walk in the light
2:1 We have an advocate with the Father
2:2 Propitiation
2:3 If we keep his commandments
2:19 They went out from us
2:28 Little children
3:7 He that doeth righteousness is righteous

II John

5 That we love one another

III John

Jude

1 Preserved in Jesus Christ
3 It was needful
6 Judgement of the great day
11 Cain, The error of Balaam, Core, Gainsaying
23 Flesh

Revelation

1:9 Was in the isle that is called Patmos
1:10 I heard behind be a great voice
1:19 The things which shall be hereafter
1:20 The angels of the seven churches, The seven churches
2:6 The deeds of the Nicolaitanes
2:14 The doctrine of Balaam
2:17 A white stone
3:12 Shall go no more
3:21 And am set down with my Father in his throne
4:1 Come up hither

4:6 Four beasts full of eyes
 5:7 And he came and took the book
 6:2 Behold a white horse
 7:14 These which came out of great tribulation
 7:17 God shall wipe away all tears
 8:2 To them were given trumpets
 9:2 There arose a smoke out of the pit
 9:4 Which have not the seal of God in their foreheads
 9:9 As it were breastplates of iron
 9:11 Apollyon
 10:2 A little book
 11:2 The holy city shall they tread
 12:6 A thousand two hundred and threescore days
 12:10 The kingdom of our God, and the power of our Christ
 13:1 And saw a beast rise up out of the sea
 13:2 Like unto a leopard
 13:3 One of his heads as it were wounded to death
 13:8 The world
 13:16 He causeth all...to receive a
 14:1 Having his Father's name written in their foreheads
 14:6 Having the everlasting gospel
 16:19 Great Babylon came in remembrance before God
 18:2 Babylon the great is fallen is fallen
 19:7 The marriage of the Lamb is come and his wife hath made herself ready
 19:8 The fine linen is the righteousness of saints
 19:11 I saw heaven opened, A white horse, In righteousness he doth judge and make war
 19:17 Come...unto the supper of the great God
 19:19 To make war against him that sat on the horse
 19:20 And the beast was taken
 20:2 A thousand years
 20:5 The first resurrection
 20:8 Gog and Magog
 20:10 The devil that deceived them
 20:11 A great white throne
 20:12 The dead were judged
 20:14 The second death
 22:11 He that is righteous, He that is holy
 22:19 If any man shall take away from the words of the book, Life

A Panoramic View of the Bible

The Bible, incomparably the most widely circulated of books, at once provokes and baffles study. Even the non-believer in its authority rightly feels that it is unintelligent to remain in almost total ignorance of the most famous and ancient of books. And yet most, even of sincere believers, soon retire from any serious effort to master the content of the sacred writings. The reason is not far to seek. It is found in the fact that no particular portion of Scripture is to be intelligently comprehended apart from some conception of its place in the whole. For the Bible story and message is like a picture wrought out in mosaics: each book, chapter, verse, and even word forms a necessary part, and has its own appointed place. It is, therefore,

indispensable to any interesting and fruitful study of the Bible that a general knowledge of it be gained.

First. The Bible is one book. Seven great marks attest this unity.

1. From Genesis the Bible bears witness to one God. Wherever he speaks or acts he is consistent with himself, and with the total revelation concerning Him.
2. The Bible forms one continuous story--the story of humanity in relation to God.
3. The Bible hazards the most unlikely predictions concerning the future, and, when the centuries have brought round the appointed time, records their fulfilment.
4. The Bible is a progressive unfolding of truth. Nothing is told all at once, and once for all. The law is, "first the blade, then the ear, after that the full corn." Without the possibility of collusion, often with centuries between, one writer of Scripture takes up an earlier revelation, adds to it, lays down the pen, and in due time another man moved by the Holy Spirit, and another, and another, add new details till the whole is complete.
5. From beginning to end the Bible testifies to one redemption.
6. From beginning to end the Bible has one great theme--the person and work of the Lord Jesus Christ.
7. And, finally, these writers, some forty-four in number, writing through twenty centuries, have produced a perfect harmony of doctrine in progressive unfolding. This is, to every candid mind, the unanswerable proof of the divine inspiration of the Bible.

Second. The Bible is a book of books. Sixty-six books make up the one Book. Considered with reference to the unity of the one book the separate books may be regarded as chapters. But that is but one side of the truth, for each of the sixty-six books is complete in itself, and has its own theme and analysis. It is therefore of the utmost moment that the books be studied in the light of their distinctive themes. Genesis, for instance, is the book of beginnings--the seed-plot of the whole Bible. Matthew is the book of the King, & etc.

Third. The books of the Bible fall into groups. Speaking broadly there are five great divisions in the Scriptures, and these may be conveniently fixed in the memory by five key-words, Christ being the one theme (Luke 24:25-27).

PREPARATION	MANIFESTATION	PROPAGATION
The OT	The Gospels	The Acts
EXPLANATION		CONSUMMATION
The Epistles		The Apocalypse

In other words, the Old Testament is the preparation for Christ; in the Gospels he is manifested to the world; in the Acts he is preached and his Gospel is propagated in the world; in the Epistles his Gospel is explained; and in the Revelation all the purposes of God in and through Christ are consummated. And these groups of books in turn fall into groups. This is especially true of the Old Testament, which is in four well defined groups. Over these may be written as memory aids:

REDEMPTION	ORGANIZATION	POETRY	SERMONS	
	Joshua		Isaiah	Jonah
	Judges		Jeremiah	Micah
Genesis	Ruth	Job	Ezekiel	Nahum
Exodus	1,2 Samuel	Psalms	Daniel	Habakkuk
Leviticus	1,2 Kings	Proverbs	Hosea	Zephaniah
Numbers	1,2 Chronicles	Ecclesiastes	Joel	Haggai
Deuteronomy	Ezra	Song of Solomon	Amos	Zechariah
	Nehemiah	Lamentations	Obadiah	Malachi
	Esther			

Again care should be taken not to overlook, in these general groupings, the distinctive messages of the several books composing them. Thus, while redemption is the general theme of the Pentateuch, telling as it does the story of the redemption of Israel out of bondage and into "a good land and large," each of the five books has its own distinctive part in the whole. Genesis is the book of beginnings, and explains the origin of Israel. Exodus tells the story of the deliverance of Israel; Leviticus of the worship of Israel as delivered people; Numbers the wanderings and failures of the delivered people, and Deuteronomy warns and instructs that people in view of their approaching entrance upon their inheritance.

The Poetical books record the spiritual experiences of the redeemed people in the varied scenes and events through which the providence of God led them. The prophets were inspired preachers, and the prophetic books consist of sermons with brief connecting and explanatory passages. Two prophetic books, Ezekiel and Daniel, have a different character and are apocalyptic, largely.

Fourth. The Bible tells the Human Story. Beginning, logically, with the creation of the earth and man, the story of the race sprung from the first human pair continues through the first eleven chapters of Genesis. With the twelfth chapter begins the history of Abraham and of the nation of which Abraham was the ancestor. It is that nation, Israel, with which the Bible narrative is thereafter chiefly concerned from the eleventh chapter of Genesis to the second chapter of the Acts of the Apostles. The Gentiles are mentioned, but only in connection with Israel. But it is made increasingly clear that Israel so fills the scene only because entrusted with the accomplishment of great worldwide purposes (Deuteronomy 7:7).

The appointed mission of Israel was,

1. To be a witness to the unity of God in the midst of idolatry (Deuteronomy 6:5; Isaiah 43:10).
2. To illustrate to the nations the greater blessedness of serving the one true God (Deuteronomy 33:26-29; 1 Chronicles 17:20,21; Psalms 102:15).
3. To receive and preserve the Divine revelation (Romans 3:1,2).
4. To produce the Messiah, earth's Saviour and Lord (Romans 9:4). The prophets foretell a glorious future for Israel under the reign of Christ.

The Biblical story of Israel, past, present, and future, falls into seven distinct periods:

1. From the call of Abram (Genesis 12) to the Exodus (Exodus 1-20).
2. From the Exodus to the death of Joshua (Exodus 21 to Joshua 24).
3. From the death of Joshua to the establishment of the Hebrew monarchy under Saul.
4. The period of the kings from Saul to the Captivities.
5. The period of the Captivities.
6. The restored commonwealth from the end of the Babylonian captivity of Judah, to the destruction of Jerusalem, A.D. 70.
7. The present dispersion.

The Gospels record the appearance in human history and within the Hebrew nation of the promised Messiah, Jesus Christ, and tell the wonderful story of his manifestation to Israel, his rejection by that people, his crucifixion, resurrection, and ascension.

The Acts of the Apostles record the descent of the Holy Spirit, and the beginning of a new thing in human history, the Church. The division of the race now becomes threefold--the Jew, the Gentile, and the Church of God. Just as Israel is in the foreground from the call of Abram to the resurrection of Christ, so now the Church fills the scene from the second chapter of the Acts to the fourth chapter of the Revelation. The remaining chapters of that book complete the story of humanity and the final triumph of Christ.

Fifth. The Central Theme of the Bible is Christ. It is this manifestation of Jesus Christ, His Person as "God manifest in the flesh" (1 Timothy 3:16), His sacrificial death, and His resurrection, which constitute the Gospel. Unto this all preceding Scripture leads, from this all following Scripture proceeds. The Gospel is preached in the Acts and explained in the Epistles. Christ, Son of God, Son of man, Son of Abraham, Son of David, thus binds the many books into one Book. Seed of the woman (Genesis 3:15) He is the ultimate destroyer of Satan and his works; Seed of Abraham He is the world blesser; Seed of David He is Israel's King. "Desire of all Nations." Exalted to the right hand of God He is "head over all to the Church, which is His body," while to Israel and the nations the promise of His return forms the one and only rational expectation that humanity will yet fulfil itself. Meanwhile the Church looks momentarily for the fulfilment of His special promise: "I will come again and receive you unto myself" (John 14:1-3). To Him the Holy Spirit throughout this Gospel age bears testimony. The last book of all, the Consummation book, is "The Revelation of Jesus Christ" (Revelation 1:1).

Genesis

GENESIS is the book of beginnings. It records not only the beginning of the heavens and the earth, and of plant, animal, and human life, but also of all human institutions and relationships. Typically, it speaks of the new birth, the new creation, where all was chaos and ruin.

With Genesis begins also that progressive self-revelation of God which culminates in Christ. The three primary names of Deity, Elohim, Jehovah, and Adonai, and the five most important of the compound names, occur in Genesis; and

that in an ordered progression which could not be changed without confusion. The problem of sin as affecting man's condition in the earth and his relation to God, and the divine solution of that problem are here in essence.

Of the eight great covenants which condition human life and the divine redemption, four, the Edenic, Adamic, Noahic, and Abrahamic Covenants are in this book; and these are the fundamental covenants to which the other four, the Mosaic, Palestinian, Davidic, and New Covenants, are related chiefly as adding detail or development.

Genesis enters into the very structure of the New Testament, in which it is quoted above sixty times in seventeen books. In a profound sense, therefore, the roots of all subsequent revelation are planted deep in Genesis, and whoever would truly comprehend that revelation must begin here. The inspiration of Genesis and its character as a divine revelation are authenticated by the testimony of Christ (Matthew 19:4-6; 24:37-39; Mark 10:4-9; Luke 11:49-51; 17:26-29,32 ; John 1:5; 7:21-23; 8:44,56).

Genesis is in five chief divisions:

Creation (1:1-2:25)

The fall and redemption (3:1-4,7).

The Diverse Seeds, Cain and Seth, to the Flood (4:8-7:24).

The Flood to Babel (8:1-11:9).

From the call of Abram to the death of Joseph (11:10-50:26).

Gen. 1:1 *In the beginning God created the heaven and the earth.*

God

(Hebrew, **Elohim**, sometimes El or Elah), English form "God," the first of the three primary names of Deity, is a uni-plural noun formed from EL = strength, or the strong one, and Alah, to swear, to bind oneself by an oath, so implying faithfulness. This uni-plurality implied in the name is directly asserted in Gen. 1:26 (plurality), 27 (unity); see also Gen. 3:22. Thus the Trinity is latent in Elohim. As meaning primarily the Strong One it is fitly used in the first chapter of Genesis. Used in the O.T. about 2500 times.

Gen. 1:16 *And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also.*

The greater light

The "greater light" is a type of Christ, the "Sun of righteousness" Malachi 4:2. He will take this character at His second advent. Morally the world is now in the state between ; Genesis 1:3-16; Ephesians 6:12; Acts 26:18; 1 Peter 2:9. The sun is not seen, but there is light. Christ is that light John 1:4,5,9 but "shineth in darkness," comprehended only by faith. As "Son of righteousness" He will dispel all darkness. Dispensationally the Church is in place as the "lesser light," the moon, reflecting the light of the unseen sun. The stars Genesis 1:16 are individual believers who are "lights" ; Philippians 2:15,16; John 1:5.

A **Type** is a divinely purposed illustration of some truth. It may be:

- (1) a person, Romans 5:14
- (2) an event, 1 Corinthians 10:11
- (3) a thing, Hebrews 10:20
- (4) an institution, Hebrews 9:11

(5) a ceremonial, 1 Corinthians 5:7

Types occur most frequently in the Pentateuch, but are found, more sparingly, elsewhere. The antitype, or fulfilment of the type, is found, usually, in the New Testament.

Gen. 1:24 *And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.*

Every living creature

"Creature," Heb. nephesh, trans. soul in Genesis 2:7 and usually. In itself nephesh, or soul, implies self-conscious life, as distinguished from plants, which have unconscious life. In the sense of self-conscious life animals also have "soul." See verses ; Genesis 1:26,27; 2:7,21-23. (See Genesis 1:26).

Gen. 1:26 *And God said, Let us make man in our image, after our likeness: and let them 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.*

Let us make man in our image

Man. Genesis 1:26,27, gives the general, Genesis 2:7,21-23 the particular account of the creation of man. The revealed facts are:

(1) Man was created not evolved. This is

(a) expressly declared, and the declaration is confirmed by Christ Matthew 19:14; Mark 10:6,

(b) "an enormous gulf, a divergence practically infinite" (Huxley) between the lowest man and the highest beast, confirms it;

(c) the highest beast has no trace of God-consciousness--the religious nature;

(d) science and discovery have done nothing to bridge that "gulf."

(2) That man was made in the "image and likeness" of God. This image is found chiefly in man's tri-unity, and in his moral nature. Man is "spirit and soul and body" 1 Thessalonians 5:23.

"**Spirit**" is that part of man which "knows" 1 Corinthians 2:11 and which allies him to the spiritual creation and gives him God-consciousness.

"**Soul**" in itself implies self-consciousness life, as distinguished from plants, which have unconscious life. In that sense animals also have "soul" Genesis 1:24. But the "soul" of man has a vaster content than "soul" as applied to beast life. It is the seat of emotions, desires, affections Psalms 42:1-6.

The "**heart**" is, in Scripture usage, nearly synonymous with "soul." Because the natural man is, characteristically, the soulful or physical man, "soul" is often used as synonymous with the individual, e.g. Genesis 12:5.

The **body**, separable from spirit and soul, and susceptible to death, is nevertheless an integral part of man, as the resurrection shows ; John 5:28,29; 1 Corinthians 15:47-50; Revelation 20:11-13. It is the seat of the senses (the means by which the spirit and soul have world-consciousness) and of the fallen Adamic nature. Romans 7:23,24.

A **Dispensation** is a period of time during which man is tested in respect of obedience to some specific revelation of the will of God. Seven such dispensations are distinguished in Scripture. See the following notes:

Conscience (Genesis 3:23)

Human Government (Genesis 8:21)

Promise (Genesis 12:1)

Law (*Exodus 19:8*)
Grace (*John 1:17*)
Kingdom (*Ephesians 1:10*)

Gen. 1:28 *And God blessed them, and God said unto them, 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 every living thing that moveth upon the earth.*

And God blessed them

The First Dispensation: Innocency. Man was created in innocency, placed in a perfect environment, subjected to an absolutely simple test, and warned of the consequence of disobedience. The woman fell through pride; the man deliberately. 1 Timothy 2:14 God restored His sinning creatures, but the dispensation of innocency ended in the judgment of the Expulsion Genesis 3:24.

Be fruitful and multiply

The Edenic Covenant, the first of the eight great covenants of Scripture which condition life and salvation, and about which all Scripture crystallizes, has seven elements. The man and woman in Eden were responsible:

- (1) To replenish the earth with a new order--man;
- (2) to subdue the earth to human uses;
- (3) to have dominion over the animal creation;
- (4) to eat herbs and fruits;
- (5) to till and keep the garden;
- (6) to abstain from eating of the tree of knowledge of good and evil;
- (7) the penalty--death.

See, for the other seven covenants:

Adamic (*See Genesis 3:14*)
Noahic (*See Genesis 9:1*)
Abrahamic (*See Genesis 15:18*)
Mosaic (*See Exodus 19:25*)
Palestinian (*See Deuteronomy 30:3*)
Davidic (*See 2 Samuel 7:16*)
New (*See Hebrews 8:8*)

Gen. 2:3 *And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.*

Sanctified

In the O.T. the same Hebrew word (qodesh) is translated **sanctify**, consecrate, dedicate, and holy. It means, set apart for the service of God. (*See Genesis 2:3*) .

Gen. 2:4 *These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens,*

LORD

(Heb. **Jehovah**), (1) The primary meaning of the name LORD (Jehovah) is the "self-existent One." Literally (as in Exodus 3:14), "He that is who He is, therefore the eternal I AM:"

But Havah, from which Jehovah is formed, signifies also "to become," that is, to become known, thus pointing to a continuous and increasing self-revelation.

Combining these meanings of Havah, we arrive at the meaning of the name Jehovah. He is "the self-existent One who reveals Himself." The name is, in itself, an advance

upon the name "God" (El, Elah, Elohim), which suggests certain attributes of Deity, as strength, etc., rather than His essential being.

(2) It is significant that the first appearance of the name Jehovah in Scripture follows the creation of man. It was God (Elohim) who said, "Let us make man in our image" (Genesis 1:26); but when man, as in the second chapter of Genesis, is to fill the scene and become dominant over creation, it is the Lord God (Jehovah Elohim) who acts. This clearly indicates a special relation of Deity, in His Jehovah character, to man, and all Scripture emphasizes this.

(3) Jehovah is distinctly the redemption name of Deity. When sin entered and redemption became necessary, it was Jehovah Elohim who sought the sinning ones Genesis 3:9-13 and clothed them with "coats of skins" Genesis 3:21 a beautiful type of righteousness provided by the Lord God through sacrifice Romans 3:21,22. The first distinct revelation of Himself by His name Jehovah was in connection with the redemption of the covenant people out of Egypt Exodus 3:13-17. As Redeemer, emphasis is laid upon those attributes of Jehovah which the sin and salvation of man bring into exercise. These are:

(a) His holiness Leviticus 11:44,45; 19:1,220:26; Habakkuk 1:12,13

(b) His hatred and judgment of sin ; Deuteronomy 32:35-42; Genesis 6:5-7; Psalms 11:4-6; 66:18; Exodus 34:6,7

(c) His love for and redemption of sinners, but always righteously ; Genesis 3:21; 8:20,21; Exodus 12:12,13; Leviticus 16:2,3; Isaiah 53:5,6,10 Salvation by Jehovah apart from sacrifice is unknown to Scripture.

(4) In his redemptive relation to man, Jehovah has seven compound names which reveal Him as meeting every need of man from his lost state to the end. These compound names are:

(a) **Jehovah-jireh**, "the Lord will provide" Genesis 22:13,14 i.e., will provide a sacrifice;

(b) **Jehovah-rapha**, "the Lord that healeth" Exodus 15:26. That this refers to physical healing the context shows, but the deeper healing of soul malady is implied.

(c) **Jehovah-nissi**, "the Lord our banner" Exodus 17:8-15. The name is interpreted by the context. The enemy was Amalek, a type of the flesh, and the conflict that day stands for the conflict of Galatians 5:17 the war of the Spirit against the flesh. Victory was wholly due to divine help.

(d) **Jehovah-Shalom**, "the Lord our peace," or "the Lord send peace" Judges 6:24. Almost the whole ministry of Jehovah finds expression and illustration in that chapter. Jehovah hates and judges sin Genesis 2:1-5. Jehovah loves and saves sinners Genesis 2:7-18 but only through sacrifice Genesis 2:19-21 see also ; Romans 5:1; Ephesians 2:14; Colossians 1:20.

(e) **Jehovah-ra-ah**, "the Lord my shepherd" (Psa 23.). In Ps. 22 Jehovah makes peace by the blood of the cross; in Ps 23. Jehovah is shepherding His own who are in the world. (See John 10:7)

(f) **Jehovah-tsidkenu**, "the Lord our righteousness" Jeremiah 23:6. This name of Jehovah occurs in a prophecy concerning the future restoration and conversion of Israel. Then Israel will hail him as Jehovah-tsidkenu--"the Lord our righteousness."

(g) **Jehovah-shammah**, "the Lord is present" Ezekiel 48:35. This name signifies Jehovah's abiding presence with His people ; Exodus 33:14,15; 1 Chronicles 16:27,33; Psalms 16:11; 97:5; Matthew 28:20; Hebrews 13:5

(5) Lord (Jehovah) is also the distinctive name of Deity as in covenant with Israel Exodus 19:3; 20:1,2; Jeremiah 31:31-34.

(6) Lord God (Heb. **Jehovah Elohim**) is the first of the compound names of Deity. Lord God is used distinctly:

(1) of the relation of Deity to man

(a) as Creator Genesis 2:7-15

(b) as morally in authority over man Genesis 2:16,17

(c) as creating and governing the earthly relationships of man ; Genesis 2:18-24; 3:16-19,22-24 and

(d) as redeeming man Genesis 3:8-15,21

(2) of the relation of Deity to Israel Genesis 24:7; 28:13; Exodus 3:15,18; 4:5; 5:1; 7:6; Deuteronomy 1:11,21; 4:1; 6:3; 12:1; Joshua 7:13,19,20; 10:40,42; Judges 2:12; 1 Samuel 2:30; 1 Kings 1:48; 2 Kings 9:6; 2 Kings 10:31; 1 Chronicles 22:19; 2 Chronicles 1:9; Ezra 1:3; Isaiah 21:17 .

Gen. 2:23 *And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.*

Eve

Hebrew = living, or life-giver, See 3:20. Type of the Church as bride of Christ John 3:28,29; 2 Corinthians 11:2; Ephesians 5:25-32; Revelation 19:7,8

Woman

"Isha," "because she was taken out of man" (Ish) Hosea 2:16

Gen. 3:1 *Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?*

The serpent

The serpent, in his Edenic form, is not to be thought of as a writhing reptile. That is the effect of the curse Genesis 3:14. The creature which lent itself to Satan may well have been the most beautiful as was the most "subtle" of creatures less than man.

Traces of that beauty remain despite the curse. Every movement of a serpent is graceful, and many species are beautifully coloured. In the serpent, Satan first appeared as "an angel of light" 2 Corinthians 11:14.

Gen. 3:14 *And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:*

And the Lord God said unto the serpent

The Adamic Covenant conditions the life of fallen man--conditions which must remain till, in the kingdom age, "the creation also shall be delivered from the bondage of corruption into the glorious liberty of the sons of God" Romans 8:21. The elements of the Adamic Covenant are:

(1) The serpent, Satan's tool, is cursed (Genesis 3:14), and becomes God's illustration in nature of the effects of sin--from the most beautiful and subtle of creatures to a loathsome reptile! The deepest mystery of the atonement is intimated here. Christ, "made sin for us," in bearing our judgment, is typified by the brazen serpent ; Numbers 21:5-9; John 3:14; 2 Corinthians 5:21. Brass speaks of judgment--in the brazen altar, of God's judgment, and in the laver, of self-judgment.

(2) The first promise of a Redeemer (Genesis 3:15). Here begins the "Highway of the Seed," Abel, Seth, Noah Genesis 6:8-10, Shem Genesis 9:26,27, Abraham Genesis 12:1-4, Isaac Genesis 17:19-21 Jacob Genesis 28:10-14, Judah Genesis 49:10, David

2 Samuel 7:5-17 Immanuel-Christ ; Isaiah 7:9-14; Matthew 1:1,20-23; 1 John 3:8; John 12:31.

(3) The changed state of the woman (Genesis 3:16). In three particulars:

(a) Multiplied conception;

(b) motherhood linked with sorrow;

(c) the headship of the man (cf) Genesis 1:26,27 The entrance of sin, which is disorder, makes necessary a headship, and it is vested in man ; 1 Timothy 2:11-14; Ephesians 5:22-25; 1 Corinthians 11:7-9.

(4) The earth cursed (Genesis 3:17) for man's sake. It is better for fallen man to battle with a reluctant earth than to live without toil.

(5) The inevitable sorrow of life (Genesis 3:17).

(6) The light occupation of Eden Genesis 2:15 changed to burdensome labour Genesis 3:18,19.

(7) Physical death Genesis 3:19; Romans 5:12-21.

Gen. 3:15 *And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.*

I will put enmity between thee and the woman

The chain of references which begins here in the Scofield Bible includes the promises and prophecies concerning Christ which were fulfilled in His birth and works at His first advent. See, for line of unfulfilled promises and prophecies: "Christ (second advent)" Deuteronomy 30:3.

Gen. 3:21 *Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.*

Coats of skins

Type of "Christ, made unto us righteousness"-- a divinely provided garment that the first sinners might be made fit for God's presence. See Righteousness, garment Genesis 3:21; Revelation 19:8.

Gen. 3:23 *Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.*

Therefore the Lord God sent him forth from the garden

The Second Dispensation: Conscience. By disobedience man came to a personal and experimental knowledge of good and evil--of good as obedience, of evil as disobedience to the known will of God. Through that knowledge conscience awoke. Expelled from Eden and placed under the second, or ADAMIC COVENANT, man was responsible to do all known good, to abstain from all known evil, and to approach God through sacrifice. The result of this second testing of man is stated in Genesis 6:5 and the dispensation ended in the judgment of the Flood. Apparently "the east of the garden" Genesis 3:24 where were the cherubims and the flame, remained the place of worship through this second dispensation.

Gen. 4:1 *And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD.*

Cain

Cain ("acquisition") is a type of the mere man of the earth. His religion was destitute of any adequate sense of sin, or need of atonement. This religious type is described in 2 Peter 2. Seven things are said of him:

(1) he worships in self-will

- (2) is angry with God
- (3) refuses to bring a sin offering
- (4) murders his brother
- (5) lies to God
- (6) becomes a vagabond
- (7) is, nevertheless, the object of the divine solicitude.

Gen. 4:2 And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

Abel

Abel ("exhalation," or, "that which ascends") is a type of the spiritual man. His sacrifice, in which atoning blood was shed Hebrews 9:22 was therefore at once his confession of sin and the expression of his faith in the interposition of a substitute Hebrews 11:4

Gen. 4:4 And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering:

Firstlings of his flock

Type of Christ, the Lamb of God, the most constant type of the suffering Messiah-- "the Lamb of God that taketh away the sin of the world" John 1:29. A lamb fitly symbolizes the unresisting innocency and harmlessness of the Lord Jesus Isaiah 53:7; Luke 23:9; Matthew 26:53,54. This type is brought into prominence by contrast with Cain's bloodless offering of the fruit of his own works, and proclaims, in the very infancy of the race, the primal truth that "without shedding of blood is no remission" ; Hebrews 9:22; 11:4.

Gen. 4:7 If thou doest well, shalt thou not be accepted ? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him.

Sin lieth at the door

Or, sin-offering. In Hebrew the same word is used for "sin," and "sin-offering," thus emphasizing in a remarkable way the complete identification of the believer's sin with his sin offering (cf) John 3:14; 2 Corinthians 5:21. Here both meanings are brought together. "Sin lieth at the door," but so also "a sin-offering croucheth at the tent door." It is "where sin abounded" that "grace did much more abound" Romans 5:20.

Abel's offering implies a previous instruction (cf) Genesis 3:21 for it was "by faith" Hebrews 11:4 and faith is taking God at His word; so that Cain's unbloody offering was a refusal of the divine way. But Jehovah made a last appeal to Cain Genesis 4:7 even yet to bring the required offering.

Gen. 4:17 And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch.

Builded a city

The first civilization, that which perished in the judgment of the Flood, was Cainitic in origin, character, and destiny. Every element of material civilization is mentioned in verses Genesis 4:16-22, city and pastoral life, and the development of arts and manufactures. Enoch, after whom the first city was named, means "teacher." The termination of the names of Enoch's son and grandson shows that for a time the knowledge of Elohim was preserved, but this soon disappears Romans 1:21-23. Adah means "pleasure," or "adornment"; Zillah, to "hide"; Lamech, "conqueror," or "wild man." (Cf) Romans 1:21-25. (See Genesis 6:4) . The Cainitic civilization may have

been as splendid as that of Greece or Rome, but the divine judgment is according to the moral state, not the material. Genesis 6:5-7.

Gen. 5:1 This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him;

The book of the generations of Adam

Adam, as the natural head of the race Luke 3:38 is a contrasting type of Christ, the Head of the new creation. See ; Romans 5:14; 1 Corinthians 15:21,22,45-47.

Gen. 5:22 And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters:

Enoch

Enoch, "translated that he should not see death" Hebrews 11:5 before the judgment of the Flood, is a type of those saints who are to be translated before the apocalyptic judgments 1 Thessalonians 4:14-17. Noah, left on the earth, but preserved through the judgment of the Flood, is a type of the Jewish people, who will be kept through the apocalyptic judgments ; Jeremiah 30:5-9; Revelation 12:13-16 and brought as an earthly people to the new heaven and new earth ; Isaiah 65:17-19; 66:20-22; Revelation 21:1.

Gen. 6:4 There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.

The sons of God came in unto the daughters of men

Some hold that these "sons of God" were the "angels which kept not their first estate" Jude 1:6. It is asserted that the title is in the O.T. exclusively used of angels. But this is an error Isaiah 43:6. Angels are spoken of in a sexless way. No female angels are mentioned in Scripture, and we are expressly told that marriage is unknown among angels. Matthew 22:30.

The uniform Hebrew and Christian interpretation has been that verse Genesis 6:2 marks the breaking down of the separation between the godly line of Seth and the godless line of Cain, and so the failure of the testimony to Jehovah committed to the line of Seth Genesis 4:26. For apostasy there is no remedy but judgment ; Isaiah 1:2-7,24,25; Hebrews 6:4-8; 10:26-31. Noah, "a preacher of righteousness," is given 120 years, but he won no convert, and the judgment predicted by his great-grandfather fell ; Jude 1:14,15; Genesis 7:11. [Note: It is likely that the sons of God where in fact angels. *Ed.*].

Gen. 6:9 These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God.

Noah walked with God

Noah and Enoch are the two antediluvians of whom it is said that they "walked with God" Genesis 5:24; 6:9. Enoch, "translated that he should not see death" Hebrews 11:5 becomes a type of the saints who will be "caught up" before the great tribulation ; 1 Thessalonians 4:14-17; Revelation 3:10; Daniel 12:1; Matthew 24:21. Noah, preserved through the Flood, is a type of the Israelitish people who will be preserved through the tribulation Jeremiah 30:5-9. See "Tribulation" ; Psalms 2:5; Revelation 7:14.

Gen. 6:14 Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

Make thee an ark

"Ark": type of Christ as the refuge of His people from judgment Hebrews 11:7. In strictness of application this speaks of the preservation through the "great tribulation" Matthew 24:21,22 of the remnant of Israel who will turn to the Lord after the Church (typified by Enoch, who was translated to heaven before the judgment of the Flood) has been caught up to meet the Lord ; Genesis 5:22-24; 1 Thessalonians 4:15-17 ; Hebrews 11:5; Isaiah 2:10,11; 26:20,21. But the type also has a present reference to the position of the believer "in Christ" (Ep 1.), etc. It should be noted that the word translated "pitch" in Genesis 6:14 is the same word translated "atonement" in Leviticus 17:11 etc. It is atonement that keeps out the waters of judgment and makes the believer's position "in Christ" safe and blessed.

Gen. 7:9 There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.

Two of every sort

Cf. Genesis 7:2. In addition to two animals, etc., commanded (Genesis 6:19) to be preserved for future increase ("they shall be male and female"), the further command was given more than 100 years later to take of clean beasts, i.e. beasts acceptable for sacrifice, seven each. Exodus gives ten such beasts, or but seventy in all.

Gen. 8:4 And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

The mountains of Ararat

Lit. holy ground, answering to the "heavenly" of Ephesians 2:4-6 for the Church, and to the "new heavens and new earth" for Israel. ; Isaiah 65:17-19; 66:22; Revelation 21:1.

Gen. 8:8 Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground;

He sent forth a dove

The raven and the dove have been thought to stand for the believer's two natures: the "old man" satisfied with a world under judgment; the "new man" finding satisfaction only in the things of the new creation.

Gen. 9:1 And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.

God blessed Noah

The Noahic Covenant. The elements are: (1) The relation of man to the earth under the Adamic Covenant is confirmed (*See Genesis 8:21*)

(2) The order of nature is confirmed (Genesis 8:22)

(3) Human government is established (Genesis 9:1-6)

(4) Earth is secured against another universal judgment by water Genesis 8:21; 9:11

(5) A prophetic declaration is made that from Ham will descend an inferior and servile posterity Genesis 9:24,25. [The Canaanites would be a "servant of servants" 9:25 Ed].

(6) A prophetic declaration is made that Shem will have a peculiar relation to Jehovah Genesis 9:26,27. All divine revelation is through Semitic men, and Christ, after the flesh, descends from Shem.

(7) A prophetic declaration is made that from Japheth will descend the "enlarged" races Genesis 9:27. Government, science, and art, speaking broadly, are and have been Japhetic, so that history is the indisputable record of the exact fulfilment of these declarations. [The world empires: i.e. Egypt, Babylon, were were Hamitic until the rise of Persia *Ed*].

Gen. 9:13 *I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.*

I do set my bow in the cloud

Typically, the bow, seen upon the storm clouds of judgment Genesis 7:11 has been thought to speak of the cross where judgment, never to be repeated has been visited upon the believer's sins. ; Galatians 3:10-14; Hebrews 10:14-18.

Gen. 10:2 *The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.*

The sons of Japeth

From **Gomer**: the ancient Cimerians and Cimbri, from whom are descended the Celtic family. From **Magog**: the ancient Scythians, or Tartars, whose descendants predominate in the modern Russia. Ezekiel 38:2; 39:6; Revelation 20:8. From **Madai**: the ancient Medes. From **Javan**: those who peopled Greece, Syria, etc. From **Tubal**: those who peopled the region south of the black Sea, from whence they spread north and south. It is probable that Tobolsk perpetuates the tribal name. A branch of this race peopled Spain. From **Meshech**: a race mentioned in connection with Tubal, Magog, and other northern nations. Broadly speaking, Russia, excluding the conquests of Peter the Great and his successors, is the modern land of Magog, Tubal, and Meshech. **Tiras** is the progenitor of the Thracians. From these seven sons of Japheth are descended the goyim, or Gentile, nations, trans. "heathen" 148 times in the A.V. The name implies nothing concerning religion, meaning simply, non-Israelite, or "foreigner."

Gen. 11:1 *And the whole earth was of one language, and of one speech.*

One language

The history of Babel ("confusion") strikingly parallels that of the professing Church.
(1) Unity Genesis 11:1 --the Apostolic Church Acts 4:32,33
(2) Ambition Genesis 11:4 using worldly, not spiritual means Genesis 11:3 ending in a man-made unity--the papacy;
(3) the confusion of tongues Genesis 11:7 --Protestantism, with its innumerable sects. (See Isaiah 13:1) .

Gen. 11:10 *These are the generations of Shem: Shem was an hundred years old, and begat Arphaxad two years after the flood:*

The generations of Shem

Genesis 11. and 12. mark an important turning point in the divine dealing. Heretofore the history has been that of the whole Adamic race. There has been neither Jew nor Gentile; all have been one in "the first man Adam." Henceforth, in the Scripture record, humanity must be thought of as a vast stream from which God, in the call of Abram and the creation of the nation of Israel, has but drawn off a slender rill, through which He may at last purify the great river itself. Israel was called to be a witness to the unity of God in the midst of universal idolatry Deuteronomy 6:4; Isaiah 43:10-12 to illustrate the blessedness of serving the true God Deuteronomy 33:26-29

to receive and preserve the divine revelations ; Romans 3:1,2; Deuteronomy 4:5-8 and to produce the Messiah ; Genesis 3:15; 21:12; 28:10,14; 49:10; 2 Samuel 7:16,17; Isaiah 4:3,4; Matthew 1:1.

The reader of scripture should hold firmly in mind:

(1) that from Gen 12. to Matthew 12:45 the Scriptures have primarily in view Israel, the little rill, not the great Gentile river; though again and again the universality of the ultimate divine intent breaks into view (e.g. ; Genesis 12:3; Isaiah 2:2,4; 5:26; 9:1,2; 11:10-12; 42:1-6; 49:6,12; Isaiah 52:15; 54:3; 55:5; 60:3,5,11-16; 61:6,9 ; 62:2; 66:12,18,19; Jeremiah 16:19; Joel 3:9,10; Malachi 1:11 Ro 9. 10. 11. Galatians 3:8-14.

(2) that the human race, henceforth called Gentile in distinction from Israel, goes on under the Adamic and Noahic covenants; and that for the race (outside Israel) the dispensations of Conscience and of Human government continue. The moral history of the great Gentile world is told in Romans 1:21-32 and its moral accountability in Romans 2:1-16. Conscience never acquits: it either "accuses" or "excuses." Where the law is known to the Gentiles it is to them, as to Israel, "a ministration of death," a "curse" ; Romans 3:19,20; 7:9,10; 2 Corinthians 3:7; Galatians 3:10. A wholly new responsibility arises when either Jew or Gentile knows the Gospel ; John 3:18,19,36; 15:22-24 ; 16:9; 1 John 5:9-12.

***Gen. 12:1** Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:*

Now the Lord said unto Abram

The Fourth Dispensation: Promise. For Abraham, and his descendants it is evident that the Abrahamic Covenant (*See Genesis 15:18*) made a great change. They became distinctively the heirs of promise. That covenant is wholly gracious and unconditional. The descendants of Abraham had but to abide in their own land to inherit every blessing. In Egypt they lost their blessings, but not their covenant. The Dispensation of Promise ended when Israel rashly accepted the law Exodus 19:8. Grace had prepared a deliverer (Moses), provided a sacrifice for the guilty, and by divine power brought them out of bondage Exodus 19:4 but at Sinai they exchanged grace for law. The Dispensation of Promise extends from Genesis 12:1 to Exodus 19:8, and was exclusively Israelitish. The dispensation must be distinguished from the covenant. The former is a mode of testing; the latter is everlasting because unconditional. The law did not abrogate the Abrahamic Covenant Galatians 3:15-18 but was an intermediate disciplinary dealing "till the Seed should come to whom the promise was made" ; Galatians 3:19-29; 4:1-7. Only the dispensation, as a testing of Israel, ended at the giving of the law. [Scofield's use of the word "rashly" is probably incorrect, *Ed.*].

***Gen. 12:8** And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, having Bethel on the west, and Hai on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD.*

Beth-el

One of the sacred places of Canaan, meaning, house of God Genesis 28:1-22, (*See Genesis 35:7*). It is characteristic of all apostasy that Jeroboam chose this sacred place in which to erect an idol 1 Kings 12:28,32. (Cf) 1 Kings 13:1-5 and of divine judgment upon apostasy that God should decree the destruction of Bethel, despite its sacred memories ; 1 Kings 13:1-5; 2 Kings 23:15-17; Amos 3:14,15. God never hesitates to cast aside that which no longer serves His purpose Revelation 2:5; 3:16.

Gen. 12:10 *And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine was grievous in the land.*

A famine in the land

A famine was often a disciplinary testing of God's people in the land. (Cf) Genesis 26:1; 42:5; Ruth 1:1; 2 Samuel 24:13; Psalms 105:16. The resort to Egypt (the world) is typical of the tendency to substitute for lost spiritual power the fleshly resources of the world, instead of seeking, through confession and amendment, the restoration of God's presence and favour.

Gen. 14:14 *And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan.*

When Abram heard that his brother was taken captive

It is Abram the separated man who has power to help. See Genesis 19:29; 2 Timothy 2:20,21

Gen. 14:18 *And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God.*

Melchizedek

Melchizedek, meaning King of Righteousness, Cf. Hebrews 7:2. a type of Christ the King-Priest. The type strictly applies to the priestly work of Christ in resurrection, since Melchizedek presents only the memorials of sacrifice, bread and wine. "After the order of Melchizedek" Hebrews 6:20 refers to the royal authority and unending duration of Christ's high priesthood Hebrews 7:23,24. The Aaronic priesthood was often interrupted by death. Christ is a priest after the order of Melchizedek, as King of righteousness, King of peace ; Isaiah 11:4-9; Hebrews 7:2 and in the endlessness of his priesthood; but the Aaronic priesthood typifies His priestly work.

The most high God

"Most high," or "most high God" (Heb. El Elyon). "Elyon means simply "highest."

(1) The first revelation of this name (Genesis 14:8) indicates its distinctive meanings. Abram, returning from his victory over the confederated kings Genesis 14:1-17 is met by Melchizedek, King of Salem. . . the "priest of the most high God" (El Elyon), who blesses Abram in the name of El Elyon, "possessor of heaven and earth." This revelation produced a remarkable impression upon the patriarch. Not only did he at once give Melchizedek "tithes of all" the spoil of the battle, but when the King of Sodom offered other of that spoil to Abram, his answer was; "I have lift up mine hand unto the Lord Jehovah, the most high God El-Elyon, the possessor of heaven and earth, that I will not take from a thread even to a shoelatchet," etc. Genesis 14:18-23.

(a) The Lord (Jehovah) is know to a Gentile king (Melchizedek) by the name "most high god" El Elyon);

(b) a Gentile is the priest of El Elyon and

(c) His distinctive character as most high God is "possessor of heaven and earth." Appropriately to this Gentile knowledge of God by His name "Most High," we read that "the Most High divided to the nations i.e. Gentiles] their inheritance, when he separated the sons of Adam," etc. Deuteronomy 32:8. As "possessor heaven and earth," it was the prerogative of the Most High to distribute the earth among the nations according to whatever principle He chose. That principle is declared Deuteronomy 32:8. To the same purport is the use of the name in Daniel, the book of Gentile prophecy ; Daniel 3:26; 4:17,24,25,32,34,35; 5:18,21.

(2) As "possessor of heaven and earth," the most high God has and exercises authority in both spheres:

(a) the heavenly authority of El Elyon (e.g. Daniel 4:35,37; Isaiah 14:13,14; Matthew 28:18)

(b) the earthly authority of El Elyon (e.g. Deuteronomy 32:8; Psalms 9:2-5; 21:7; 47:2-4; 56:2,382:6,8; 83:16-18 ; 91:9-12; 2 Samuel 22:14,15; Daniel 5:18)

Gen. 15:2 And Abram said, Lord GOD, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?

Lord

(Heb. Adon, Adonai). (1) The primary meaning of Adon, Adonai, is Master, and it is applied in the Old Testament Scriptures both to Deity and to man. The latter instances are distinguished in the English version by the omission of the capital. As applied to man, the word is used of two relationships; master and husband Genesis 24:9,10,12 "master" may illustrate the former; Genesis 18:12 "lord," the latter). Both these relationships exist between Christ and the believer John 13:13 "master"; 2 Corinthians 11:2,3 "husband").

(2) Two principles inhere in the relation of master and servant:

(a) the Master's right to implicit obedience John 13:13; Matthew 23:10; Luke 6:46

(b) the servant's right to direction in service Isaiah 6:8-11

Clear distinction in the use of the divine names is illustrated in Exodus 4:10-12.

Moses feels his weakness and incompetency, and "Moses said unto the Lord Jehovah, O my Lord Adonai, I am not eloquent," etc. Since service is in question, Moses appropriately addresses Jehovah as Lord. But now power is in question, and it not the Lord (Adonai) but Jehovah (Lord) who answers (referring to creation power)--"and Jehovah said unto him, Who hath made man's mouth? . . . Now therefore go, and I will be with thy mouth." The same distinction in Joshua 7:8-11.

Lord God

(Heb. Adonai Jehovah). When used distinctively, this compound name, while gathering into one the special meanings of each will be found to emphasize the Adonai rather than the Jehovah character of Deity. (The following passages may suffice to illustrate this:) Genesis 15:2,8; Deuteronomy 3:24; 9:26; Joshua 7:7; Judges 6:22; 16:28; 2 Samuel 7:18-20; 2 Samuel 7:28,29; 1 Kings 2:26; Psalms 69:6; 71:5; Isaiah 7:7

Gen. 15:18 In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

Made a covenant with Abram

The Abrahamic Covenant as formed Genesis 12:1-4 and confirmed ; Genesis 13:14-17; 15:1-7 17:1-8 is in seven distinct parts:

(1) "I will make of thee a great nation." Fulfilled in a threefold way:

(a) In a natural posterity--"as the dust of the earth Genesis 13:16; John 8:37, viz. the Hebrew people.

(b) In a spiritual posterity--"look now toward heaven . . . so shall thy seed be" John 8:39; Romans 4:16,17; 9:7,8; Galatians 3:6,7,29 viz. all men of faith, whether Jew or Gentile.

(c) fulfilled also through Ishmael Genesis 17:18-20

(2) "I will bless thee." Fulfilled in two ways:

(a) temporally Genesis 13:14,15,17; 15:18; 24:34,35

- (b) spiritually ; Genesis 15:6; John 8:56
- (3) "And make thy name great." Abraham's is one of the universal names.
- (4) "And thou shalt be a blessing" Galatians 3:13,14
- (5) "I will bless them that bless thee." In fulfilment closely related to the next clause.
- (6) "And curse him that curseth thee." Wonderfully fulfilled in the history of the dispersion. It has invariably fared ill with the people who have persecuted the Jew-- well with those who have protected him. The future will still more remarkably prove this principle Deuteronomy 30:7; Isaiah 14:1.; Joel 3:1-8; Micah 5:7-9; Haggai 2:22; Zechariah 14:1-3; Matthew 25:40,45.
- (7) "In thee shall all the families of the earth be blessed." This is the great evangelic promise fulfilled in Abraham's Seed, Christ Galatians 3:16; John 8:56-58. It brings into greater definiteness the promise of the Adamic Covenant concerning the Seed of the woman Genesis 3:15 .
- NOTE.--The gift of the land is modified by prophecies of three dispossessions and restorations Genesis 15:13,14,16; Jeremiah 25:11,12; Deuteronomy 28:62-65; 30:1-3. Two dispossessions and restorations have been accomplished. Israel is now in the third dispersion, from which she will be restored at the return of the Lord as King under the Davidic Covenant ; Deuteronomy 30:3; Jeremiah 23:5-8; Ezekiel 37:21-25; Luke 1:30-33; Acts 15:14-17

Gen. 16:3 *And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.*

Hagar

Hagar is a type of the law "which gendereth to bondage" Galatians 4:24,25.

Gen. 17:1 *And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect.*

Almighty God

(Heb. El Shaddai). (1) The etymological signification of Almighty God (El Shaddai) is both interesting and touching. God (El) signifies the "Strong One" (*See Genesis 1:1*) . The qualifying word Shaddai is formed from the Hebrew word "shad," the breast, invariably used in Scripture for a woman's breast; e.g. Genesis 49:25; Job 3:12; Psalms 22:9; Song of Solomon 1:13; 4:5; Song of Solomon 7:3,7,8; 8:1,8,10; Isaiah 28:9; Ezekiel 16:7. Shaddai therefore means primarily "the breasted." God is "Shaddai," because He is the Nourisher, the Strength-giver, and so, in a secondary sense, the Satisfier, who pours himself into believing lives. As a fretful, unsatisfied babe is not only strengthened and nourished from the mother's breast, but also is quieted, rested, satisfied, so El Shaddai is that name of God which sets Him forth as the Strength-giver and Satisfier of His people.

(2) Almighty God (El Shaddai) not only enriches, but makes fruitful. This is nowhere better illustrated than in the first occurrence of the name Genesis 17:1-8. To a man ninety-nine years of age, and "as good as dead" Hebrews 11:12. He said: "I am the Almighty God El Shaddai . . . I will . . . multiply thee exceedingly." To the same purport is the use of the name in Genesis 28:3,4.

(3) As Giver of fruitfulness, Almighty God (El Shaddai) chastens His people. For the moral connection of chastening with fruit bearing, see John 15:2; Hebrews 12:10; Ruth 1:20. Hence, Almighty is the characteristic name of God in Job, occurring thirty-

one times in that book. The hand of El Shaddai falls upon Job, the best man of his time, not in judgment, but in purifying unto greater fruitfulness Job 5:17-25.

Gen. 17:5 *Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.*

Abram

Or, high father.

Abraham

Or, father of many nations.

Gen. 18:1 *And the LORD appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day;*

The tent

Cf. Genesis 19:1. For significance of Abraham's tent, Hebrews 11:9,10.

Gen. 18:23 *And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked?*

Abraham drew near

Communion vs. Genesis 18:23, and intercession go together.

Gen. 19:1 *And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground;*

Lot sat in the gate of Sodom

Cf. Daniel 2:49. Lot the compromiser with Daniel the inflexible. Lot was a great man Deuteronomy 21:19,20 in a place devoted to judgment. Cf. Acts 17:31.

Gen. 19:9 *And they said, Stand back. And they said again, This one fellow came in to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore upon the man, even Lot, and came near to break the door.*

This one fellow came to sojourn

The world's contempt for a worldly believer.

Gen. 19:14 *And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place; for the LORD will destroy this city. But he seemed as one that mocked unto his sons in law.*

He seemed as one that mocked

Lot had utterly lost his testimony. In gaining influence Genesis 19:1 he had lost power, even in his own family.

Gen. 19:32 *Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father.*

Make our father drink wine

Lot "pitched toward Sodom" Genesis 13:12 for worldly advantage; then became a great man in Sodom Genesis 19:1 at the cost of his daughter's accepting the morals of Sodom.

Gen. 19:36 *Thus were both the daughters of Lot with child by their father.*

Lot

Abraham and Lot are contrasted characters. Of the same stock Genesis 11:31 subjected to the same environment, and both justified men ; Genesis 15:6; 2 Peter 2:7,8 the contrast in character and career is shown to be the result of their respective choices at the crisis of their lives. **Lot** "chose him all the plain of Jordan" for present advantage; **Abraham** "looked for a city which hath foundations" ; Hebrews 11:10; Genesis 13:18 "came and dwelt in the plain of Mamre (fatness), which is in Hebron" (communion). The men remain types of the worldly and spiritual believer.

Gen. 21:3 And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac.

Sarah bare to him Isaac

Sarah, type of grace, "the freewoman," and of the "Jerusalem which is above." See Genesis 17:15-19; Galatians 4:22-31

Isaac is typical in fourfold way:

- (1) of the Church as composed of the spiritual children of Abraham Galatians 4:28.
- (2) of Christ as the Son "obedient unto death" Genesis 22:1-10; Philippians 2:5-8.
- (3) of Christ as the Bridegroom of a called-out bride see Gen 24; also, "Church," Matthew 16:18, (See Matthew 16:18) .
- (4) of the new nature of the believer as "born after the Spirit" Galatians 4:29.

Gen. 21:33 And Abraham planted a grove in Beersheba, and called there on the name of the LORD, the everlasting God.

The everlasting God

(1) The Hebrew "Olam" is used in Scripture:

(a) of secret or hidden things (e.g. Leviticus 5:2 "hidden"; 2 Kings 4:27, "hid"; Psalms 10:1, "hidest");

(b) an indefinite time or age Leviticus 25:32, "at any time"; Joshua 24:2 "in old time"). Hence the word is used to express the eternal duration of the being of God, Psalms 90:2, "From everlasting to everlasting"), and is the Hebrew synonym of the Greek "aion," age or dispensation.

(2) The ideas therefore of things kept secret and of indefinite duration combine in this word. Both ideas inhere in the doctrine of the dispensations or ages. They are among the "mysteries" of God Ephesians 1:9,10; 3:2-6; Matthew 13:11. The "everlasting" God (El Olam) is therefore that name of Deity in virtue of which He is the God whose wisdom has divided all time and eternity into the mystery of successive ages or dispensations. It is not merely that He is everlasting, but that He is God over everlasting things. See, for other names of Deity:

Gen. 22:1 And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am.

God did tempt Abraham

The spiritual experience of Abraham was marked by **four great crises**, each of which involved a surrender of something naturally most dear. These were:

- (1) Country and kindred Genesis 12:1; Matthew 10:34-39; 2 Corinthians 6:14-18
- (2) His nephew, Lot; especially dear to Abraham by nature, as a possible heir and as a fellow believer 2 Peter 2:7,8; Genesis 13:1-18. The completeness of Abraham's separation from one who, though a believer, was a "vessel unto dishonour," is shown by ; Genesis 15:1-3; 2 Timothy 2:20,21; Acts 15:36-40.
- (3) His own plan about Ishmael Genesis 17:17,18; 1 Chronicles 13:1-14; 15:1,2.

(4) Isaac, "thy son, thine only son Isaac, whom thou lovest" Genesis 22:1-19;
Hebrews 11:17,18.

Gen. 22:9 *And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.*

And bound Issac his son

The typical lessons here are: (1) Isaac, type of Christ "obedient unto death"
Philippians 2:5-8.

(2) Abraham, type of the Father, who "spared not His own son, but delivered Him up for us all" John 3:16; Romans 8:32.

(3) the ram, type of substitution--Christ offered as a burnt-offering in our stead,
Hebrews 10:5-10.

(4) cf. resurrection Hebrews 11:17-19; James 2:21-23.

Gen. 23:4 *I am a stranger and a sojourner with you: give me a possession of a buryingplace with you, that I may bury my dead out of my sight.*

A buryingplace

Cf. Genesis 33:19; 50:13; Joshua 24:32; Acts 7:15,16. A discrepancy in these statements has been fancied. It disappears entirely before the natural supposition that in the interval of about eighty years between the purchase by Abraham of the family sepulchre Genesis 23:4-20 and Jacob's purchase Genesis 33:19, the descendants of Hamor (or "Emmor," Acts 7:15,16 had resumed possession of the field in which the burial cave was situated. Instead of asserting an ancient title by inheritance, Jacob repurchased the field. Heth was the common ancestor.

Gen. 24:1 *And Abraham was old, and well stricken in age: and the LORD had blessed Abraham in all things.*

Abraham was old

The entire chapter is highly typical: (1) Abraham, type of a certain king who would make a marriage for his son Matthew 22:2; John 6:44.

(2) the unnamed servant, type of the Holy Spirit, who does not "speak of himself," but takes of the things of the Bridegroom with which to win the bride John 16:13,14.

(3) the servant, type of the Spirit as enriching the bride with the Bridegroom's gifts Galatians 5:22; 1 Corinthians 12:7-11.

(4) the servant, type of the Spirit as bringing the bride to the meeting with the Bridegroom Acts 13:4; 16:6,7; Romans 8:11; 1 Thessalonians 4:14-16.

(5) Rebekah, type of the Church, the ecclesia, the "called out" virgin bride of Christ Genesis 24:16; 2 Corinthians 11:2; Ephesians 5:25-32.

(6) Isaac, type of the Bridegroom, "whom not having seen," the bride loves through the testimony of the unnamed Servant 1 Peter 1:8.

(7) Isaac, type of the Bridegroom who goes out to meet and receive His bride Genesis 24:63; 1 Thessalonians 4:14-16.

Gen. 24:14 *And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master.*

Let down thy pitcher

Judges 6:17,37; 2 Kings 20:9; Proverbs 16:33; Acts 1:26. Cf. Matthew 12:39. Signs are given to faith, not to doubt.

Gen. 24:66 *And the servant told Isaac all things that he had done.*

The servant told Isaac

This is the model servant: (1) he does not run unsent, Genesis 24:2-9.

(2) goes where he is sent, Genesis 24:4,10.

(3) does nothing else;

(4) is prayerful and thankful, Genesis 24:12-14,26,27.

(5) is wise to win, vs. Genesis 24:17,18,21. (Cf) John 4:7.

(6) speaks not of himself, but of his master's riches and Isaac's heirship, Genesis 24:22,34-36; Acts 1:8.

(7) presents the true issue, and requires clear decision, Genesis 24:49.

Gen. 25:1 *Then again Abraham took a wife, and her name was Keturah.*

Keturah

As Sarah stands for "the mother of us all," i.e. of those who, by grace, are one with the true Son of promise, of whom Isaac was the type John 3:6-8; Galatians 4:26,28,29; Hebrews 2:11-13 and joint heirs of His wealth ; Hebrews 1:2; Romans 8:16,17, so Keturah (wedded after the full blessing of Isaac) and her children by Abraham may well stand for the fertility of Israel the natural seed, Jehovah's wife Hosea 2:1-23 after the future national restoration under the Palestinian covenant. (See Scofield "Deuteronomy 30:3") .

Gen. 25:25 *And the first came out red, all over like an hairy garment; and they called his name Esau.*

Esau

Esau stands for the mere man of the earth. Hebrews 12:16,17. In many respects a nobler man, naturally, than Jacob, he was destitute of faith, and despised the birthright because it was a spiritual thing, of value only as there was faith to apprehend it.

Gen. 25:31 *And Jacob said, Sell me this day thy birthright.*

Thy birthright

The "birthright" had three elements: (1) Until the establishment of the Aaronic priesthood the head of the family exercised priestly rights.

(2) The Abrahamic family held the Edenic promise of the Satan-Bruiser Genesis 3:15. --Abel, Seth, Shem, Abraham, Isaac, Esau.

(3) Esau, as the firstborn, was in the direct line of the Abrahamic promise of the Earth-Blessor Genesis 12:3.

For all that was revealed, in Esau might have fulfilled those two great Messianic promises. This birthright Esau sold for a momentary fleshly gratification. Jacob's conception of the birthright at that time was, doubtless, carnal and inadequate, but his desire for it evidenced true faith.

Gen. 26:20 *And the herdmen of Gerar did strive with Isaac's herdmen, saying, The water is ours: and he called the name of the well Esek; because they strove with him.*

The name of the well

The wells of Genesis have significant names, and are associated with significant events:

- (1) Beer-lahai-roi, the well of him that liveth and seeth me Genesis 16:14; 24:62; 25:11.
- (2) Beer-sheba, the well of the oath or covenant Genesis 21:15-33; Genesis 22:19; 26:23-25; 46:1-5.
- (3) Esek, contention Genesis 26:20.
- (4) Sitnah, hatred Genesis 26:21. Esek and Sitnah were Isaac's own attempts at well-digging. Afterward, he dwelt by the old wells of his father.
- (5) Rehoboth, enlargement Genesis 26:22.

Gen. 27:38 *And Esau said unto his father, Hast thou but one blessing, my father? bless me, even me also, O my father. And Esau lifted up his voice, and wept.*

Esau...wept

Esau wept because of a lost advantage, but "found no way to change his mind, though he sought it carefully with tears" Hebrews 12:17 so far may regret or remorse be from true repentance:

Gen. 28:10 *And Jacob went out from Beersheba, and went toward Haran.*

Jacob went out

Bethel becomes, because of Jacob's vision there, one of the significant places of Scripture. To the Christian it stands for a realization, however imperfect, of the heavenly and spiritual contents of faith, answering to Paul's prayer in Ephesians 1:17-23. Dispensationally, the scene speaks of Israel the nation, cast out of the Land of Promise because of evil-doing there, but holding the promise of restoration and blessing ; Genesis 28:15; Deuteronomy 30:1-10. To "an Israelite indeed" Christ speaks of Jacob's vision as to be fulfilled in the Son of man (cf) ; Genesis 28:12; John 1:47-51.

Gen. 29:1 *Then Jacob went on his journey, and came into the land of the people of the east.*

Jacob...came into the land

Jacob at Haran becomes a sterling illustration, if not type, of the nation descended from him in its present long dispersion. Like Israel, he was:

- (1) Out of the place of blessing Genesis 26:3.
 - (2) without an altar Hosea 3:4,5.
 - (3) gained an evil name Genesis 31:1; Romans 2:17-24.
 - (4) but under the covenant care of Jehovah Genesis 28:13,14; Romans 11:1,25-30.
 - (5) and was ultimately brought back Genesis 31:3; 35:1-4; Ezekiel 37:21-23.
- The personal lesson is obvious: while Jacob is not forsaken, he is permitted to reap the shame and sorrow of his self-chosen way.

Gen. 32:2 *And when Jacob saw them, he said, This is God's host: and he called the name of that place Mahanaim.*

Mahanaim

i.e. two hosts, or bands -- the visible band, Jacob and his servants; the invisible band, God's angels. Cf. 2 Kings 6:13-17.

Gen. 32:24 *And Jacob was left alone; and there wrestled a man with him until the breaking of the day.*

And there wrestled

Jacob's crisis. Cf. Joshua 5:13-15; Job 42:5,6; Isaiah 6:1-8; Jeremiah 1:4-9; Ezekiel 1:28; 2:1-7; Daniel 10:1-12; Acts 9:1-6; Revelation 1:13-18.

Gen. 32:28 *And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.*

Shall be no more called Jacob

Both names are applied to the nation descended from Jacob. When used characteristically "Jacob" is the name for the natural posterity of Abraham, Isaac, and Jacob; "Israel" for the spiritual part of the nation. See Isaiah 9:8. The "word" was sent to all the people, "Jacob," but it "lighted upon Israel," i.e. was comprehended by the spiritual part of the people. See "Israel" Genesis 12:2,3. (See Romans 11:26) .

Gen. 33:13 *And he said unto him, My lord knoweth that the children are tender, and the flocks and herds with young are with me: and if men should overdrive them one day, all the flock will die.*

My lord knowest that the children are tender

Not all at once does "Jacob" cease to dominate the walk of "Israel." Cf. Genesis 35:1-10 where the walk becomes according to the new name.

Gen. 33:20 *And he erected there an altar, and called it Elelohe-Israel.*

El-elohe-Israel

i.e. God, the God of Israel. Jacob's act of faith, appropriating his new name, but also claiming Elohim in this new sense as the God through whom alone he could walk according to his new name. See Genesis 14:18-23. See Genesis 14:18 for a similar appropriation by Abraham.

Gen. 35:7 *And he built there an altar, and called the place Elbethel: because there God appeared unto him, when he fled from the face of his brother.*

El-beth-el

i.e. the God of Bethel. Cf. Genesis 28:19. There it was the place as the scene of the ladder vision which impressed Jacob. He called the place "Bethel," i.e. the house of God. Now it is the God of the place, rather than the place, and he calls it El-Bethel, i.e. "the God of the house of God." Cf. Genesis 33:20.

Gen. 35:14 *And Jacob set up a pillar in the place where he talked with him, even a pillar of stone: and he poured a drink offering thereon, and he poured oil thereon.*

A drink offering

The first mention of the drink-offering. It is not mentioned among the Levitical offerings of Lev 1.-7., though included in the instructions for sacrifice in the land Numbers 15:5-7. It was always "poured out," never drunk, and may be considered a type of Christ in the sense of ; Psalms 22:14; Isaiah 53:12.

Gen. 35:18 *And it came to pass, as her soul was in departing, (for she died) that she called his name Benoni: but his father called him Benjamin.*

Benjamin

i.e. son of my right hand. Benjamin, "son of sorrow" to his mother, but "son of my right hand" to his father, becomes thus a double type of Christ. As Ben-oni He was the suffering One because of whom a sword pierced His mother's heart Luke 2:35 as Benjamin, head of the warrior tribe Genesis 49:27 firmly joined to Judah the kingly tribe ; Genesis 49:8-12; 1 Kings 12:21 he becomes a type of the victorious One. It is

noteworthy that Benjamin was especially honoured among the Gentiles Genesis 45:22. So manifold are the distinctions of Christ that many personal types of Him are needed. Joseph is not complete, Benjamin standing only for Christ the sorrowful One Isaiah 53:3,4 yet have power on earth. See Genesis 43:34 .

Gen. 36:1 Now these are the generations of Esau, who is Edom.

Edom

Edom (called also "Seir,") Genesis 32:3; 36:8 is the name of the country lying south of the ancient kingdom of Judah, and extending from the Dead Sea to the Gulf of Akaba. It includes the ruins of Petra, and is bounded on the north by Moab. Peopled by descendants of Esau Genesis 36:1-9. Edom has a remarkable prominence in the prophetic word as (together with Moab) the scene of the final destruction of Gentile world-power in the day of the Lord. See "Armageddon" ; Revelation 16:14; Revelation 19:21 and "Times of the Gentiles" ; Luke 21:24; Revelation 16:14. Cf. ; Psalms 137:7; Obadiah 1:8-16; Isaiah 34:1-8; 63:1-6; Jeremiah 49:14-22; Ezekiel 25:12-14.

Gen. 36:31 And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

The kings that reigned in the land of Edom

It is characteristic of Scripture that the kings of Edom should be enumerated before the kings of Israel. The principle is stated in 1 Corinthians 15:46. First things are "natural," man's best, and always fail; second things are "spiritual," God's things, and succeed. Adam--Christ; Cain--Abel; Cain's posterity--Seth's posterity; Saul--David; Israel--the true Church, etc.

Gen. 37:2 These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren; and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil report.

Joseph

While it is nowhere asserted that Joseph was a type of Christ, the analogies are too numerous to be accidental. They are:

- (1) both were especial objects of a father's love Genesis 37:3; Matthew 3:17; John 3:35; 5:20.
- (2) both were hated by their brethren Genesis 37:4; John 15:25.
- (3) the superior claims of both were rejected by their brethren Genesis 37:8; Matthew 21:37-39; John 15:24,25.
- (4) the brethren of both conspired against them to slay them Genesis 37:18; Matthew 26:3,4.
- (5) Joseph was, in intent and figure, slain by his brethren, as was Christ Genesis 37:24; Matthew 27:35-37.
- (6) each became a blessing among the Gentiles, and gained a Gentile bride Genesis 41:1-45; Acts 15:14; Ephesians 5:25-32.
- (7) as Joseph reconciled his brethren to himself, and afterward exalted them, so will it be with Christ and His Jewish brethren Genesis 45:1-15; Deuteronomy 30:1-10; Hosea 2:14-18; Romans 11:1,15,25,26.

Gen. 41:45 *And Pharaoh called Joseph's name Zaphnathpaaneah; and he gave him to wife Asenath the daughter of Potipherah priest of On. And Joseph went out over all the land of Egypt.*

Zaphnath-paaneah (Coptic, revealer of secret things).

Asenath, the Gentile bride espoused by Joseph the rejected one John 19:15 type of the Church, called out from the Gentiles to be the bride of Christ during the time of His rejection by His brethren, Israel. ; Acts 15:14; Ephesians 5:31,32.

Gen. 43:34 *And he took and sent messes unto them from before him: but Benjamin's mess was five times so much as any of theirs. And they drank, and were merry with him.*

But Benjamin's mess was five times as much

(See Genesis 35:18) . It is important to observe that Benjamin now becomes prominent. Joseph is peculiarly the type of Christ in His first advent, rejection, death, resurrection, and present exaltation among the Gentiles, but unrecognized of Israel. As the greater Benjamin, "Son of sorrow," but also "Son of my right hand," He is to be revealed in power in the Kingdom. It is then, and not till then, that Israel is to be restored and converted. Typically Genesis 45:1,2 anticipates the revelation prophetically described, ; Ezekiel 20:33-36; Hosea 2:14-23 at which time the Benjamin type of Christ will be fulfilled.

Gen. 45:7 *And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.*

God sent me before you to preserve you

Heb. to make you a remnant. Isaiah 1:9; Romans 11:5. (See Romans 11:5).

Gen. 46:3 *And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation:*

Fear not to go down into Egypt

It is important to distinguish between the directive and the permissive will of God. In the first sense the place for the covenant family was Canaan Genesis 26:1-5; Genesis 46:3 is a touching instance of the permissive will of God. Jacob's family, broken, and in part already in Egypt, the tenderness of Jehovah would not forbid the aged patriarch to follow. God will take up His people and, so far as possible, bless them, even when they are out of His best. In Israel's choice of a king 1 Samuel 8:7-9 in the turning back from Kadesh Deuteronomy 1:19-22 in the sending of the spies; in the case of Balaam--illustrations of this principle are seen. It is needless to say that God's permissive will never extends to things morally wrong. The highest blessing is ever found in obedience to His directive will.

Gen. 46:26 *All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls were threescore and six;*

All the souls that came with Jacob into Egypt

(Cf) Genesis 46:27. A discrepancy has been imagined. The "souls" that came with Jacob" were 66. The "souls of the house of Jacob" Genesis 46:27 i.e. the entire Jacobean family) were 70, viz. the 66 which came with Jacob, Joseph and his two sons, already in Egypt=69; Jacob himself=70. (See Acts 7:14).

Gen. 49:28 *All these are the twelve tribes of Israel: and this is it that their father spake unto them, and blessed them; every one according to his blessing he blessed them.*

The twelve tribes...and blessed them

Jacob's life, ending in serenity and blessing, testifies to the power of God to transform character. His spiritual progress has six notable phases:

- (1) the first exercise of faith, as shown in the purchase of the birthright Genesis 25:28-34; 27:10-22.
- (2) the vision at Bethel Genesis 28:10-19.
- (3) walking in the flesh Genesis 29:1-31:55.
- (4) the transforming experience Genesis 32:24-31.
- (5) the return to Bethel: idols put away Genesis 35:1-7.
- (6) the walk of faith Genesis 37:1-49:33.

Exodus

EXODUS, "going out," records the redemption out of Egyptian bondage of the descendants of Abraham, and sets forth, in type, all redemption. It is therefore peculiarly the book of redemption. But as all redemption is unto a relationship with God of which worship, fellowship, and service are expressions, so Exodus, in the giving of the law and the provisions of sacrifice and priesthood, becomes not only the book of redemption, but also, in type, of the conditions upon which all relationships with God exist.

Broadly, the book teaches that redemption is essential to any relationship with a holy God; and that even a redeemed people cannot have fellowship with Him unless constantly cleaned of defilement.

In EXODUS, God, hitherto connected with the Israelitish people only through His covenant with Abraham, brings them to himself nationally through redemption, puts them under the Mosaic Covenant, and dwells among them in the cloud of glory. Galatians explains the relation of the law to the Abrahamic Covenant. In the Commandments God taught Israel His just demands. Experience under the Commandments convicted Israel of sin; and the provision of priesthood and sacrifice (filled with precious types of Christ) gave a guilty people a way of forgiveness, cleansing, restoration to fellowship, and worship.

Exodus falls into three chief divisions:

- Israel in Egypt (1-15.)
- From the Red Sea to Sinai (16-18.)
- Israel at Sinai (19:40.)

The events recorded in Exodus cover a period of 216 years (Ussher).

Ex. 2:2 *And the woman conceived, and bare a son: and when she saw him that he was a goodly child, she hid him three months.*

She saw that he was a goodly child

Moses, type of Christ the Deliverer Isaiah 61:1; Luke 4:18; 2 Corinthians 1:10; 1 Thessalonians 1:10.

- (1) A divinely chosen deliverer Exodus 3:7-10; Acts 7:25; John 3:16.

(2) Rejected by Israel he turns to the Gentiles Exodus 2:11-15; Acts 7:25; 18:5,6; 28:17-28.
 (3) During his rejection he gains a Gentile bride Exodus 2:16-21; Matthew 12:14-21; 2 Corinthians 11:2; Ephesians 5:30-32.
 (4) Afterward he again appears as Israel's deliverer, and is accepted Exodus 4:29-31; Romans 11:14-26; Acts 15:14-17.
 (5) Officially, Moses typifies Christ as Prophet Acts 3:22,23. Advocate ; Exodus 32:31-35; 1 John 2:1,2, Intercessor ; Exodus 17:1-6; Hebrews 7:25 and Leader, or King ; Deuteronomy 33:4,5; Isaiah 55:4; Hebrews 2:10 while, in relation to the house of God, he is in contrast with Christ. Moses was faithful as a servant over another's house; Christ as a Son over His own house Hebrews 3:5,6.

Ex. 3:22 But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians.

Every woman shall borrow of her neighbour

The use of little things. Cf. Judges 3:31; 1 Kings 17:12-16; John 6:9; 1 Corinthians 1:25-31

Ex. 4:2 And the LORD said unto him, What is that in thine hand? And he said, A rod.

A rod

Sign of the rod = power Psalms 110:2; 2:9; Revelation 2:27. It was Moses' shepherd's crook, the tool of his calling. Cast down, it became a serpent; taken up in faith, it became "the rod of God" ; Exodus 4:20; 7:12.

Ex. 4:6 And the LORD said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand was leprous as snow.

His hand was leprous as snow

The sign of leprosy. The heart ("bosom") stands for what we are, the hand for what we do. What we are, that ultimately we do. It is a sign of Luke 6:43-45. The two signs, rod and hand, speak of preparation for service:

- (1) consecration--our capacity taken up for God;
- (2) the hand that holds the rod of God's power must be a cleansed hand swayed by a new heart.

Ex. 4:21 And the LORD said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand: but I will harden his heart, that he shall not let the people go.

I will harden his heart

(Cf) Exodus 8:15,32; 9:34. In the face of the righteous demand of Jehovah and of the tremendous attestations by miracle that He was indeed God, and that Moses and Aaron were His representatives, Pharaoh "hardened his heart." Instrumentally God hardened Pharaoh's heart by forcing him to an issue against which he hardened his own heart in refusal. Light rejected, rightful obedience refused, inevitably hardens conscience and heart. Romans 9:17-24.

Ex. 4:24 And it came to pass by the way in the inn, that the LORD met him, and sought to kill him.

The LORD...sought to kill him

(Cf) Genesis 17:14 The context (Genesis 4:25) interprets v. 25. Moses was forgetful of the very foundation sign of Israel's covenant relation to Jehovah. On the eve of delivering Israel he was thus reminded that without circumcision an Israelite was cut off from the covenant. Joshua 5:3-9.

Ex. 5:3 And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the LORD our God; lest he fall upon us with pestilence, or with the sword.

Three days journey into the desert

Cf. Matthew 12:38-40. By death and resurrection will God have his people separated from Egypt -- the world. ; Romans 6:1-11; Galatians 6:14-15; Hebrews 13:12,13.

Ex. 7:5 And the Egyptians shall know that I am the LORD, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.

The Egyptians shall know that I am the LORD

A prophetic sign also. The nations shall know Jehovah when He restores and blesses Israel in the kingdom. Isaiah 2:1-3; 11:10-12; 14:1; 60:4,5; Ezekiel 37:28.

Ex. 7:11 Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments.

The magicians of Egypt, they also did in like manner

Cf. 2 Timothy 3:8; Exodus 8:18 . Neither Satan nor his tools can create life: Revelation 13:15 will be a "lying wonder": 2 Thessalonians 2:9

Ex. 7:12 For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods.

Aaron's rod

(Cf) Exodus 4:2 As Moses' rod was the rod of power, the rod of the King Deuteronomy 33:4,5 so Aaron's was the rod of life, the rod of the Priest. As here the serpents, symbols of Satan, who had the power of death ; Revelation 12:9; Hebrews 2:14 are swallowed up, so in resurrection death will be "swallowed up in victory" ; 1 Corinthians 15:54; Numbers 17:8.

Ex. 8:23 And I will put a division between my people and thy people: to morrow shall this sign be.

I will put a division between my people and thy people

Heb. peduth, trans. "redemption." Psalms 111:9; 130:7. It is, in type, Galatians 6:14.

Ex. 8:25 And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land.

Sacrifice...in the land

The **compromises** proposed by Pharaoh are those urged upon Christians today. The first says in effect: "Be a Christian if you will, but not a 'narrow' one-- stay in Egypt." Invariably it ends in world-conformity, world-pleasing, and seeking the world's money for God Psalms 50:9-17 (Cf) ; 2 Corinthians 6:14-18; Galatians 1:4.

Ex. 8:28 And Pharaoh said, I will let you go, that ye may sacrifice to the LORD your God in the wilderness; only ye shall not go very far away: intreat for me.

Go not very far

The **second compromise** is a modification merely of the first. "Do not be too unwordly." Cf. 1 Samuel 15:3,9,13-15,19-23.

Ex. 10:11 Not so: go now ye that are men, and serve the LORD; for that ye did desire. And they were driven out from Pharaoh's presence.

Go now ye that are men

The **third compromise** proposed by Pharaoh is, perhaps, as applied to believers, the subtlest and most successful of them all. The most godly parents desire worldly prosperity and position for their children. Matthew 20:20,21.

Ex. 12:11 And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD'S passover.

The LORD'S passover

The Passover, type of Christ our Redeemer Exodus 12:1-28; John 1:29; 1 Corinthians 5:6,7; 1 Peter 1:18,19.

(1) The lamb must be without blemish, and to test this it was kept up for four days Exodus 12:5,6. So our Lord's public life, under hostile scrutiny, was the testing which proved his holiness ; Luke 11:53,54; John 8:46; 18:38.

(2) The Lamb thus tested must be slain Exodus 12:6; John 12:24; Hebrews 9:22.

(3) The blood must be applied Exodus 12:7 This answers to appropriation by personal faith, and refutes universalism John 3:36.

(4) The blood thus applied of itself, without anything, constituted a perfect protection from judgment Exodus 12:13; 1 John 1:7; Hebrews 10:10,14.

(5) The feast typified Christ as the bread of life, answering to the memorial supper. Matthew 26:26-28; 1 Corinthians 11:23-26. To observe the feast was a duty and privilege, but not a condition of safety. As a matter of fact, the bread was not eaten by the Israelites on the night in which, nevertheless, they were preserved from the judgment upon the firstborn. Exodus 12:34-39.

Ex. 12:38 And a mixed multitude went up also with them; and flocks, and herds, even very much cattle.

A mixed multitude

This mixed multitude, standing for unconverted church-members, was a source of weakness and division, then as now Numbers 11:4-6. (See Numbers 11:4). There had been a manifestation of divine power, and men were drawn to it without change of heart. Cf. Luke 14:25-27.

Ex. 13:13 And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the firstborn of man among thy children shalt thou redeem.

Every firstling

The redemption of firstlings made a memorial sign to Israel of their own redemption.

Ex. 14:30 Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore.

Thus the Lord saved Israel

Redemption: (Exodus type) Summary. Exodus is the book of redemption and teaches:

(1) redemption is wholly of God Exodus 3:7,8; John 3:16.

(2) redemption is through a person. (See Exodus 2:2) . John 3:16,17.

(3) redemption is by blood Exodus 12:13,23,27; 1 Peter 1:18.

(4) redemption is by power Exodus 6:6; 13:14; Romans 8:2.

(See Isaiah 59:20; Romans 3:24).

The blood of Christ redeems the believer from the guilt and penalty of sin. 1 Peter 1:18 as the power of the Spirit delivers from the dominion of sin. ; Romans 8:2; Ephesians 2:2.

Ex. 15:25 And he cried unto the LORD; and the LORD shewed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them,

A tree...cast into the waters

These bitter waters were in the very path of the Lord's leading, and stand for the trials of God's people, which are educatory and not punitive. The "tree" is the cross Galatians 3:13 which became sweet to Christ as the expression of the Father's will John 18:11. When our Marahs are so taken we cast the "tree" into the waters. Romans 5:3,4.

Ex. 16:16 This is the thing which the LORD hath commanded, Gather of it every man according to his eating, an omer for every man, according to the number of your persons; take ye every man for them which are in his tents.

Every man according to his eating

Cf. John 6:33; 6:41,42,52. Christ gives himself unreservedly, but we have no more of Him than faith appropriates, ; Exodus 16:18,2; Joshua 1:1. Exodus 16:2 is our title. Exodus 16:3 is the law of possession:

Ex. 16:20 Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them.

Some of them left of it until the morning

As we are not nourished by the memory of food, so neither can spirituality be sustained on past appropriations of Christ.

Ex. 16:35 And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan.

Manna

Manna, type of Christ as the "bread of life," come down from heaven to die "for the life of the world." John 6:35,48-51. A "small" thing Exodus 16:14 having but the taste of "fresh oil." Numbers 11:8 or "wafers with honey" Exodus 16:31, it typifies Christ in humiliation as presented in Matthew, Mark, and Luke; "having no form nor comeliness; . . . no beauty that we should desire him" Isaiah 53:2. But as such He must be received by faith if we would be saved John 6:53-58. To meditate upon Christ as He went about among men, doing not His own will but the will of the Father John 6:38-40 is to feed on the manna. This is, of necessity, the spiritual food of young believers, and answers to "milk" 1 Corinthians 3:1,2.

But Christ in glory, and the believer's present and eternal association with Him there, answers to "the old corn of the land" Joshua 5:11 the "meat" of Hebrews 5:13,14 or Christ as presented in the Epistles of Paul. (Cf) 2 Corinthians 5:16.

Ex. 17:6 Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

The rock in Horeb

The rock, type of life through the Spirit by grace:

- (1) Christ the Rock 1 Corinthians 10:4 .
- (2) The people utterly unworthy Exodus 17:2; Ephesians 2:1-6.
- (3) Characteristics of life through grace:

Ex. 18:19 Harken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people to God-ward, that thou mayest bring the causes unto God:

I will give thee council

(Cf) Numbers 11:14-17. Jehovah entirely ignored this worldly-wise organization, substituting His own order.

Ex. 19:1 In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai.

Into the wilderness of Sinai

At Sinai Israel learned the lessons:

- (1) of the holiness of Jehovah through the Commandments;
 - (2) of their own sinfulness and weakness through failure;
 - (3) and of the goodness of Jehovah through the provision of priesthood and sacrifice.
- The Christian learns through the experience of Romans 7:7-24 what Israel learned at Sinai. This division of Exodus should be read in light of ; Romans 3:19-27; 7:7-24; Galatians 4:1-3; Galatians 3:6-25 explains the relation of the law to the Abrahamic Covenant:

- (1) the law cannot disannul that covenant;
- (2) it was "added" to convict of sin;
- (3) it was a child-leader unto Christ;
- (4) it was but preparatory discipline "till the Seed should come."

Ex. 19:3 And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel;

And Moses went up

It is exceedingly important to observe:

- (1) that Jehovah reminded the people that hitherto they had been the objects of His free grace;
 - (2) that the law is not proposed as a means of life, but as a means by which Israel might become "a peculiar treasure" and a "kingdom of priests";
 - (3) that the law was not imposed until it had been proposed and voluntarily accepted.
- The principle is stated in Galatians 5:1-4. [The Law was given to a people who had already exercised faith by sheltering beneath the blood of the Passover lamb. In this sense it was a code of conduct for a people already redeemed, and is thus restated at a higher level for believers in the New Testament. The Law wrote in "black and white" what had already been revealed to the heart during the Dispensation of Conscience. For the unredeemed, the Law brings sin out of hiding, and displays the enormity of their guilt. *Ed*]

Ex. 19:5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine:

If ye will obey

(Cf) 1 Peter 2:9; Revelation 1:6; 5:10. What, under law, was condition, is under grace, freely given to every believer. The "if" of Exodus 19:5 is the essence of law as a method of divine dealing, and the fundamental reason why "the law made nothing perfect" ; Romans 8:3; Hebrews 7:18,19.

The Abrahamic: (See Genesis 15:18) and New (See Hebrews 8:8) covenants minister salvation and assurance because they impose but one condition, faith.

Ex. 19:8 And all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD.

All that the LORD hath spoken we will do

The Fifth Dispensation: Law. This dispensation extends from Sinai to Calvary--from Exodus to the Cross. The history of Israel in the wilderness and in the land is one long record of the violation of the law. The testing of the nation by law ended in the judgment of the Captivities, but the dispensation itself ended at the Cross.

(1) Man's state at the beginning Exodus 19:1-4.

(2) His responsibility Exodus 19:5,6; Romans 10:5.

(3) His failure 2 Kings 17:7-17,19; Acts 2:22,23.

(4) The judgment 2 Kings 17:1-6,20; 25:1-11; Luke 21:20-24

Ex. 19:25 So Moses went down unto the people, and spake unto them.

So Moses went down unto the people

The Mosaic Covenant, (1) given to Israel

(2) in three divisions, each essential to the others, and together forming the Mosaic Covenant, viz.: the **Commandments**, expressing the righteous will of God Exodus 20:1-26 the "**judgments**," governing the social life of Israel ; Exodus 21:1-; 24:11 and the "**ordinances**," governing the religious life of Israel ; Exodus 24:12-; 31:18. These three elements form "the law," as that phrase is generically used in the New Testament (e.g.) Matthew 5:17,18. The Commandments and the ordinances formed one religious system. The Commandments were a "ministry of condemnation" and of "death" 2 Corinthians 3:7-9 the ordinances gave, in the high priest, a representative of the people with Jehovah; and in the sacrifices a "cover" (See "Atonement," (See Leviticus 16:6) for their sins in anticipation of the Cross ; Hebrews 5:1-3; 9:6-9; Romans 3:25,26. The Christian is not under the conditional Mosaic Covenant of works, the law, but under the unconditional New Covenant of grace; Romans 3:21-27; 6:14,15; Galatians 2:16; Galatians 3:10-14,16-18,24-26; 4:21-31; Hebrews 10:11-17.

Ex. 20:4 Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

Thou shalt not

There is a threefold giving of the law. **First**, orally, in Exodus 20:1-17. This was pure law, with no provision of priesthood and sacrifice for failure, and was accompanied by the "judgments" ; Exodus 21:1-23:13; relating to the relations of Hebrew with Hebrew; to which were added Exodus 23:14-19 directions for keeping three annual feasts, and Exodus 23:20-33 instructions for the conquest of Canaan. These words Moses communicated to the people. Exodus 24:3-8. Immediately, in the persons of their elders, they were admitted to the fellowship of God. Exodus 24:9-11.

Second, Moses was then called up to receive the tables of stone. Exodus 24:12-18.

The story then divides. Moses, in the mount, receives the gracious instructions concerning the tabernacle, priesthood, and sacrifice (Ex 25.-31.) Meantime (Ex 32.),

the people, led by Aaron, break the first commandment. Moses, returning, breaks the tables "written with the finger of God." ; Exodus 31:18; 32:16-19.

Third, the second tables were made by Moses, and the law again written by the hand of Jehovah Exodus 34:1,28,29; Deuteronomy 10:4.

Ex. 20:18 And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off.

And stood afar off

For contrast between law and grace, cf. Ephesians 2:13; Luke 1:10 with Hebrews 10:19-22.

Ex. 21:24 Eye for eye, tooth for tooth, hand for hand, foot for foot,

Eye for eye

Leviticus 24:20; Deuteronomy 19:21; Matthew 5:38-44; 1 Peter 2:19-21. The provision in Exodus is law, and righteous; the N.T. passages, grace, and merciful.

Ex. 23:14 Three times thou shalt keep a feast unto me in the year.

Three times thou shalt keep a feast

Cf. Leviticus 23:4-44. Exodus for the wilderness; Leviticus for the land.

Ex. 24:11 And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink.

They saw God and did eat and drink

Symbol of communion. Cf. Luke 22:15-18. A blood-sprinkled people, see Hebrews 9:19-22 who had not yet broken the law could thus commune with God. Never again was this repeated. Cf. Exodus 24:9-11 with Leviticus 16:2 and Hebrews 9:6-8 But cf., under grace, ; Ephesians 2:13; Hebrews 10:19,20.

Ex. 25:1 And the LORD spake unto Moses, saying,

The Lord spoke unto Moses

The general authority for the types of Exodus is found:

(1) as to the persons and events, in 1 Corinthians 10:1-11.

(2) as to the tabernacle, in Hebrews 9:1-24. Having the assurance that in the tabernacle everything is typical, the details must of necessity be received as such.

Two warnings are necessary:

(1) Nothing may be dogmatically asserted to be a type without explicit New Testament authority; and

(2) all types not so authenticated must be recognized as having the authority of analogy, or spiritual congruity, merely. The typical meanings of the materials and colours of the tabernacle are believed to be as follows: Gold, Deity in manifestation--divine glory; silver, redemption Exodus 30:12-16. (See Exodus 38:27) , brass, symbol of judgment, as in the brazen altar and in the serpent of brass Numbers 21:6-9 blue, heavenly in nature or origin; purple, royalty; scarlet, sacrifice.

Ex. 25:9 According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.

The pattern of the tabernacle

The tabernacle, speaking comprehensively, is explained in the N.T. as typical in three ways:

(1) of the Church as a habitation of God through the Spirit Exodus 25:8; Ephesians 2:19-22

(2) of the believer 2 Corinthians 6:16

(3) as a figure of things in the heavens Hebrews 9:23,24. In detail, all speaks of Christ:

(1) **The ark**, in its materials, acacia-wood (*See Scofield Exodus 26:15*) and gold, is a type of the humanity and deity of Christ.

(2) In its contents, a type of Christ, as:

(a) having God's law in His heart Exodus 25:16.

(b) the wilderness food (or portion) of His people Exodus 16:33 (c) Himself the resurrection, of which Aaron's rod is the symbol Numbers 17:10.

(3) In its use the ark, especially the mercy-seat, was a type of God's throne. That it was, to the sinning Israelite, a throne of grace and not of judgment was due to the mercy-seat formed of gold and sprinkled with the blood of atonement, which vindicated the law, and divine holiness guarded by the cherubim Genesis 3:24, See Propiation Romans 3:25.

Ex. 25:10 And they shall make an ark of shittim wood: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.

They shall make an ark

All begins with the ark, which, in the completed tabernacle, was placed in the holy of holies, because, in revelation, God begins from Himself, working outward toward man; as, in approach, the worshipper begins from himself, moving toward God in the holy of holies. The same order is followed in the Levitical offerings (Le 1.-5.). In approach man begins at the brazen altar, type of the Cross, where, in the fire of judgment, atonement is made.

The most inclusive type of Christ, Gold = Deity; wood = humanity. History: Numbers 3:31; 10:33; Joshua 3:3-15; 6:11; Judges 20:27; 1 Samuel 3:3; 4:1-11; 5:1-10; 6:1-21; 1 Samuel 7:1,2; 2 Samuel 6:2-17; 7:2; 15:24-29; 1 Kings 8:1-21 not carried to Babylon; ; 2 Kings 24:13; 2 Chronicles 35:3, not mentioned in Ezra or Neh. Where is it? Revelation 11:19

Ex. 25:30 And thou shalt set upon the table shewbread before me always.

Shewbread

Showbread, type of Christ, the Bread of God, nourisher of the Christian's life as a believer-priest 1 Peter 2:9; Revelation 1:6. In John 6:33-58 our Lord has more in mind the manna, that food which "came down"; but all typical meanings of "bread" are there gathered into His words. The manna is the life-giving Christ; the showbread, the life-sustaining Christ. The showbread typifies Christ as the "corn of wheat" John 12:24 ground in the mill of suffering John 12:27 and brought into the fire of judgment John 12:31-33. We, as priests, by faith feed upon Him as having undergone that in our stead and for our sakes. It is meditation upon Christ, as in Hebrews 12:2,3.

Ex. 25:31 And thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same.

The candlestick

Candlestick, type of Christ our Light, shining in the fullness of the power of the sevenfold Spirit Isaiah 11:2; Hebrews 1:9; Revelation 1:4. Natural light was excluded from the tabernacle. (Cf) 1 Corinthians 2:14,15; John 1:4.

Ex. 26:1 Moreover thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work shalt thou make them.

Fine twined linen

Fine linen typifies personal righteousness Revelation 19:8. The fine linen here typifies the sinless life of Christ.

Blue

Blue. Christ's heavenly origin; purple, His royalty as David's son; scarlet, His sacrifice.

Ex. 26:7 And thou shalt make curtains of goats' hair to be a covering upon the tabernacle: eleven curtains shalt thou make.

Goats' hair

CF. Leviticus 16:5,7-10. The reference seems to be to the result of the ordinance of the two goats as "covering" (See Leviticus 16:5) thus speaking of Christ in atonement. This thought is intensified in the colour of the rams' skins, Exodus 26:14.

Ex. 26:15 And thou shalt make boards for the tabernacle of shittim wood standing up.

Boards for the tabernacle

The typical meaning of the boards is clear as to Christ. Acacia wood, a desert growth, is a fitting symbol of Christ in His humanity as "a root out of dry ground" Isaiah 53:2. The covering, gold, typifies Deity in manifestation, speaks of His divine glory. As applied to the individual believer the meaning of the boards is less clear. The connection may be found in ; John 17:21,22,23; Ephesians 1:4,6; 1 John 4:13. Only as seen "in Him" could the boards be taken as representing the believer. So viewed the type is beautiful. In the world, and yet separated from it by the silver of redemption ; Galatians 1:4; Exodus 30:11-16; 38:25-27 as the boards of the tabernacle were separated from the earth by the sockets of silver, and united by the "middle bar" Exodus 26:28 representing both the one life Galatians 2:20 and one Spirit Ephesians 4:3 "all the building, fitly framed together, groweth unto an holy temple in the Lord." Ephesians 2:21.

Ex. 26:19 And thou shalt make forty sockets of silver under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

Sockets of silver

Silver symbolizes redemption. (See Exodus 25:1; Exodus 38:27) . All the tabernacle rests upon silver except the hangings of the gate, the way of access.

Ex. 26:31 And thou shalt make a vail of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made:

A vail

The inner veil, type of Christ's human body Matthew 26:26; 27:50; Hebrews 10:20. This veil, barring entrance into the holiest, was the most expressive symbol of the truth that "by the deeds of the law shall no flesh be justified" ; Romans 3:20;

Hebrews 9:8. Rent by an unseen hand when Christ Died Matthew 27:51 thus giving instant access to God to all who come by faith in Him, it was the end of all legality; the way to God was open. It is deeply significant that the priests must have patched together again the veil that God had rent, for the temple services went on yet for nearly forty years. That patched veil is Galatianism--the attempt to put saint or sinner back under the law. (Cf) Galatians 1:6-9 Anything but "the grace of Christ" is "another gospel," and under anathema.

Ex. 27:1 And thou shalt make an altar of shittim wood, five cubits long, and five cubits broad; the altar shall be foursquare: and the height thereof shall be three cubits.

The altar

Brazen altar, type of the Cross upon which Christ, our whole burnt-offering offered Himself without spot to God Hebrews 9:14.

Shittim wood

The wood (Christ's humanity), completely inclosed in brass, must have become completely charred by sacrificial fires. Cf. Hebrews 10:5-7.

The height

(Cf) Exodus 25:10. The altar of burnt offering is double the height of the mercy-seat. The atonement more than saves us-- it glorifies God John 17:14.

Ex. 27:2 And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same: and thou shalt overlay it with brass.

Overlay it with brass

Cf. Numbers 21:9; John 3:14; 12:31-33 thus fixing the symbolic meaning of brass as divine manifestation in judgment.

Ex. 27:9 And thou shalt make the court of the tabernacle: for the south side southward there shall be hangings for the court of fine twined linen of an hundred cubits long for one side:

Fine twined linen

The fine linen commonly typifies personal righteousness Exodus 26:1, and in the hangings of the court stands for that measure of righteousness which God demands of any who would, in his own righteousness, approach. Christ, figuratively speaking, put up the hangings of the court in Luke 10:25-28. The only way of approach was the "gate"; Exodus 27:16; John 10:9. The hangings of the court bar out equally the self-righteous man and the open sinner, for the height was above seven feet. Exodus 27:18.

Ex. 27:16 And for the gate of the court shall be an hanging of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework: and their pillars shall be four, and their sockets four.

The gate

In the hangings of the court (Exodus 27:9), representing that practical righteousness which God demands in the law, and which, therefore, bars out all men; Romans 3:19,20; 10:3-5. No colours are inwrought. But the "gate" is Christ John 10:9 and so the colours reappear as in the veil Exodus 26:31.

Ex. 27:17 All the pillars round about the court shall be filleted with silver; their hooks shall be of silver, and their sockets of brass.

Pillars

The fillets and hooks upholding the linen hangings are of silver (*See Exodus 38:27*) for it is in virtue of His redemptive work that Christ is our way of access, and not by virtue of His righteous life (symbolized by the fine linen); but the pillars of the court rest upon brass sockets, not silver as in the case of the boards and brass symbolizes divine righteousness in judgment. Redemption not only displays God's mercy, but vindicates His righteousness in showing that mercy. Romans 3:21-26.

Ex. 27:20 And thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp to burn always.

Oil

Oil is a symbol of the Holy Spirit (Cf) John 3:34; Hebrews 1:9. In Christ the oil-fed Light ever burns, the Light of the world John 8:12. But here we have not the world, but the sanctuary. It is a question, not of testimony in and to the world, but of our communion and worship as believer-priests in the holiest Hebrews 10:19,20. In the Tabernacle there were two compartments, two lights: the holy place with the candlestick the holy of holies with the shekinah, or manifested glory of God. These two places are now one; Matthew 27:50,51; Hebrews 9:6-8; 10:19-21 but it is important to see that there are still two lights: Christ, the Light of life John 8:12 through the Spirit giving light upon the holy things of God, the showbread and altar of incense; and also the shekinah, now on the face of Jesus Christ 2 Corinthians 4:6. Into this twofold light we, as believer-priests, are brought 1 Peter 2:9. We "walk in the light," not merely which He gives, but in which He lives 1 John 1:7. But what of the command to "bring pure oil" Exodus 27:20. Because our access, apprehension, communion, and transformation are by the Spirit; Ephesians 2:18; 1 Corinthians 2:14,15; 2 Corinthians 13:14; Philippians 2:1; 2 Corinthians 3:18. Our title to His presence is the blood Ephesians 2:13 but only as filled with the Spirit Ephesians 5:18 do we really walk in the light.

Ex. 28:1 And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.

Aaron

Type of Christ, our High Priest. Christ is a priest after the order of Melchizedek, but He executes his priestly office after the pattern of Aaron. Heb. 7. gives the order; Heb. 9., the pattern. (*See Genesis 14:18*) .

Ex. 28:2 And thou shalt make holy garments for Aaron thy brother for glory and for beauty.

Holy garments

Heb. qodesh= "set apart" for God. Trans. "holy," v.2; "consecrate," v.3. Often trans. "sanctify." (*See Zechariah 8:3*) . This is always the fundamental idea of a holy, consecrated, separated, or sanctified person or thing--something set apart for God.

Ex. 28:5 And they shall take gold, and blue, and purple, and scarlet, and fine linen.

Gold

Gold, Deity in manifestation; blue, heavenly; purple, royalty; scarlet, sacrifice; fine linen, personal righteousness, see margin ref., Exodus 26:1.

Ex. 28:12 And thou shalt put the two stones upon the shoulders of the ephod for stones of memorial unto the children of Israel: and Aaron shall bear their names before the LORD upon his two shoulders for a memorial.

The shoulders of the ephod

The place of strength. Isaiah 9:6; Luke 15:4,5.

Ex. 28:29 And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the LORD continually.

Upon his heart

The place of affection. Cf. Exodus 28:12.

Ex. 28:30 And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the LORD: and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD continually.

The Urim and the Thummim

Urim and Thummim, meaning "lights and perfections." Some make these to be simply a collective name for the stones of the breastplate, so that the total effect of the twelve stones is to manifest the "lights and perfections" of Him who is the antitype of the Aaronic high priest. Per contra, Leviticus 8:8. This would seem to be conclusive that "the Urim and Thummim" are additional to the stones of the breastplate. In use the Urim and Thummim were connected, in some way not clearly expressed, with the ascertainment of the divine will in particular cases ; Numbers 27:21; Deuteronomy 33:8; 1 Samuel 28:6; Ezra 2:63.

Ex. 28:38 And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the LORD.

Bear the iniquity

i.e. be responsible for every neglect or offence respecting "the holy things," etc.

Ex. 29:1 And this is the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office: Take one young bullock, and two rams without blemish,

Do unto them to hallow them

The priest type of consecration. (Cf. the temple type, 1 Kings 8:1-11; 2 Chronicles 5:4,14. The order in ; Leviticus 8:1-9:24; differs from the order here. In Leviticus the filling the hands precedes the sprinkling.

Ex. 29:4 And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water.

Wash

Aaron shares in the washing (i.e., symbol of regeneration), Titus 3:5; John 3:5,6
(1) as needing it, be in this in contrast with Christ Hebrews 7:26-28
(2) to typify Christ's action, who received the baptism of John, not as needing it, but as thus identifying Himself with sinners, and as fulfilling the Aaronic type. As in Aaron's case, His anointing followed the washing Exodus 29:4,7; Matthew 3:14-16. Distinguish the washing from the use of the laver. Exodus 30:18-21. This washing typifies regeneration Titus 3:5 the laver, daily cleansing 1 John 1:9. See John 13:10.

Ex. 29:5 And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod:

Garments

The priest's garments were put on in reverse order of the instructions for making them:

(1) The "**coat**" Exodus 28:39 the oriental long garment worn next to the person, made of fine linen. Exodus 27:9.

(2) The "**robe of the ephod**" Exodus 28:31-35 a long seamless garment of blue linen with an opening for the head, worn over the "coat." Pomegranates, symbol of fruitfulness, were embroidered on the skirt of the robe in blue, purple, and scarlet, alternated with golden bells, symbol of testimony, which gave a sound as the high priest went in and out of the sanctuary. The robe was secured by a golden girdle.

(3) The **ephod** Exodus 28:5-12 was next put on. A short garment made of linen, embroidered with gold, blue, purple, and scarlet, it consisted of two pieces, front and back, united by two shoulder-pieces and by a band about the bottom. Two onyx stones, set in gold and fastened upon the shoulder-pieces of the ephod, were engraved with the names of the twelve tribes: "and Aaron shall bear their names before Jehovah upon his two shoulders (the place of strength) for a memorial." Cf. ; Isaiah 9:6; Luke 15:4,5.

(4) The **breastplate** was a square pouch Exodus 28:16 of linen to contain the Urim and Thummim. (*See Exodus 28:30*).

To the linen pouch was attached the oblong gold setting containing four rows of precious stones, on each stone a tribal name. The breastplate with the jewel work was attached at the upper corners to the shoulder-pieces of the ephod by golden chains. Golden rings were sewn on ephod and breastplate, and the latter was further secured to the ephod by laces of blue through the rings. Altogether, it was called "the breastplate of judgment" because worn by the high priest when judging the causes of the people.

(5) A **mitre** (or "turban") of fine line was made Exodus 28:37 to cover the head, bearing upon the front a gold plate engraved, "Holiness to the Lord" Exodus 29:36.

(6) To these were added **linen breeches**, "from the loins even to the thighs" Exodus 28:42. The "coat" and linen breeches were made for the priests, also, and were the ordinary garments of high priest and priests as distinguished from the other garments, which were "for glory and beauty."

Ex. 29:9 And thou shalt gird them with girdles, Aaron and his sons, and put the bonnets on them: and the priest's office shall be theirs for a perpetual statute: and thou shalt consecrate Aaron and his sons.

Gird

Symbol of service. Luke 12:37; 17:8; John 13:4; Revelation 1:13.

Ex. 29:33 And they shall eat those things wherewith the atonement was made, to consecrate and to sanctify them: but a stranger shall not eat thereof, because they are holy.

Atonement

Heb. kaphar, "to cover." The Israelite's offering implied confession of sin and of its due desert, death; and God "covered" (passed over, "Romans 3:25 his sin, in anticipation of Christ's sacrifice, which did, finally, "put away" the sins "done aforetime in the forbearance of God." ; Romans 3:25; Hebrews 9:15.

Ex. 30:1 And thou shalt make an altar to burn incense upon: of shittim wood shalt thou make it.

Incense

Altar of incense, type of Christ our intercessor John 17:1-26; Hebrews 7:25 through whom our own prayers and praises ascend to God ; Hebrews 13:15; Revelation 8:3,4 and of the believer-priest's sacrifice of praise and worship Hebrews 13:15.

Ex. 30:9 Ye shall offer no strange incense thereon, nor burnt sacrifice, nor meat offering; neither shall ye pour drink offering thereon.

No strange incense

(Cf.) Leviticus 10:1-3, two prohibitions are given concerning worship:

(1) No "strange" incense is to be offered. This speaks of simulated or purely formal worship.

(2) No "strange" fire was permitted. This refers to the excitation of "religious" feelings by merely sensuous means, and to the substitution for devotion to Christ of any other devotion, as to religious causes, or sects. (Cf) 1 Corinthians 1:11-13; Colossians 2:8,16-19.

Ex. 30:13 This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary: (a shekel is twenty gerahs:) an half shekel shall be the offering of the LORD.

An half shekel shall be the offering

Cf. Exodus 38:25-27. Silver thus becomes a type of redemption. (See Exodus 26:19) .

Ex. 30:18 Thou shalt also make a laver of brass, and his foot also of brass, to wash withal: and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein.

A laver of brass

Laver, type of Christ cleansing us from defilement, and from "every spot or wrinkle or any such thing" John 13:2-10; Ephesians 5:25-27. It is significant that the priests could not enter the holy place after serving at the brazen altar till hands and feet were cleansed.

Ex. 30:34 And the LORD said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum; these sweet spices with pure frankincense: of each shall there be a like weight:

Frankincense

Frankincense is not to be confounded with incense (to which it was to be added), as it is often used apart from incense. We are told what composed the incense--never in Scripture what the frankincense was. All speaks of Christ--the sweet spices of those perfections which we may apprehend, the frankincense of that which God saw in Jesus ineffable.

Ex. 30:38 Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people.

Whosoever shall make like unto that

What is condemned here is making worship a mere pleasure to the natural man, whether sensuous, as in beautiful music to please the ear, or eloquence, merely to give delight to the natural mind. (Cf) John 4:23,24.

Ex. 32:10 Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation.

That I may consume them

This whole scene affords a striking contrast between law and grace. (Cf) Moses' intercession with Christ's John 17:1-26 Israel was a nation, under probation Exodus 19:5,6 believers under grace are a family, awaiting glory ; John 20:17; Romans 5:1,2. For them there is "an advocate with the Father, whose propitiatory sacrifice never loses efficacy 1 John 2:1,2. Moses pleads a covenant Exodus 32:13. Christ points to a sacrifice John 17:4.

Ex. 40:34 Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle.

The glory of the LORD filled the tabernacle

Cf. Ephesians 2:22. What the shekinah glory was to tabernacle and temple, that the Spirit is to the "holy temple," the Church, and to the temple which is the believer's body. 1 Corinthians 6:19.

Leviticus

LEVITICUS stands in the same relation to EXODUS, that the Epistles do to the Gospels. EXODUS is the record of redemption, and lays the foundation of the cleansing, worship, and service of a redeemed people. LEVITICUS gives the detail of the walk, worship, and service of that people. In EXODUS God speaks out of the mount to which approach was forbidden; in LEVITICUS He speaks out of the tabernacle in which He dwells in the midst of His people, to tell them that which befits His holiness in their approach to, and communion with, Himself. The key word of Leviticus is holiness, occurring 87 times. Key verse is Leviticus 19:2.

LEVITICUS is in nine chief divisions:

The Offerings 1-6:7

The Law of the Offerings 6:8-7:38.

Consecration 8:1-9:24

A Warning Example 10:1-20.

A Holy God Must Have a Cleansed People 11-15.

Atonement 16,17.

The Relationships of God's People 18-22.

The Feasts of Jehovah, 23.

Instructions and Warnings, 24-27.

Lev. 1:3 If his offering be a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the LORD.

Burnt-sacrifice

The burnt-offering (1) typifies Christ offering Himself without spot to God in delight to do His Father's will even in death.

(2) it is atoning because the believer has not had this delight in the will of God; and

(3) substitutionary (Leviticus 1:4) because Christ did it in the sinner's stead. But the thought of penalty is not prominent. ; Hebrews 9:11-14; 10:5-7; Psalms 40:6-8; Philippians 2:8. The emphatic words Leviticus 1:3-5 are "burnt-sacrifice," "voluntary," "it shall be accepted for him," and "atonement."

The creatures acceptable for sacrifice are five:

- (1) The bullock, or ox, typifies Christ as the patient and enduring Servant 1 Corinthians 9:9,10; Hebrews 12:2,3 "obedient unto death" ; Isaiah 52:13-15; Philippians 2:5-8. His offering in this character is substitutionary.
- (2) The sheep, or lamb, typifies Christ in unresisting self-surrender to the death of the cross Isaiah 53:7; Acts 8:32-35.
- (3) The goat typifies the sinner Matthew 25:33 and, when used sacrificially, Christ, as "numbered with the transgressors" ; Isaiah 53:12; Luke 23:33 and "made sin," and "a curse" ; Galatians 3:13; 2 Corinthians 5:21 as the sinner's substitute.
- (4,5) The turtle-dove or pigeon. Naturally a symbol of mourning innocency Isaiah 38:14; 59:11; Matthew 23:37; Hebrews 7:26 is associated with poverty in Leviticus 5:7 and speaks of Him who for our sakes become poor Luke 9:58 and whose pathway of poverty which began with laying aside "the form of God," ended in the sacrifice through which we became rich ; 2 Corinthians 8:9; Philippians 2:6-8. The sacrifice of the poor Man becomes the poor man's sacrifice. Luke 2:24. These grades of typical sacrifice test the measure of our apprehension of the varied aspects of Christ's one sacrifice on the cross. The mature believer should see Christ crucified in all these aspects.

Lev. 1:4 And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him.

Put his hand upon the head

The laying of the offerer's hand signified acceptance and identification of himself with his offering. In type it answered to the believer's faith accepting and identifying himself with Christ Romans 4:5; 6:3-11. The believer is justified by faith, and his faith is reckoned for righteousness, because his faith identifies him with Christ, who died as his sin-offering ; 2 Corinthians 5:21; 1 Peter 2:24.

Lev. 1:8 And the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that is on the fire which is upon the altar:

Fire

Essentially as symbol of God's holiness. As such it expresses God in three ways:

- (1) In judgment upon that which His holiness utterly condemns (e.g.) Genesis 19:24; Mark 9:43-48; Revelation 20:15.
- (2) in the manifestation of Himself, and of that which He approves Exodus 3:2; 1 Peter 1:7; Exodus 13:21 and
- (3) in purification (e.g) 1 Corinthians 3:12-14; Malachi 3:2,3. So, in Leviticus, the fire which only manifests the sweet savour of the burnt-, meal-, and peace- offerings, wholly consumes the sin-offering.

Fat

That which burns most quickly -- devotedness, zeal.

Lev. 1:9 But his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, to be a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.

A sweet savour

The sweet savour offerings are so called because they typify Christ in His own perfections, and in His affectionate devotion to the Father's will. The non-sweet savour offerings typify Christ as bearing the whole demerit of the sinner. Both are substantial. In our place Christ, in the burnt-offering, makes good our lack of devotedness, and, in the sin- and trespass-offerings, suffers because of our disobediences.

Lev. 2:1 And when any will offer a meat offering unto the LORD, his offering shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon:

Fine flour

The meal-offering. The fine flour speaks of the evenness and balance of the character of Christ; of that perfection in which no quality was in excess, none lacking; the fire, of His testing by suffering, even unto death; frankincense; the fragrance of His life Godward (see) Exodus 30:34 absence of leaven, His character as "the Truth" (see) Exodus 12:8 absence of honey;--His was not that mere natural sweetness which may exist quite apart from grace; oil mingled, Christ as born of the Spirit Matthew 1:18-23 oil upon, Christ as baptized with the Spirit ; John 1:32; 6:27 the oven, the unseen sufferings of Christ--His inner agonies ; Hebrews 2:18; Matthew 27:45,46 the pan, His more evident sufferings (e.g.) Matthew 27:27-31 salt, the pungency of the truth of God--that which arrests the action of leaven.

Lev. 2:11 No meat offering, which ye shall bring unto the LORD, shall be made with leaven: for ye shall burn no leaven, nor any honey, in any offering of the LORD made by fire.

Leaven

For meanings of leaven see Mat 13:33. Also Leviticus 7:13, (See Leviticus 7:13)

Honey

Honey is mere natural sweetness and could not symbolize the divine graciousness of the Lord Jesus.

Lev. 2:13 And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt.

Salt

Cf. Numbers 18:19; Mark 9:49,50; Colossians 4:6.

Lev. 3:1 And if his oblation be a sacrifice of peace offering, if he offer it of the herd; whether it be a male or female, he shall offer it without blemish before the LORD.

Peace-offering

The peace-offering. The whole work of Christ in relation to the believer's peace is here in type. He made peace, Colossians 1:20 proclaimed peace, Ephesians 2:17 and is our peace, Ephesians 2:14.

In Christ God and the sinner meet in peace; God is propitiated, the sinner reconciled--both alike satisfied with what Christ has done. But all this at the cost of blood and fire. The details speak of fellowship. This brings in prominently the thought of fellowship with God through Christ. Hence the peace-offering is set forth as affording food for the priests Leviticus 7:31-34. Observe that it is the breast (affections) and shoulders (strength) upon which we as priests 1 Peter 2:9 feed in fellowship with the

Father. This it is which makes the peace-offering especially a thank-offering.
Leviticus 7:11,12.

Lev. 4:3 If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the LORD for a sin offering.

Sin-offering

The sin-offering, though still Christ, is Christ seen laden with the believer's sin, absolutely in the sinner's place and stead, and not, as in the sweet savour offerings, in His own perfections. It is Christ's death as viewed in Isaiah 53:1-12; Psalms 22:1-31; Matthew 26:28; 1 Peter 2:24; 3:18.

But note Leviticus 6:24-30 how the essential holiness of Him who was "made sin for us" 2 Corinthians 5:21 is guarded. The sin-offerings are expiatory, substitutional, efficacious Leviticus 4:12,29,35 and have in view the vindication of the law through substitutional sacrifice.

Lev. 4:12 Even the whole bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn him on the wood with fire: where the ashes are poured out shall he be burnt.

Without the camp

Cf. Exodus 29:14; Leviticus 16:27; Numbers 19:3; Hebrews 13:10-13. The last passage is the interpretative one. The "camp" was Judaism-- a religion of forms and ceremonies. "Jesus, also, that He might sanctify separate, or set apart for God the people with or 'through' His own blood, suffered without the gate" temple gate, city gate, i.e. Judaism civil and religious; Hebrews 13:12 but how does this sanctify, or set apart, a people? "Let us go forth therefore unto Him without the camp Judaism then, Judaized Christianity now--anything religious which denies Him as our sin-offering] bearing His reproach" Hebrews 13:13. The sin-offering, "burned without the camp," typifies this aspect of the death of Christ. The cross becomes a new altar, in a new place, where, without the smallest merit in themselves, the redeemed gather to offer, as believer-priests, spiritual sacrifices. ; Hebrews 13:15; 1 Peter 2:5. The bodies of the sin-offering beasts were not burned without the camp, as some have fancied, because "saturated with sin," and unfit for a holy camp. Rather, an unholy camp was an unfit place for a holy sin-offering. The dead body of our Lord was not "saturated with sin," though in it our sins had been borne 1 Peter 2:24.

Lev. 5:6 And he shall bring his trespass offering unto the LORD for his sin which he hath sinned, a female from the flock, a lamb or a kid of the goats, for a sin offering; and the priest shall make an atonement for him concerning his sin.

Trespass offering

The trespass-offerings have in view rather the injury which sin does than its guilt-- which is the sin-offering aspect. What is due to God's rights in every human being is here meant. Psalms 51:4, is a perfect expression of this.

Lev. 6:13 The fire shall ever be burning upon the altar; it shall never go out.

Fire

(See Leviticus 1:8) . Here the fire expresses also the undying devotedness of Christ.

Lev. 7:11 And this is the law of the sacrifice of peace offerings, which he shall offer unto the LORD.

This is the law of the sacrifice

In the "law of the offerings," the peace-offering is taken out of its place as third of the sweet savour offerings, and placed alone, and after all the non-sweet savour offerings. The explanation is as simple as the fact is beautiful. In revealing the offerings Jehovah works from Himself out to the sinner. (See Exodus 25:10). The whole burnt-offering comes first as meeting what is due to the divine affections, and the trespass-offering last as meeting the simplest aspect of sin-- its injuriousness. But the sinner begins of necessity with that which lies nearest to a newly awakened conscience--a sense, namely, that because of sin he is at enmity with God. His first need, therefore, is peace with God. And that is precisely the Gospel order. Christ's first message is, "Peace" John 20:19 afterward He shows them His hands and His side. It is the order as 2 Corinthians 5:18-21 first "the word of reconciliation," Leviticus 7:19, then the trespass- and sin-offering, Leviticus 7:21. Experience thus reverses the order of revelation.

Lev. 7:13 Besides the cakes, he shall offer for his offering leavened bread with the sacrifice of thanksgiving of his peace offerings.

Leavened bread

The use of leaven here is significant. Peace with God is something which the believer shares with God. Christ is our peace-offering Ephesians 2:13. Any thanksgiving for peace must, first of all, present Him. In verse 12 we have this, in type, and so leaven is excluded. In verse 13 it is the offerer who gives thanks for his participation in the peace, and so leaven fitly signifies, that though having peace with God through the work of another, there is still evil in him. This is illustrated in Amos 4:5 where the evil in Israel is before God.

Lev. 8:2 Take Aaron and his sons with him, and the garments, and the anointing oil, and a bullock for the sin offering, and two rams, and a basket of unleavened bread;

Take Aaron and his sons

The priests did not consecrate themselves, all was done by another, in this instance Moses, acting for Jehovah. The priests simply presented their bodies in the sense of Romans 12:1.

Lev. 8:12 And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him.

Poured of the anointing oil

Two important distinctions are made in the case of the high priest, thus confirming his typical relation to Christ the anti-type:

- (1) Aaron is anointed before the sacrifices are slain, while in the case of the priests the application of blood precedes the anointing. Christ the sinless One required no preparation for receiving the anointing oil, symbol of the Holy Spirit;
- (2) upon the high priest only was the anointing oil poured. "God giveth not the Spirit by measure unto him" John 3:34. "Thy God hath anointed Thee with the oil of gladness above Thy fellows." Hebrews 1:9.

Lev. 10:1 And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not.

Strange fire

Fire "from before the Lord" had kindled upon the altar of burnt-offering the fire which the care of the priests was to keep burning Leviticus 6:12. No commandment had yet been given Leviticus 16:12 how the incense should be kindled. The sin of Nadab and Abihu was in acting in the things of God without seeking the mind of God. It was "will worship" Colossians 2:23 which often has a "show of wisdom and humility." It typifies any use of carnal means to kindle the fire of devotion and praise.

Lev. 11:2 Speak unto the children of Israel, saying, These are the beasts which ye shall eat among all the beasts that are on the earth.

These are the beasts

The dietary regulations of the covenant people must be regarded primarily as sanitary. Israel, it must be remembered, was a nation living on the earth under a theocratic government. Of necessity the divine legislation concerned itself with the social as well as with the religious life of the people. To force upon every word of that legislation a typical meaning is to strain 1 Corinthians 10:1-11; Hebrews 9:23,24 beyond all reasonable interpretation.

Lev. 13:2 When a man shall have in the skin of his flesh a rising, a scab, or bright spot, and it be in the skin of his flesh like the plague of leprosy; then he shall be brought unto Aaron the priest, or unto one of his sons the priests:

Leprosy

Leprosy speaks of sin as: (1) in the blood;
(2) becoming overt in loathsome ways;
(3) incurable by human means. The anti-type as applied to the people of God is "sin," demanding self-judgment 1 Corinthians 11:31 and "sins," demanding confession and cleansing. 1 John 1:9.

Lev. 14:3 And the priest shall go forth out of the camp; and the priest shall look, and, behold, if the plague of leprosy be healed in the leper;

The priest shall go forth

As a type of Gospel salvation the points are:

- (1) The leper does nothing Romans 4:5,5.
- (2) the priest seeks the leper, not the leper the priest Luke 19:10.
- (3) "with-out shedding of blood is no remission" Hebrews 9:22.
- (4) "and if Christ be not raised, your faith is vain" 1 Corinthians 15:17.

Lev. 14:4 Then shall the priest command to take for him that is to be cleansed two birds alive and clean, and cedar wood, and scarlet, and hyssop:

Two birds

The bird slain, and the live bird, dipped in blood and released, present the two aspects of salvation in Romans 4:25 "delivered for our offences, and raised again for our justification."

Lev. 14:5 And the priest shall command that one of the birds be killed in an earthen vessel over running water:

An earthen vessel...running water

The earthen vessel typifies the humanity of Christ, as the running water typifies the Holy Spirit as the "Spirit of life" Romans 8:2 "put to death in the flesh, but quickened by the Spirit." 1 Peter 3:18

Lev. 16:5 And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering.

Two...goats

The two goats. The offering of the high priest for himself has no anti-type in Christ Hebrews 7:26,27. The typical interest centres upon the two goats and the high priest.

Typically

(1) all is done by the high priest Hebrews 1:3 "by Himself"), the people only bring the sacrifice ; Matthew 26:47; 27:24,25.

(2) The goat slain (Jehovah's lot) is that aspect of Christ's work which vindicates the holiness and righteousness of God as expressed in the law Romans 3:24-26 and is expiatory.

(3) The living goat typifies that aspect of Christ's work which puts away our sins from before God Hebrews 9:26; Romans 8:33,34.

(4) The high priest entering the holiest, typifies Christ entering "heaven itself" with "His own blood" for us Hebrews 9:11,12. His blood makes that to be a "throne of grace," and "mercy seat" which else must have been a throne of judgment.

(5) For us, the priests of the New Covenant, there is what Israel never had, a rent veil Matthew 27:51; Hebrews 10:19,20. So that, for worship and blessing, we enter, in virtue of His blood, where He is, into the holiest ; Hebrews 4:14-16; 10:19-22.

The atonement of Christ, as interpreted by the O.T. sacrificial types, has these necessary elements:

(1) It is substitutionary--the offering takes the offerer's place in death.

(2) The law is not evaded but honored--every sacrificial death was an execution of the sentence of the law.

(3) The sinlessness of Him who bore our sins is expressed in every animal sacrifice--it must be without blemish.

(4) The effect of the atoning work of Christ is typified

(a) in the promises, "it shall be forgiven him"; and (b) in the peace-offering, the expression of fellowship--the highest privilege of the saint. (See Exodus 29:33)

Lev. 16:6 And Aaron shall offer his bullock of the sin offering, which is for himself, and make an atonement for himself, and for his house.

Atonement

Atonement. The biblical use and meaning of the word must be distinguished from its use in theology. In theology it is term which covers the whole sacrificial and redemptive work of Christ. In the O.T. atonement is the English word used to translate the Hebrew words which mean "cover," "coverings," or "to cover."

Atonement (at-one-ment) is, therefore, not a translation of the Hebrew, but a theologic concept. The Levitical offerings "covered" the sins of Israel until, and in anticipation of the Cross, but did not "take away" Hebrews 10:4 those sins. These were the "sins done aforetime" ("covered" meantime by the Levitical sacrifices), which God "passed over" Romans 3:25 for which "passing over" God's righteousness was never vindicated until, in the Cross, Jesus Christ was "set forth a propitiation." See "Propitiation," Romans 3:25 . It was the Cross, not the Levitical sacrifices which made "at-one-ment." The O.T. sacrifices enabled God to go on with a guilty people because they typified the Cross. To the offerer they were the confession of his desert of death, and the expression of his faith; to God they were the "shadows" Hebrews 10:1 of which Christ was the reality.

Lev. 16:18 And he shall go out unto the altar that is before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about.

He shall go out unto the altar

Dispensationally, for Israel, this is yet future; the High Priest is still in the holiest. When He comes out to His ancient people they will be converted and restored Romans 11:23-27; Zechariah 12:10,12; 13:1; Revelation 1:7 Meantime, believers of this dispensation as priests 1 Peter 2:9 enter into the holiest where He is. Hebrews 10:19-22.

Lev. 17:11 For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.

The life of the flesh is in the blood...upon the altar

(1) The value of the "life" is the measure of the value of the "blood." This gives the blood of Christ its inconceivable value. When it was shed the sinless God-man gave His life. "It is not possible that the blood of bulls and of goats could take away sins" Hebrews 10:4.

(2) it is not the blood in the veins of the sacrifice, but the blood upon the altar which is efficacious. The Scripture knows nothing of salvation by the imitation or influence of Christ's life, but only by that life yielded up on the cross.

The blood

The meaning of all sacrifice is here explained. Every offering was an execution of the sentence of the law upon a substitute for the offender, and every such offering pointed forward to that substitutional death of Christ which alone vindicated the righteousness of God in passing over the sins of those who offered the typical sacrifices Romans 3:24,25; Exodus 29:36.

Lev. 23:2 Speak unto the children of Israel, and say unto them, Concerning the feasts of the LORD, which ye shall proclaim to be holy convocations, even these are my feasts.

The feasts

The feasts of Jehovah. As given to Israel, these were simply seven great religious festivals which were to be observed every year. The first three verses of Lev. 23. do not relate to the feasts but separate the sabbath from the feasts.

Lev. 23:5 In the fourteenth day of the first month at even is the LORD'S passover.

The LORD'S Passover

The Passover, Leviticus 23:4,5. This feast is memorial and brings into view redemption, upon which all blessing rests. Typically, it stands for "Christ our passover, sacrificed for us." 1 Corinthians 5:7.

Lev. 23:6 And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread.

Feast of unleavened bread

The feast of Unleavened Bread, Leviticus 23:6-8. This feast speaks of communion with Christ, the unleavened wave-loaf, in the full blessing of His redemption, and of a holy walk. The divine order here is beautiful; first redemption, then a holy walk. ; 1 Corinthians 5:6-8; 2 Corinthians 7:1; Galatians 5:7-9.

Lev. 23:10 Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest:

Sheaf of the first fruits

The feast of Firstfruits, Leviticus 23:10-14. This feast is typical of resurrection--first of Christ, then of "them that are Christ's at His coming" ; 1 Corinthians 15:23; 1 Thessalonians 4:13-18.

Lev. 23:16 Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD.

Ye shall number fifty days

The feast of Pentecost, Leviticus 23:15-22. The anti-type is the descent of the Holy Spirit to form the church. For this reason leaven is present, because there is evil in the church ; Matthew 13:33; Acts 5:1,10; Acts 15:1. Observe, it is now loaves; not a sheaf of separate growths loosely bound together, but a real union of particles making one homogenous body. The descent of the Holy Spirit at Pentecost united the separated disciples into one organism. ; 1 Corinthians 10:16,17; 12:12,13,20.

Lev. 23:17 Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; they are the firstfruits unto the LORD.

Two wave-loaves

The wave-loaves were offered fifty days after the wave-sheaf. This is precisely the period between the resurrection of Christ and the formation of the church at Pentecost by the baptism of the Holy Spirit Acts 2:1-4; 1 Corinthians 12:12,13. See "Church" ; Matthew 16:18; Hebrews 12:22,23. With the wave-sheaf no leaven was offered, for there was no evil in Christ; but the wave-loaves, typifying the church, are "baked with leaven," for in the church there is still evil.

Lev. 23:24 Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation.

A memorial of blowing of trumpets

The feast of Trumpets, Leviticus 23:23-25. This feast is a prophetic type and refers to the future regathering of long-dispersed Israel. A long interval elapses between Pentecost and Trumpets, answering to the long period occupied in the pentecostal work of the Holy Spirit in the present dispensation. Study carefully ; Isaiah 18:3; 27:13 (with contexts); Isaiah 58:1-14 (entire chapter), and ; Joel 2:1-3:21; in connection with the "trumpets," and it will be seen that these trumpets, always symbols of testimony, are connected with the regathering and repentance of Israel after the church, or pentecostal period is ended. This feast is immediately followed by the day of atonement.

The seventh month

i.e. October; also Leviticus 23:27,34,39,41.

Lev. 23:27 Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD.

A day of atonement

The day of Atonement, Leviticus 23:26-32. The day is the same described in Lev. 16., but here the stress is laid upon the sorrow and repentance of Israel. In other words, the prophetic feature is made prominent, and that looks forward to the repentance of Israel after her regathering under the Palestinian Covenant, Deuteronomy 30:1-10 preparatory to the second advent of Messiah and the establishment of the kingdom. See the connection between the "trumpet" in Joel 2:1 and the mourning which follows in verses Joel 2:11-15.

Also Zechariah 12:10-13 in connection with the atonement of Zechariah 13:1. Historically the "fountain" of Zechariah 13:1 was opened at the crucifixion, but rejected by the Jews of that and the succeeding centuries. After the regathering of Israel the fountain will be efficaciously "opened" to Israel.

Lev. 23:42 Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths:

Booths

The feast of Tabernacles, Leviticus 23:34-44 is (like the Lord's Supper for the church) both memorial and prophetic --memorial as to redemption out of Egypt Leviticus 23:43 prophetic as to the kingdom-rest of Israel after her regathering and restoration, when the feast again becomes memorial, not for Israel alone, but for all nations. Zechariah 14:16-21.

Lev. 25:49 Either his uncle, or his uncle's son, may redeem him, or any that is nigh of kin unto him of his family may redeem him; or if he be able, he may redeem himself.

Nigh of kin

The Kinsman-Redeemer. The word goel is used to indicate both the redemption-- "to free by paying," and the Redeemer--"the one who pays." The case of Ruth and Boaz Ruth 2:1; 3:10-18; 4:1-10 perfectly illustrates this beautiful type of Christ. (See Isaiah 59:20) .

Numbers

The book derives its name from the fact that it records the enumeration of Israel. Historically, NUMBERS takes up the story where EXODUS left it, and is the book of the wilderness wanderings of the redeemed people consequent upon their failure to enter the land at Kadesh-barnea.

Typically, it is the book of service and walk, and thus completes, with the preceding books, a beautiful moral order: GENESIS, the book of the creation and fall; EXODUS, of redemption; LEVITICUS, of worship and fellowship; and NUMBERS, of that which should follow--service and walk.

It is important to see that nothing was left to self-will. Every servant was numbered, knew his place in the family, and had his own definitely assigned service. The N.T. parallel is 1 Cor. 12.

The second typical lesson is that, tested by wilderness circumstances, Israel utterly failed.

Numbers is in five chief divisions:

- The Order of the Host, 1:1-10:10
- From Sinai to Kadesh-barnea, 10:11-12:16,
- Israel at Kadesh-barnea, 13:1-19:22,

The Wilderness Wanderings, 20:1-33:49,
Closing Instructions, 33:50-36:13.

The events covered in NUMBERS cover a period of 39 years (Ussher).

Num. 6:1 And the LORD spake unto Moses, saying,

The Lord spake

There is a beautiful moral order in chapters 6-7.; separation, Numbers 6:1-12, worship, Numbers 6:13-21, blessing, Numbers 6:22-27 service, Numbers 7:1-89. See Hebrews 13:12-16.

Num. 6:2 Speak unto the children of Israel, and say unto them, When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the LORD:

A vow of a Nazarite

The Nazarite (more accurately Nazirite, one separated) was a person of either sex separated wholly unto the Lord. Abstention from wine, the symbol of mere natural joy Psalms 104:15 was the expression of a devotedness which found all its joy in the Lord (cf) ; Psalms 87:7; 97:12; Habakkuk 3:18; Philemon 3:1,3; 4:4,10. The long hair, naturally a reproach to man 1 Corinthians 11:14 was at once the visible sign of the Nazarite's separation, and of his willingness to bear reproach for Jehovah's sake. The type found its perfect fulfilment in Jesus, who was "holy, harmless, undefiled and separate from sinners" Hebrews 7:26 who was utterly separated unto the Father ; John 1:18; 6:38 who allowed no mere natural claim to hinder or divert Him. Matthew 12:46-50.

Num. 7:3 And they brought their offering before the LORD, six covered wagons, and twelve oxen; a wagon for two of the princes, and for each one an ox: and they brought them before the tabernacle.

They brought their offerings

It is beautiful to observe that, though the offerings of the princes were identical, each is separately recorded by the pen of inspiration. (Cf) Mark 12:41-44.

Num. 10:31 And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes.

Be to us instead of eyes

But see Exodus 13:21,22, What need had Moses of Hobab's eyes? Cf. Jeremiah 17:5.

Num. 11:4 And the mixt multitude that was among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat?

The mixt mixed...fell a lusting

CF. Exodus 12:38. (See Scofield "Exodus 12:38") . Unconverted church members, unable to desire or understand Christ as the Bread of God Exodus 16:35. (See Exodus 16:35) will clamour for things pleasing to the flesh in the work and way of the church: sumptuous buildings, ornate ritual, an easy doctrine. Alas! they lead away the unspiritual believers also.

Num. 11:25 And the LORD came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease.

Took of the spirit that was upon him

There was no more power than before--only more machinery. Moses had murmured (Numbers 5:11) because of the burden that God had laid upon him. God, in distributing the burden, shows that Moses' power had, all along, been in proportion to his burden.

Num. 11:35 And the people journeyed from Kibrothhattaavah unto Hazeroth; and abode at Hazeroth.

Kibroth-hattaavah

i.e. graves of lust. Numbers 33:17

Num. 13:16 These are the names of the men which Moses sent to spy out the land. And Moses called Oshea the son of Nun Jehoshua.

Jehoshua

i.e. Saviour, or Deliverer.

Num. 14:23 Surely they shall not see the land which I swear unto their fathers, neither shall any of them that provoked me see it:

They shall not see the land

Kadesh-barnea is, by the unbelief of Israel there, and the divine comment on that unbelief Numbers 14:22-38; Deuteronomy 1:19-40; 1 Corinthians 10:1-5; Hebrews 3:12-19 invested with immense spiritual significance. The people had faith to sprinkle the blood of atonement Exodus 12:28 and to come out of Egypt (the world), but had not faith to enter their Canaan rest. Therefore, though redeemed, they were a forty years' grief to Jehovah. The spiritual application is made in Heb. 6:3-11: (*See Scofield "Hebrews 6:4"*) .

Num. 15:1 And the LORD spake unto Moses, saying,

The wilderness wandering

The wilderness was part of the necessary discipline of the redeemed people, but not the years of wandering. The latter were due wholly to the unbelief of the people at Kadesh-barnea. The Red Sea, Marah, Elim, Sinai, were God's ways, in development and discipline, and have, of necessity, their counterpart in Christian experience. The Red Sea speaks of the cross as that which--death to Christ but life for us--separates us from Egypt, the world Galatians 6:14 Marah of God's power to turn untoward things into blessings; Elim of God's power to give rest and refreshment by the way; Sinai of God's holiness and our deep inherent evil, the experience of Romans 7:7-24 So far the path was and is of God. But from Kadesh-barnea to Jordan all save the grace of God toward an unbelieving people, is for warning, not imitation ; 1 Corinthians 10:1-11; Hebrews 3:17-19. There is a present rest of God, of which the Sabbath and Canaan were types, into which believers may, and therefore should, enter by faith Hebrews 3:1-4:16.

Num. 15:2 Speak unto the children of Israel, and say unto them, When ye be come into the land of your habitations, which I give unto you,

When ye be come into the land

It is remarkable that just when the people are turning in unbelief from the land, God gives directions for conduct when they shall have entered it. See Romans 11:29; Philippians 1:6.

Num. 15:38 Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue:

A Ribband of blue

The ribband of blue. Blue, the heavenly colour, used upon the borders of the priests' garments signified that the servants of God were to be heavenly in obedience and character, and separate from earthly ambitions and desires.

Num. 16:10 And he hath brought thee near to him, and all thy brethren the sons of Levi with thee: and seek ye the priesthood also?

Seek ye the priesthood also

The "gainsaying of Korah" was intrusion into the priest's office ("no man taketh this honour unto himself,") Hebrews 5:4. It was an attempt to create a priestly order without the divine authority Hebrews 5:10. The modern analogue is Nicolaitanism Revelation 2:6,15 the division of an equal brotherhood Matthew 23:8 into "clergy" and "laity"; a vastly different thing from the due recognition of ministry-gifts ; 1 Corinthians 12:4-31; Ephesians 4:8,11,12 or of elders and deacons ; 1 Timothy 3:1-13; Titus 1:5-9.

Num. 17:8 And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds.

The rod of Aaron

Aaron's rod that budded: Type of Christ in resurrection, owned of God as High Priest. Aaron's priesthood had been questioned in the rebellion of Korah, so God Himself will confirm it Numbers 17:5. Each of the tribe-heads brought a perfectly dead rod; God put life into Aaron's only. So all the authors of religions have died, Christ among them, but only Christ was raised from the dead, and exalted to be a high priest. ; Hebrews 4:14; 5:4-10.

Num. 19:2 This is the ordinance of the law which the LORD hath commanded, saying, 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 red heifer

The red heifer: Type of the sacrifice of Christ as the ground of the cleansing of the believer from the defilement contracted in his pilgrim walk through this world, and illustration of the method of his cleansing. The order is:

- (1) the slaying of the sacrifice;
- (2) the sevenfold sprinkling of the blood, typical public testimony before the eyes of all of the complete and never-to-be-repeated putting away of all the believer's sin as before God. Hebrews 9:12-14; 10:10-12.
- (3) the reduction of the sacrifice to ashes which are preserved and become a memorial of the sacrifice;
- (4) the cleansing from defilement (sin has two aspects--guilt and uncleanness) by sprinkling with the ashes mingled with water. Water is a type of both the Spirit and the Word. John 7:37-39. Ephesians 5:26. The operation typified is this: the Holy Spirit used the Word to convict the believer of some evil allowed in his life to the hindering of his joy, growth, and service. Thus convicted, he remembers that the guilt of his sin has been met by the sacrifice of Christ 1 John 1:7. Instead, therefore, of despairing,

the convicted believer judges and confesses the defiling thing as unworthy a saint, and is forgiven and cleansed ; John 13:3-10; 1 John 1:7-10.

***Num. 20:8** Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink.*

Speak ye unto the rock

See Exodus 17:5. (See Scofield "Exodus 17:5") .

The rock (Christ) 1 Corinthians 10:4 once smitten, needs not to be smitten (crucified) again. Moses' act exalted himself Numbers 20:10 and implied (in type) that the one sacrifice was ineffectual, thus denying the eternal efficacy of the blood ; Hebrews 9:25,26; 10:3,11,12. The abundant water (grace reaching the need of the people, despite the error of their leader) tells of refreshing and power through the Spirit.

***Num. 20:28** And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount.*

Aaron died

The death of Aaron marks the end of the wanderings. Henceforth Israel marches or halts, but does not wander. (See Numbers 15:1) .

***Num. 21:9** And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.*

A serpent of brass

The serpent is a symbol of sin judged; brass speaks of the divine judgment, as in the brazen altar and self-judgment, as in the laver of brass. The brazen serpent is a type of Christ "made sin for us" ; John 3:14,15; 2 Corinthians 5:21 in bearing our judgment. Historically, the moment is indicated in the cry: "My God, My God, why hast Thou forsaken Me?" Matthew 27:46.

***Num. 21:17** Then Israel sang this song, Spring up, O well; sing ye unto it:*

Israel sang this song

The spiritual order here is beautiful:

- (1) atonement Numbers 21:8,9; John 3:14,15
- (2) water, symbol of the Spirit bestowed Numbers 21:16; John 7:37-39.
- (3) joy Numbers 21:17,18; Romans 14:17.
- (4) power Numbers 21:21-24.

***Num. 22:5** He sent messengers therefore unto Balaam the son of Beor to Pethor, which is by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over against me:*

Balaam

Balaam is the typical hireling prophet, seeking only to make a market of his gift. This is "the way of Balaam" 2 Peter 2:15 and characterizes false teachers. The "error" of Balaam" Jude 1:11 was that he could see only the natural morality--a holy God, he reasoned, must curse such a people as Israel. Like all false teachers he was ignorant of the higher morality of vicarious atonement, by which God could be just and yet the

justifier of believing sinners Romans 3:26. The "doctrine of Balaam" Revelation 2:14 refers to his teaching Balak to corrupt the people whom he could not curse ; Numbers 31:16; 25:1-3; James 4:4. Spiritually, Balaamism in teaching never rises above natural reasonings; in practice, it is easy world- conformity, Revelation 2:14.

Num. 22:22 And God's anger was kindled because he went: and the angel of the LORD stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants were with him.

the LORD stood in the way

(See Genesis 46:3) . In Numbers 22:12 the directive will of Jehovah is made known to Balaam, in Numbers 22:20 Jehovah's permissive will. The prophet is now free to go, but knows the true mind of the Lord about it. The matter is wholly one between Jehovah and His servant. The permission of Numbers 22:20 really constitutes a testing of Balaam. He chose the path of self-will and self- advantage, and Jehovah could not but gravely disapprove. The whole scene, Numbers 22:22-35 prepared Balaam for what was to follow.

Num. 22:41 And it came to pass on the morrow, that Balak took Balaam, and brought him up into the high places of Baal, that thence he might see the utmost part of the people.

The utmost of the people

"Utmost part," etc., means the end of the encampment, the "fourth part of Israel" Numbers 23:10. Balak's thought, as Grant (following Keil) points out, was not at all to permit Balaam to see the whole of the Hebrew host. In bringing Balaam to Pisgah Numbers 22:13,14. Balak corrects what, evidently, he thought a blunder. Numbers 23:13,14. But when the hireling sees the whole camp he must utter a grander word than before, "He hath not beheld iniquity in Jacob," and that with the nation in full view! What an illustration of the truth of Romans 4:5-8.

Num. 23:7 And he took up his parable, and said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, saying, Come, curse me Jacob, and come, defy Israel.

He took up his parable

In the prophecies of Balaam God testifies on behalf of His people rather than (as usual) to them. It is the divine testimony to their standing as a redeemed people in view of the serpent "lifted up," and of the water from the smitten rock. Numbers 21:5-9; 20:11. Their state was morally bad, but this was a matter concerning the discipline of God, not His judgment. The interpretation of the prophecies is literal as to Israel, typical as to Christians. Through Christ "lifted up" John 3:14 our standing is eternally secure and perfect, though our state may require the Father's discipline ; 1 Corinthians 11:30-32; 2 Corinthians 1:4-9; 1:10-13 meantime, against all enemies, God is "for us." Romans 8:31.

Num. 32:1 Now the children of Reuben and the children of Gad had a very great multitude of cattle: and when they saw the land of Jazer, and the land of Gilead, that, behold, the place was a place for cattle;

The land of Gilead...a place for cattle

The Reubenites, Gadites, and half-tribe of Manasseh, who chose their inheritance just outside the land, are types of world-borderers--carnal Christians. What their descendants were when Messiah came is seen in Mark 5:1-17.

Num. 35:6 And among the cities which ye shall give unto the Levites there shall be six cities for refuge, which ye shall appoint for the manslayer, that he may flee thither: and to them ye shall add forty and two cities.

Cities for refuge

The cities of refuge are types of Christ sheltering the sinner from judgment.

Psalms 46:1; 142:5; Isaiah 4:6; Exodus 21:13; Deuteronomy 19:2-9; Romans 8:1,33,34; Philippians 3:9; Hebrews 6:18,19.

Deuteronomy

DEUTERONOMY consists of the parting counsels of Moses delivered to Israel in view of the impending entrance upon their covenanted possession. It contains a summary of the wilderness wanderings of Israel, which is important as unfolding the moral judgement of God upon those events; repeats the Decalogue to a generation which had grown up in the wilderness; gives needed instruction as the conduct of Israel in the land, and contains the Palestinian Covenant (Deuteronomy 30:1-9). The book breathes the sternness of the Law. Key- words, "Thou shalt"; key-verses, Deuteronomy 11:26-28.

It is important to note that, while the land of promise was unconditionally given Abraham and to his seed in the Abrahamic Covenant (Genesis 13:15; 15:7), it was under the conditional Palestinian Covenant (Deuteronomy 28:1-30:9) that Israel entered the land under Joshua. Utterly violating the conditions of that covenant, the nation was first disrupted (1 Kings 12) and then cast out of the land (2 Kings 17:1-18; 24:1-25:11). But the same covenant unconditionally promises a national restoration of Israel which is yet to be fulfilled.

Deuteronomy is in seven divisions:

Summary of the history of Israel in the wilderness, 1:1-3:29

A restatement of the Law, with warnings and exhortations, 4:1 -11:32,

Instructions, Warnings, and Predictions, 12:1-27:26,

The great closing prophecies summarizing the history of Israel to the second coming of Christ, and containing the Palestinian Covenant, 28:1-30:20,

Last counsels to Priests, Levites, and to Joshua, 31,

The Song of Moses and his parting blessings, 32,33,

The Death of Moses, 34.

The time covered by this retrospect is approximately forty years.

Deut. 1:2 (There are eleven days' journey from Horeb by the way of mount Seir unto Kadeshbarnea.)

Eleven days

Prolonged by one act of unbelief to forty years. (See Scofield Numbers 14:23).

Deut. 16:1 Observe the month of Abib, and keep the passover unto the LORD thy God: for in the month of Abib the LORD thy God brought thee forth out of Egypt by night.

Observe the month

Cf. the order of the feasts in Lev. 23. Here the Passover and Tabernacles are given especial emphasis as marking the beginning and the consummation of God's ways with Israel; the former speaking of redemption, the foundation of all: the latter, or re-gathered Israel blessed in the kingdom. Between, in Deuteronomy 16:9-12 comes the Feast of Weeks--the joy of a redeemed people, anticipating a greater blessing yet to come. It is, morally, Romans 5:1,2.

Deut. 16:21 *Thou shalt not plant thee a grove of any trees near unto the altar of the LORD thy God, which thou shalt make thee.*

A grove

The groves (Heb. Asherim) so often mentioned in the OT were devoted to the worship of Ashtereth, the Babylonian goddess Ishtar, the Aphrodite of the Greeks, the Roman Venus. Cf. (*See Judges 2:13*) .

Deut. 28:1 *And it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe and to do all his commandments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth:*

If thou shalt hearken

Chapters 28.-29. are, properly, an integral part of the Palestinian covenant, Deuteronomy 30:1-9. (*See Deuteronomy 30:3*) .

Deut. 30:3 *That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the LORD thy God hath scattered thee.*

Turn thy captivity

The Palestinian Covenant gives the conditions under which Israel entered the land of promise. It is important to see that the nation has never as yet taken the land under the unconditional Abrahamic Covenant, nor has it ever possessed the whole land (cf. Genesis 15:18; Numbers 34:1-12). The Palestinian Covenant is in seven parts.

(1) Dispersion for disobedience, Deuteronomy 30:1; 28:63-68 (*See Genesis 15:18*)

(2) The future repentance of Israel while in the dispersion, Deuteronomy 30:2.

(3) The return of the Lord, Deuteronomy 30:3; Amos 9:9-14; Acts 15:14-17.

(4) Restoration to the land, Deuteronomy 30:5; Isaiah 11:11,12; Jeremiah 23:3-8; Ezekiel 37:21-25

(5) National conversion, Deuteronomy 30:6; Romans 11:26,27; Hosea 2:14-16

(6) The judgment of Israel's oppressors, Deuteronomy 30:7; Isaiah 14:1,2; Joel 3:1-8; Matthew 25:31-46

(7) National prosperity, Deuteronomy 30:9; Amos 9:11-14

See, for the other seven covenants:

EDENIC Genesis 1:28, ADAMIC Genesis 3:15, ABRAHAMIC Genesis 15:18, NOAHIC Genesis 9:1, MOSAIC Exodus 19:25, DAVIDIC 2 Samuel 7:16, NEW Hebrews 8:8.

Joshua

Joshua records the consummation of the redemption of Israel of Israel out of Egypt; for redemption has two parts: "out," and "into" (Deuteronomy 6:23). The key-phrase is "Moses My servant is dead" (Joshua 1:2). Law, of which Moses is the

representative, could never give a sinful people victory (Hebrews 7:19; Romans 6:14; 8:2-4).

In a spiritual sense the book of Joshua is the Ephesians of the Old Testament. "The heavenly" of Ephesians is to the Christian what Canaan was to the Israelite and blessing through divine power (Joshua 21:43-55; Ephesians 1:3)

The government, as before, was theocratic; Joshua succeeding Moses as the ruler under God.

Joshua falls into four parts:

The conquest, 1-12.

The partition of the inheritance, 13-21.

Incipient discord, 22.

Joshua's last counsels and death, 23,24.

The events recorded in Joshua cover a period of 26 years (Ussher).

Josh. 1:3 Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.

Every placethat the soul of your foot shall tread

The law of appropriation. God gives, but we must take.

Josh. 2:21 And she said, According unto your words, so be it. And she sent them away, and they departed: and she bound the scarlet line in the window.

The scarlet line

The scarlet line of Rahab speaks, by its color, of safety through sacrifice. Hebrews 9:19,22.

Josh. 3:1 And Joshua rose early in the morning; and they removed from Shittim, and came to Jordan, he and all the children of Israel, and lodged there before they passed over.

Jordan

The passage of Jordan, type of our death with Christ Romans 6:6-11; Ephesians 2:5,6; Colossians 3:1-3.

Josh. 4:3 And command ye them, saying, Take you hence out of the midst of Jordan, out of the place where the priests' feet stood firm, twelve stones, and ye shall carry them over with you, and leave them in the lodging place, where ye shall lodge this night.

The two memorials

The two memorials. The twelve stones taken out of Jordan and erected by Joshua in Gilgal, and the twelve stones left in Jordan to be overwhelmed by its waters, are memorials marking the distinction between Christ's death under judgment in the believer's place Psalms 42:7; 88:7; John 12:31-33 and the believer's perfect deliverance from judgment. The stones in Jordan stand, typically, for Psalms 22:1-8.

Josh. 5:2 At that time the LORD said unto Joshua, Make thee sharp knives, and circumcise again the children of Israel the second time.

Circumcision

Circumcision is the "sign" of the Abrahamic Covenant Genesis 17:7-14; Romans 4:11. "The reproach of Egypt" was that, during the later years of the Egyptian

bondage, this separating sign had been neglected (cf. Exodus 4:24-26 and this neglect had continued during the wilderness wanderings. The N.T. analogue is world conformity; the failure openly to take a believer's place with Christ in death and resurrection. ; Romans 6:2-11; Galatians 6:14-16. Spiritually it is mortifying the deeds of the body through the Spirit. ; Romans 8:13; Galatians 5:16,17; Colossians 2:11,12; 3:5-10.

Josh. 5:11 And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched corn in the selfsame day.

The old corn of the land

The manna is a type of Christ in humiliation, known "after the flesh," giving his flesh that the believer might have life John 6:49-51 while the "old corn of the land" is Christ apprehended as risen, glorified, and seated in the heavenlies. Occupation with Christ on earth, "crucified through weakness," tends to a wilderness experience. An experience befitting the believer's place in the heavenlies demands an apprehension of the power of His resurrection ; 2 Corinthians 5:16; 13:4; Philippians 3:10; Ephesians 1:15-23. It is the contrast between "milk" and "meat" in Paul's writings. ; 1 Corinthians 3:1,2; Hebrews 5:12-14; 6:1-3.

Josh. 6:5 And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him.

When ye hear the sound of the trumpet

The central truth here is that spiritual victories are won by means and upon principles utterly foolish and inadequate in the view of human wisdom. 1 Corinthians 1:17-29; 2 Corinthians 10:3-5.

Josh. 7:11 Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff.

Israel hath sinned

The sin of Achan and its results teach the great truth of the oneness of the people of God, Joshua 7:11. "Israel hath sinned." See in illustration ; 1 Corinthians 5:1-7; 12:12-14,26. The whole cause of Christ is injured by the sin, neglect, or unspirituality of one believer.

Judges

This book takes its name from the thirteen men raised up to deliver Israel in the declension and disunion which followed the death of Joshua. Through these men Jehovah continued His personal government of Israel. The key-verse to the condition of Israel is (Judges 17:6), "Every man did that which was right in his own eyes." Two facts stand out--the utter failure of Israel; the persistent grace of Jehovah. In the choice of the Judges is illustrated Zechariah's great word (Zechariah 4:6), "not by might, nor by power, but by My Spirit, saith the Lord"; and Paul's word (1 Corinthians 1:25), "not many wise men after the flesh, not many mighty, not many noble, are called."

The book records seven apostasies, seven servitudes to seven heathen nations, seven deliverances. The spiritual parallel is found in the history of the professing church since the Apostles, in the rise of sects and the lost sense of the unity of the one body (1 Corinthians 12:12,13).

Judges is in two parts:

1-16 inclusive; key-verse, Judges2:18.

17-21; key-verse, Judges21:25.

The events recorded in Judges cover a period of 305 years (Ussher).

Jud. 2:13 *And they forsook the LORD, and served Baal and Ashtaroth.*

Ashtaroth

Ashtaroth, plural of Ashtoreth 1 Kings 11:5 were figures of Ashtoreth the Phoenician goddess (the Astarte of the Greeks), which were worshipped as idols during times of spiritual declension in Israel. ; Judges 10:6; 1 Samuel 7:3,4; 12:10; 31:10; 1 Kings 11:5,33; 2 Kings 23:13. Jeremiah refers Jeremiah 44:18,19 to Ashtoreth as the "queen of heaven."

Jud. 2:18 *And when the LORD raised them up judges, then the LORD was with the judge, and delivered them out of the hand of their enemies all the days of the judge: for it repented the LORD because of their groanings by reason of them that oppressed them and vexed them.*

Judges

The judges were tribesmen in Israel upon whom the Lord laid the burden of Israel's apostate and oppressed state. They were the spiritual ancestors of the prophets; that is to say, men raised up of God, the theocratic King, to represent Him in the nation. They were patriots and religious reformers because national security and prosperity were inseparably connected with loyalty and obedience to Jehovah. Not one of the chosen deliverers had anything whereof to glory in the flesh. Othniel was but the son of the younger brother of Caleb; Ehud was a left-handed man and an assassin; Shamgar, a rustic with an ox-goad; Deborah, a woman; Gideon, of an obscure family in the smallest tribe, etc. Each of the classes mentioned in 1 Corinthians 1:27,28 is illustrated among the judges.

Jud. 3:7 *And the children of Israel did evil in the sight of the LORD, and forgot the LORD their God, and served Baalim and the groves.*

Groves

Groves, like high places, have been associated with idolatrous worship from time immemorial. The Heb. asherah, trans. grove means also the idol enshrined there. Deuteronomy 16:21. This idol seems often to have been a sacred tree, the figure of which is constantly found on Assyrian monuments. In apostate Israel, however, such groves were associated with every form of idolatry, e.g. 2 Kings 17:16,17. (See 1 Kings 3:2).

Jud. 8:1 *And the men of Ephraim said unto him, Why hast thou served us thus, that thou calledst us not, when thou wentest to fight with the Midianites? And they did chide with him sharply.*

Ephraim

Cf. Judges 12:1; 2 Samuel 2:8; 1 Kings 12:16. Here begins that deep-rooted division in Israel which culminated in the division of Solomon's kingdom under Jeroboam and Rehoboam.

Jud. 12:6 *Then said they unto him, Say now Shibboleth: and he said Sibboleth: for he could not frame to pronounce it right. Then they took him, and slew him at the passages of Jordan: and there fell at that time of the Ephraimites forty and two thousand.*

Shibboleth

Signifying a stream or flood.

Jud. 15:17 *And it came to pass, when he had made an end of speaking, that he cast away the jawbone out of his hand, and called that place Ramathlehi.*

Ramathlehi

The hill of the jawbone.

Jud. 15:19 *But God clave an hollow place that was in the jaw, and there came water thereout; and when he had drunk, his spirit came again, and he revived: wherefore he called the name thereof Enhakkore, which is in Lehi unto this day.*

Enhakkore

The well of him that cried.

Jud. 16:20 *And she said, The Philistines be upon thee, Samson. And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he wist not that the LORD was departed from him.*

Wist not

Contra, Exodus 34:29.

Jud. 16:31 *Then his brethren and all the house of his father came down, and took him, and brought him up, and buried him between Zorah and Eshtaol in the buryingplace of Manoah his father. And he judged Israel twenty years.*

He judged Israel twenty years

The character and work of Samson are alike enigmatical. Announced by an angel Judges 13:1-21. He was a Nazarite ; Numbers 6:1-27; Judges 13:5 who constantly defiled his Nazarite separation through fleshly appetites. Called of God to judge Israel, and endued wonderfully with the Spirit, he wrought no abiding work for Israel, and perished in captivity to his enemies the Philistines. What was real in the man was his mighty faith in Jehovah in a time of doubt and apostasy, and this faith God honoured Hebrews 11:32.

Jud. 17:13 *Then said Micah, Now know I that the LORD will do me good, seeing I have a Levite to my priest.*

Now know I the LORD will do me good

A striking illustration of all apostasy. With his entire departure from the revealed will of God concerning worship and priesthood, there is yet an exaltation of false priesthood. Saying, "Blessed be thou of Jehovah," Micah's mother makes an idol; and Micah expects the blessing of Jehovah because he has linked his idolatry to the ancient levitical order.

Jud. 21:3 And said, O LORD God of Israel, why is this come to pass in Israel, that there should be to day one tribe lacking in Israel?

One tribe lacking

There is here no mourning for sin, no humbling because of national transgression, no return to Jehovah. Accordingly, no word from Jehovah comes to them. They act wholly in self-will (Judges 21:10). CF. ; 21:10; Daniel 9:3-13.

Ruth

This lovely story should be read in connection with the first half of Judges, as it presents a picture of life in Israel at that time.

Typically, the book may be taken as a foreview of the church (Ruth), as the Gentile bride of Christ, the Bethlehemite who is able to redeem. Ruth also gives a normal Christian experience:

Ruth is in four parts

Ruth deciding, 1.

Ruth serving, 2.

Ruth resting, 3.

Ruth rewarded, 4.

The events recorded in Ruth cover a period of 10 years (Ussher)

1:1 Now it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Bethlehemjudah went to sojourn in the country of Moab, he, and his wife, and his two sons.

Bethlehemjudah

House of Bread and Praise.

1 Samuel

This book represents the personal history of Samuel, last of the Judges. It records the moral failure of the priesthood under Eli, and of the Judges in Samuel's attempt to make the office hereditary (1 Samuel 8:1). In his prophetic office Samuel was faithful, and in him begins the line of writing prophets. Henceforth the prophet, not the priest, is conspicuous in Israel. In this book the theocracy, as exercised through judges, ends (1 Samuel 8:7), and the line of kings begins with Saul.

The book is in four parts:

The story of Samuel to the death of Eli, 1:1-4:22.

From the taking of the ark to the demand for a king, 5:1-8:22.

The reign of Saul to the call of David, 9:1-15:35.

From the call of David to the death of Saul, 16:1-31:13.

The events recorded in First Samuel cover a period of 115 years (Ussher).

1 Sam. 1:3 *And this man went up out of his city yearly to worship and to sacrifice unto the LORD of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, the priests of the LORD, were there.*

The Lord of hosts

Jehovah (Lord) of Hosts, Heb. Jehovah Sabaoth. For the distinctive meanings of Jehovah, (See Genesis 2:4) . Sabaoth means simply host or hosts, but with especial reference to warfare or service. In use the two ideas are united; Jehovah is LORD of (warrior) hosts. It is the name, therefore, of Jehovah in manifestation of power. "The Lord of Hosts, He is the King of glory" Psalms 24:10 and accordingly in the Old Testament Scripture this name is revealed in the time of Israel's need. It is never found in the Pentateuch, nor directly in Joshua or Judges, and occurs but rarely in the Psalms; but Jeremiah, the prophet of approaching national judgment, uses the name about eighty times. Haggai in two chapters uses the name fourteen times, Zechariah in fourteen chapters calls upon the Lord of hosts about fifty times. In Malachi the name occurs about twenty five times. In the utmost extremity, the Psalmist twice comforts his heart with the assurance "the Lord of hosts is with us." Psalms 46:7,11.

The meanings and uses of this name may thus be summarized:

(1) The "hosts" are heavenly. Primarily the angels are meant, but the name gathers into itself the idea of all divine or heavenly power as available for the need of God's people Genesis 32:1,2; Isaiah 6:1-5; 1 Kings 22:19; Luke 2:13-15.

(2) In use this is the distinctive name of Deity for Israel's help and comfort in the time of her division and failure 1 Kings 18:15; 19:14; Isaiah 1:9; 8:11-14; 9:13-19 ; 10:24-27; 31:4,5; Haggai 2:4; Malachi 3:16,17; James 5:4.

See other names of Deity, Genesis 1:1; 2:4; 2:7; 14:18; 15:2; 17:1; 21:33.

1 Sam. 2:10 *The adversaries of the LORD shall be broken to pieces; out of heaven shall he thunder upon them: the LORD shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his anointed.*

Exalt the horn of his anointed

A prophecy of Christ as King. Cf. Psalms 2:1-9.

1 Sam. 7:12 *Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto hath the LORD helped us.*

Ebenezer

The stone of help.

1 Sam. 16:21 *And David came to Saul, and stood before him: and he loved him greatly; and he became his armourbearer.*

And David came to Saul

Cf. 1 Samuel 17:55,56. The order of events is:

(1) David, whose skill on the harp, and valour in the combat with the lion and bear 1 Samuel 17:34,36 were known to "one of the servants" of Saul, was brought to play before the king 1 Samuel 16:17,18.

(2) David returns to Bethlehem 1 Samuel 17:15.

(3) David is sent to Saul's camp 1 Samuel 17:17,18 and performs his great exploit.

(4) Saul's question 1 Samuel 17:55,56 implies only that he had forgotten the name of David's father --not remarkable certainly in an oriental king.

1 Sam. 23:28 *Wherefore Saul returned from pursuing after David, and went against the Philistines: therefore they called that place Selahammahlekoth.*

Selahammahlekoth

i.e. The Crag (or Cliff) of Divisions.

***I Sam. 31:3** And the battle went sore against Saul, and the archers hit him; and he was sore wounded of the archers.*

The archers hit him

Cf. 2 Samuel 1:10; 21:12. The order is:

- (1) Saul is "hit"--wounded mortally, potentially "slain," by the Philistines;
- (2) either to escape agony, or insult by the enemy, he falls upon his sword, and his armour-bearer, supposing him to be dead, slew himself;
- (3) but Saul was not dead; raising himself upon his spear, he besought the Amalekite to put him to death. 2 Samuel 1:10; 21:12.

***I Sam. 31:12** All the valiant men arose, and went all night, and took the body of Saul and the bodies of his sons from the wall of Bethshan, and came to Jabesh, and burnt them there.*

And burnt them there

Contra. 2 Chronicles 16:14.

II Samuel

As First Samuel marks the failure of man in Eli, Saul, and even Samuel, so Second Samuel marks the restoration of order through the enthroning of God's king, David. This book also records the establishment of Israel's political centre in Jerusalem (2 Samuel 5:6-12), and her religious centre in Zion (2 Samuel 5:7; 6:1-17). When all was thus ordered, Jehovah established the great Davidic Covenant (2 Samuel 27:8-17) out of which all kingdom truth is henceforth developed. David, in his "last words" (2 Samuel 23:1-7), describes the millennial kingdom yet to be.

The book is in four parts:

From the death of Saul to the anointing of David over Judah, in Hebron, 1:1-27.

From the anointing in Hebron to the establishment of David over united Israel, 2:1-5:25.

From the conquest of Jerusalem to the rebellion of Absalom, 6:1-14:33.

From the rebellion of Absalom to the purchase of the temple-site, 15:1-24:25.

The events recorded in 2 Samuel cover a period of 38 years (Ussher).

***II Sam. 6:3** And they set the ark of God upon a new cart, and brought it out of the house of Abinadab that was in Gibeah: and Uzzah and Ahio, the sons of Abinadab, drave the new cart.*

A new cart

The story of David's new cart and its results is a striking illustration of the spiritual truth that blessing does not follow even the best intentions in the service of God except as that service is rendered in God's way. It is a constant point of failure. God had given explicit directions how the ark should be borne. Numbers 4:1-15 but David adopted a Philistine expedient. 1 Samuel 6:7,8. The church is full of Philistine ways of doing service to Christ. Cf. ; 1 Corinthians 1:17-31; 2 Corinthians 10:4,5. See, also, 1 Chronicles 15:2.

II Sam. 7:15 But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee.

My mercy shall not depart

Verses 14 and 15 state the principle of judgment within the family of God. (See 1 Corinthians 11:31) . It is always remedial, not penal Hebrews 12:5-11.

Judgment of the wicked is penal, not remedial.

II Sam. 7:16 And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.

Thy kingdom shall be established forever

The Davidic Covenant 2 Samuel 7:8-17. This covenant, upon which the glorious kingdom of Christ "of the seed of David according to the flesh" is to be founded, secures:

(1) A Davidic "house"; i.e. posterity, family

(2) A "throne"; i.e. royal authority

(3) A kingdom; i.e. sphere of rule

(4) In perpetuity; "for ever"

(5) And this fourfold covenant has but one condition: disobedience in the Davidic family is to be visited with chastisement; but not to the abrogation of the covenant 2 Samuel 7:15; Psalms 89:20-37; Isaiah 24:5; 54:3.

The chastisement fell; first in the division of the kingdom under Rehoboam, and, finally, in the captivities. 2 Kings 25:1-7. Since that time but one King of the Davidic family has been crowned at Jerusalem and He was crowned with thorns. But the Davidic Covenant confirmed to David by the oath of Jehovah, and renewed to Mary by the angel Gabriel, is immutable Psalms 89:30-37 and the Lord God will yet give to that thorn-crowned One "the throne of his father David." ; Luke 1:31-33; Acts 2:29-32; 15:14-17.

See, for the other seven covenants: EDENIC Genesis 1:28. ADAMIC Genesis 3:15. NOAHIC Genesis 9:1. ABRAHAMIC Genesis 15:18. MOSAIC Exodus 19:25. PALESTINIAN Deuteronomy 30:3. NEW Hebrews 8:8.

II Sam. 9:1 And David said, Is there yet any that is left of the house of Saul, that I may shew him kindness for Jonathan's sake?

That I may shew him kindness

A lovely picture of salvation by grace.

(1) What grace is -- kindness to a helpless one for another's sake, 2 Samuel 1:1-3; 1 John 2:12.

(2) Grace gives the highest place, 2 Samuel 1:11. Ephesians 1:1-6.

(3) Grace keeps the saved one, 2 Samuel 1:13; John 10:28,29.

II Sam. 12:13 And David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, The LORD also hath put away thy sin; thou shalt not die.

I have sinned against the LORD

Here read Psalms 51:1-19.

II Sam. 13:37 But Absalom fled, and went to Talmai, the son of Ammihud, king of Geshur. And David mourned for his son every day.

But Absalom fled, and went to Talmai

1 Samuel 27:8. David, in the years of his wanderings, made a savage raid upon Geshur, and evidently bore away Maacah, daughter of the king of Geshur. Of her was born Absalom, and in him was her wild Bedouin blood, and the blood of a father who had been the reckless chief of a handful of desperate men. ; 2 Samuel 3:3; 23:8-39 and whom only the divine love could tame. 2 Samuel 22:36. In Absalom David reaped from his own sowing.

***II Sam. 14:24** And the king said, Let him turn to his own house, and let him not see my face. So Absalom returned to his own house, and saw not the king's face.*

Saw not the king's face

Not so had God taught David to forgive. Legalists have thought Absalom's wilfulness to have been due to over-indulgence on the part of David. There is no such intimation in Scripture. Rather it would seem that had David at this time taken Absalom into intimacy, the rebellion might have been averted.

***II Sam. 18:18** Now Absalom in his lifetime had taken and reared up for himself a pillar, which is in the king's dale: for he said, I have no son to keep my name in remembrance: and he called the pillar after his own name: and it is called unto this day, Absalom's place.*

I have no son

The pillar mentioned must have been reared before the birth of sons to Absalom. Cf. 2 Samuel 14:27. Another view is that his sons died in youth. They are not mentioned in the genealogies.

***II Sam. 21:8** But the king took the two sons of Rizpah the daughter of Aiah, whom she bare unto Saul, Armoni and Mephibosheth; and the five sons of Michal the daughter of Saul, whom she brought up for Adriel the son of Barzillai the Meholathite:*

Five sons of Michal

Cf. 2 Samuel 6:23. The "five sons" were children of Michal's sister Merab, wife of Adriel, "whom she brought up for Adriel". 1 Samuel 18:19.

***II Sam. 24:9** And Joab gave up the sum of the number of the people unto the king: and there were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah were five hundred thousand men.*

The sum of the number of the people

Cf. 1 Chronicles 21:5. The total military strength of Israel (the northern kingdom) was 1,100,000, and of Judah 500,000. The numbers actually set in array were, of Israel, 800,000; of Judah, 470,000.

I Kings

First Kings records the death of David, the reign of Solomon, the building of the temple, death of Solomon, division of the kingdom under Rehoboam and Jeroboam, and the history of the two kingdoms to the reign of Jehoram over Judah, and Ahaziah over Samaria. Includes the mighty ministry of Elijah.

The book is in seven parts:

From the rebellion of Adonijah to the death of David, 1:1-2:11.

From the accession of Solomon to the dedication of the temple, 2:12-8:66.
From the division of the kingdom to the death of Jeroboam and Rehoboam, 12:1-14:31.
The kingdoms to the accession of Ahab, 15:1-16:28.
Accession of Ahab to his death, 16:29-22:40.
From the reign of Jehoshaphat to the accession of Jehoram over Judah, and Ahaziah over Samaria, 22:41-53.

The events recorded in First Kings cover a period of 118 years (Ussher).

1 Ki. 3:2 Only the people sacrificed in high places, because there was no house built unto the name of the LORD, until those days.

High places

Cf. Leviticus 26:30; Deuteronomy 12:11-14. The use of commanding elevations for altars seems to have been immemorial and universal. In itself the practice was not evil; Genesis 12:7,8; 22:2-4 ; 31:54; Judges 6:25,26; 13:16-23. After the establishment of Mount Moriah and the temple as the centre of divine worship ; Deuteronomy 12:5; 2 Chronicles 7:12 the pentateuchal prohibition of the use of high places Deuteronomy 12:11-14 which had looked forward to the setting up of such a centre, came into effect, and high places became identified with idolatrous practices. The constant recurrence to the use of high places, even for Jehovistic worship (*See 1 Kings 15:14*) and after the building of the temple, proves how deeply rooted the custom was.

See 2 Kings 18:4-22; 23:1-37; 2 Chronicles 33:3,17,19.

1 Ki. 6:1 And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the LORD.

The house of the Lord

The N.T. invariably expounds the typology of the tabernacle, not of the temple. The symbolism of the latter may be revealed in the kingdom-age; Luke 1:32; 1 Corinthians 15:28. In the N.T. the usual Gk. word for sanctuary (naos) is used (1) of the temple in Jerusalem Matthew 23:16. (2) of the believer's body 1 Corinthians 3:16,17; 6:19 (3) of the local church 2 Corinthians 6:16 and (4) of the true church Ephesians 2:21 But in all these instances the thought is simply of a habitation of God. No reference to the structure of the temple, as in the case of the tabernacle Hebrews 9:1-10:39.

1 Ki. 6:4 And for the house he made windows of narrow lights.

Windows of narrow lights

Cf. 2 Chronicles 4:20. In the holy of holies in the tabernacle no light but the shekinah glory was provided. In many ways Solomon's temple manifests the spiritual deterioration of the people, and Jehovah's condescension to it in grace.

1 Ki. 7:21 And he set up the pillars in the porch of the temple: and he set up the right pillar, and called the name thereof Jachin: and he set up the left pillar, and called the name thereof Boaz.

Jachin

He shall establish.

Boaz

in it is strength.

1 Ki. 8:1 Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, that they might bring up the ark of the covenant of the LORD out of the city of David, which is Zion.

Then Solomon assembled the elders of Israel

The consecration of the temple illustrates all consecration. The temple, like the believer 1 Thessalonians 5:23 was threefold: the court, that which was outward, visible, answered to the body; the holy place, where everything appealed to the sacred emotions, answered to the soul; the holy of holies, the place of communion with God Exodus 25:22 answered to the spirit of man. The ark was the most all- inclusive type of Christ of any one of the vessels of the tabernacle. (See Exodus 25:9) . When, therefore, the priests brought the ark into the court, the holy place, and the holy of holies, they were, in type, enthroning Christ over the body, with its powers and appetites; the soul, seat of the emotions and desires; and the mind, seat of the capacity to know and commune with God. In Christian experience this answers to ; Romans 12:1-3; Ephesians 5:18.

1 Ki. 13:18 He said unto him, I am a prophet also as thou art; and an angel spake unto me by the word of the LORD, saying, Bring him back with thee into thine house, that he may eat bread and drink water. But he lied unto him.

An angel spake unto me

An impressive illustration of Galatians 1:8,9.

1 Ki. 15:14 But the high places were not removed: nevertheless Asa's heart was perfect with the LORD all his days.

The high places

Cf. 2 Chronicles 14:3. It appears that local sacrifices to Jehovah (though not according to the divine order) were offered in the times of the kings upon "high places" (cf) 1 Samuel 9:12. Apparently Asa's mother had defiled one of these with an idol, 1 Kings 15:13. Asa destroyed the idol and the idolatrous (but not the Jehovistic) "high places." But see "high places," (See 1 Kings 3:2) .

1 Ki. 17:1 And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.

Before whom I stand

It was a small thing for a man whose life was passed in Jehovah's presence to stand before Ahab.

1 Ki. 18:3 And Ahab called Obadiah, which was the governor of his house. (Now Obadiah feared the LORD greatly:

Obadiah

In such a time as the reign of Ahab and Jezebel a believer's true place was by Elijah's side. Obadiah is a warning type of the men of God who adhere to the world while still seeking to serve God. The secret of the Lord, and the power of the Lord were with Elijah, the separated servant. Cf. 2 Timothy 2:20,21.

II Kings

This book continues the history of the kingdoms to the captivities. It includes the translation of Elijah and the ministry of Elisha. During this period Amos and Hosea prophesied in Israel, and Obadiah, Joel, Isaiah, Micah, Nahum, Habakkuk, Zephaniah, and Jeremiah in Judah.

Second Kings is in seven parts:

The last ministry and translation of Elijah, 1:1-2:11.

The ministry of Elisha from the translation of Elijah to the anointing of Jehu, 2:12-9:10.

The reign of Jehu over Israel, 9:11-10:36.

The reigns of Athaliah and Jehoash over Judah, 11:1-12:21.

The reigns of Jehoahaz and Joash over Israel, and the last ministry of Elisha, 13:1-25.

From the death of Elisha to the captivity of Israel, 14:1-17:41.

From the accession of Hezekiah to the captivity of Judah, 18:1-25:30.

The events recorded in Second Kings cover a period of 308 years. (Ussher)

***II Ki. 8:16** And in the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat being then king of Judah, Jehoram the son of Jehoshaphat king of Judah began to reign.*

Began to reign

Began to reign in consort with his father.

***II Ki. 14:29** And Jeroboam slept with his fathers, even with the kings of Israel; and Zachariah his son reigned in his stead.*

Zachariah

After an interregnum of 11 years. 2 Kings 15:8.

***II Ki. 15:10** And Shallum the son of Jabesh conspired against him, and smote him before the people, and slew him, and reigned in his stead.*

And smote him

As prophesied, Amos 7:9.

***II Ki. 17:7** For so it was, that the children of Israel had sinned against the LORD their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods,*

Sinned against the LORD their God

Cf. Deuteronomy 28:15-68. From this captivity the ten tribes have never been restored to Palestine. A remnant of Judah returned under Zerubbabel, Ezra, and Nehemiah, and individuals out of the ten tribes (called, after the division of Solomon's kingdom, "Israel" in the historical books and Prophets, also "Ephraim" by the latter) went back, but the national restoration is yet to be fulfilled. See Palestinian Covenant. (*See Deuteronomy 30:3*).

II Ki. 18:11 And the king of Assyria did carry away Israel unto Assyria, and put them in Halah and in Habor by the river of Gozan, and in the cities of the Medes:

Did carry away Israel

Times of the Gentiles. 2 Kings 18:9,12; 2 Kings 25:1-21; Luke 21:24; Revelation 16:19.

1 Chronicles

The two books of Chronicles (like the two books of Kings) are but one book in the Jewish canon. Together they cover the period from the death of Saul to the captivities. They were written probably during the Babylonian captivity, and are distinguished from the two books of the Kings in a fuller account of Judah, and in the omission of many details. The blessing of God's earthly people in connection with the Davidic monarchy is probably the typical significance of these books.

First Chronicles is in three parts:

Official genealogies, 1:1-9:44.

From the death of Saul to the accession of David, 10:1-12:24.

From the accession of David to his death, 13:1-29:30.

Excluding the genealogies (Ch 1-9) the events recorded in First Chronicles cover a period of 41 years (Ussher).

I Chr. 1:5 The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

Magog

Genesis 10:2; Ezekiel 38:2; 39:6; Revelation 20:8. (See Ezekiel 38:2).

I Chr. 11:5 And the inhabitants of Jebus said to David, Thou shalt not come hither. Nevertheless David took the castle of Zion, which is the city of David.

Castle of Zion

Heb. castle. (1) Zion, the ancient Jebusite stronghold, is the southwest eminence in Jerusalem, called in Scripture the city of David, and associated with the Davidic royalty both historically and prophetically 1 Chronicles 11:7; Psalms 2:6; Isaiah 2:3. The word is often used of the whole city of Jerusalem considered as the city of God Psalms 48:2,3 especially in passages referring to the future kingdom-age ; Isaiah 1:27; 2:3; 4:1-6; Joel 3:16; Zechariah 1:16,17; 8:3-8; Romans 11:26. In Hebrews 12:22 the word is used symbolically of heaven.

(2) In Deuteronomy 4:48 the name is given to a projection or peak of Mount Hermon.

I Chr. 21:25 So David gave to Ornan for the place six hundred shekels of gold by weight.

Six hundred shekels of gold

A discrepancy has been imagined in the two accounts, 2 Samuel 24:24; 1 Chronicles 21:25; 2 Samuel 24:24 records the price of the threshingfloor (heb. goren); 1 Chronicles 21:25 of the place (Heb. magom, lit. "home," 1 Samuel 2:20) same word or area on which afterward the great temple, with its spacious courts was built.

2 Chronicles 3:1. David gave fifty shekels of silver for the "goren"; six hundred shekels of gold for the "magom."

***I Chr. 29:10** Wherefore David blessed the LORD before all the congregation: and David said, Blessed be thou, LORD God of Israel our father, for ever and ever.*

David blessed the LORD

Note the order: 1 Chronicles 29:3-8, giving, 1 Chronicles 29:9, joy, 1 Chronicles 29:10, blessing, 1 Chronicles 29:11-19, prayer, 1 Chronicles 29:20, worship:

II Chronicles

This book continues the history begun in First Chronicles. It falls into eighteen divisions, by reigns, from Solomon to the captivities; records the division of the kingdom of David under Jeroboam and Rehoboam, and is marked by an ever growing apostasy, broken temporarily by reformations under Asa, 14-16; Jehoshaphat, 17:1-19; Joash, 24; Hezekiah, 29-32; and Josiah, 34,35. But the religious state of the people, even at the best, is described in Isaiah 1-5.

The events recorded in Second Chronicles cover a period of 427 years. (Ussher).

***II Chr. 9:26** And he reigned over all the kings from the river even unto the land of the Philistines, and to the border of Egypt.*

From the river

"The river," i.e. Euphrates, to the border of Egypt, but not to the "river of Egypt." Cf. Genesis 15:18 yet to be fulfilled:

***II Chr. 10:16** And when all Israel saw that the king would not hearken unto them, the people answered the king, saying, What portion have we in David? and we have none inheritance in the son of Jesse: every man to your tents, O Israel: and now, David, see to thine own house. So all Israel went to their tents.*

And when all Israel saw

"Israel," the ten tribes other than Judah and Benjamin, often called "Israel" in distinction from Judah. The division of the kingdom marks an epoch of great importance in the history of the nation. Henceforth it is "a kingdom divided against itself." Matthew 12:25. The two kingdoms are to be reunited in the future kingdom. ; Isaiah 11:10-13; Jeremiah 23:5,6; Ezekiel 37:15-28.

***II Chr. 15:8** And when Asa heard these words, and the prophecy of Oded the prophet, he took courage, and put away the abominable idols out of all the land of Judah and Benjamin, and out of the cities which he had taken from mount Ephraim, and renewed the altar of the LORD, that was before the porch of the LORD.*

When Asa heard these words

Chapter 14 describes the outward prosperity of the kingdom, and Asa's superficial reformation; chapter 15 the true reformation.

***II Chr. 21:12** And there came a writing to him from Elijah the prophet, saying, Thus saith the LORD God of David thy father, Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah,*

Elijah

See Elijah history. 1 Kings 17:1; 2 Kings 2:12.

Ezra

Ezra, the first of the post-captivity books (Ezra, Nehemiah, Esther, Haggai, Zechariah, and Malachi), records the return to Palestine under Zerubbabel, by decree of Cyrus, of a Jewish remnant who laid the temple foundations (B.C. 536). Later (B.C. 458) Ezra followed, and restored the law and ritual. But the mass of the nation, and most of the princes, remained by preference in Babylonia and Assyria, where they were prospering. The post-captivity books deal with that feeble remnant which alone had a heart for God. [For an alternative chronology to this period and of the identity of the Persian Kings given below, see *The Romance of Bible Chronology* by Martin Anstey, also *Bible Chronology: The Two Divides* by Jack Moorman]

The book is in two parts:

- From the decree of Cyrus to the dedication of the restored temple, 1:1-6:22.
- The ministry of Ezra, 7:1-10:44.

The events recorded in Ezra cover a period of 80 years (Ussher).

***Ezra 2:1** Now these are the children of the province that went up out of the captivity, of those which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jerusalem and Judah, every one unto his city;*

These are the children of the province

Probably individuals from all of the tribes returned to Jerusalem under Zerubbabel, Ezra and Nehemiah, but speaking broadly, the dispersion of the ten tribes (Ephraim-Israel) still continues; nor can they now be positively identified. They are, however, preserved distinct from other peoples and are known to God as such, though they themselves, few in number, know Him not Deuteronomy 28:62; Isaiah 11:11-13; Hosea 3:4; 8:8.

The order of the restoration was as follows:

- (1) The return of the first detachment under Zerubbabel and Jeshua (B.C. 536), Ezra 1.-6., and the books of Haggai and Zechariah;
- (2) the expedition of Ezra (B.C. 458), seventy-eight years later (Ezra 7.-10);
- (3) the commission of Nehemiah (B.C. 444), fourteen years after the expedition of Ezra. Nehemiah 2:1-5.

***Ezra 4:2** Then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you: for we seek your God, as ye do; and we do sacrifice unto him since the days of Esarhaddon king of Assur, which brought us up hither.*

For we seek your God

The people of the land sought to hinder the work in three ways:

- (1) by seeking to draw the Jews into an unreal union, Ezra 4:3. (cf) 2 Kings 17:32.
- (2) by "weakening the hands of the people of Judah," Ezra 4:4 i.e. by withholding supplies, etc.; and
- (3) by accusations lodged with Ahasuerus and Darius. The first was by far the most subtle and dangerous. The lives of Ezra and Nehemiah afford many illustrations of true separation. 2 Corinthians 6:14-18; 2 Timothy 2:19-21.

***Ezra 4:6** And in the reign of Ahasuerus, in the beginning of his reign, wrote they unto him an accusation against the inhabitants of Judah and Jerusalem.*

Ahasuerus

The Cambyses of secular history (529-521 BC); not the Ahasuerus of Esther, who is the Xerxes of secular history (485 BC). (*Daniel 5:31*) .

***Ezra 4:7** And in the days of Artaxerxes wrote Bishlam, Mithredath, Tabeel, and the rest of their companions, unto Artaxerxes king of Persia; and the writing of the letter was written in the Syrian tongue, and interpreted in the Syrian tongue.*

Artaxerxes

The Artaxerxes of *Ezra 4:7* is identical with Ahasuerus of *Ezra 4:6*, i.e. the Cambyses of profane history. The Artaxerxes of *Ezra 7:1* is the Longimanus of secular history, BC 418. But (*Daniel 5:31*) .

***Ezra 6:14** And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia.*

And they builded and finished it

The worship of Jehovah was thus re-established in Jerusalem, but the theocracy was not restored. The remnant which returned from the Babylonian captivity lived in the land by Gentile sufferance, though doubtless by the providential care of Jehovah, till Messiah came, and was crucified by soldiers of the fourth Gentile world-empire Rome, *Daniel 2:40*; *7:7*. Soon after (A.D. 70) Rome destroyed the city and temple. See "Times of the Gentiles" ; *Luke 21:24*; *Revelation 16:19*.

Nehemiah

Fourteen years after the return of Ezra to Jerusalem, Nehemiah led up a company (B.C. 444) and restored the walls and the civil authority. Of those events this book is the record. The moral state of the time is disclosed by the prophet Malachi. This book affords many instances of individual faith acting on the written word (e.g. *Nehemiah 1:8,9*; *13:1*). It is the principle of 2 Timothy 2.

It is in eight divisions:

The journey to Jerusalem, *1:1-2:20*

The building of the wall, *3:1-6:19*.

The census, *7:1-73*.

The revival, *8:1-11:36*.

The census of the priests and Levites, *12:1-26*.

Dedication of the wall, *12:27-43*.

Restoration of the temple worship, *12:44-47*.

The legal order restored, *13:1-31*.

The events recorded in Nehemiah cover a period of 11 years (Ussher).

Neh. 2:10 When Sanballat the Horonite, and Tobiah the servant, the Ammonite, heard of it, it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel.

Tobiah

Two Tobiahs are distinguished by many: (1) "Tobiah the servant, the Ammonite," Nehemiah 2:10,19; 4:3,7 6:1,12,14.

(2) A Jew, unable to prove his genealogy. But the reference to the latter (Nehemiah 7:62) indicates that he was already dead. But one Tobiah, and he the Ammonite, is active in this book.

Neh. 2:19 But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard it, they laughed us to scorn, and despised us, and said, What is this thing that ye do? will ye rebel against the king?

They laughed us to scorn

The obstacle of ridicule.

Neh. 3:1 Then Eliashib the high priest rose up with his brethren the priests, and they builded the sheep gate; they sanctified it, and set up the doors of it; even unto the tower of Meah they sanctified it, unto the tower of Hananeel.

The sheep gate

The sheep for sacrifice were brought in here. (See John 5:2).

Neh. 3:27 After them the Tekoites repaired another piece, over against the great tower that lieth out, even unto the wall of Ophel.

Ophel

Trans. "tower," 2 Kings 5:24; 2 Chronicles 27:3; 33:14. Perhaps part of the fort called Millo, ; 1 Kings 9:15; 2 Chronicles 32:5.

Neh. 8:17 And all the congregation of them that were come again out of the captivity made booths, and sat under the booths: for since the days of Jeshua the son of Nun unto that day had not the children of Israel done so. And there was very great gladness.

For since the days of Jeshua

It is not meant that there had not been some formal observance of the feast of tabernacles (cf) 2 Chronicles 8:13; Ezekiel 3:4, but that the people had not dwelt in booths since Joshua's days.

Neh. 9:8 And foundest his heart faithful before thee, and madest a covenant with him to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give it, I say, to his seed, and hast performed thy words; for thou art righteous:

Faithful

Genesis 22:1-3; James 2:21-23

Covenant

(See Genesis 15:18)

Neh. 9:14 And madest known unto them thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant:

Madest known unto them thy holy Sabbath

This important passage fixes beyond all cavil the time when the sabbath, God's rest Genesis 2:1-3 was given to man. Cf. Exodus 20:9-11. In Exodus 31:13-17 the sabbath is invested with the character of a sign between Jehovah and Israel. (See Matthew 12:1).

Esther

The significance of the Book of Esther is that it testifies to the secret watch care of Jehovah over dispersed Israel. The name of God does not once occur, but in no other book of the Bible is His providence more conspicuous. A mere remnant returned to Jerusalem. The mass of the nation preferred the easy and lucrative life under the Persian rule. But God did not forsake them. What He here does for Judah, He is surely doing for all the covenant people.

The book is in seven parts:

- The Story of Vashti, 1:1-22.
- Esther made queen, 2:1-23.
- The conspiracy of Haman, 3:1-15.
- The courage of Esther brings deliverance, 4:1-7:10.
- The vengeance, 8:1-9:19.
- The feast of Purim, 9:20-32.
- Epilogue, 10:1-3.

The events recorded in Esther cover a period of 12 years (Ussher).

Job

Job is in form a dramatic poem. It is probably the oldest of the Bible books, and was certainly written before the giving of the law. It would have been impossible, in a discussion covering the whole field of sin, of the providential government of God, and man's relation to Him, to avoid all reference to the law if the law had then been known. Job was a veritable personage (Ezekiel 14:20; James 5:11), and the events are historical. The book sheds a remarkable light on the philosophic breadth and intellectual culture of the patriarchal age. The problem is, Why do the godly suffer?

Job is in seven parts:

- Prologue, 1:1-2:8.
- Job and his wife, 2:9,10.
- Job and his three friends, 2:11-31:40.
- Job and Elihu, 32:1-37:24.
- Jehovah and Job, 38:1-41:34.
- Job's final answer, 42:1-6.
- Epilogue, 42:7-17.

The events recorded in Job cover a period within 1 year.

Job 1:1 There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil.

Land of Uz

A region at the south of Edom, and west of the Arabian desert, extending to Chaldea. See [Jeremiah 25:20](#).

Job 1:6 Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them.

Sons of God

This scene is in heaven. Cf. [Job 2:1-7](#).

Job 4:1 Then Eliphaz the Temanite answered and said,

Eliphaz

Eliphaz is a religious dogmatist whose dogmatism rests upon a mysterious and remarkable experience [Job 4:12-16](#). Did a spirit ever pass before Job's face? Did Job's hair of his flesh ever stand up? Then let him be meek while one so superior as Eliphaz declares the causes of his misfortunes. Eliphaz says many true things (as do the others), and often rises into eloquence, but he remains hard and cruel, a dogmatist who must be heard because of one remarkable experience.

Job 8:1 Then answered Bildad the Shuhite, and said,

Bildad

Bildad is a religious dogmatist of the superficial kind, whose dogmatism rests upon tradition (e.g.) [Job 8:8-10](#) and upon proverbial wisdom and approved pious phrases. These abound in all his discourses. His platitudes are true enough, but then every one knows them. ; [Job 9:1,2](#); [13:2](#) nor do they shed any light on such a problem as Job's.

Job 11:1 Then answered Zophar the Naamathite, and said,

Zophar

Zophar is a religious dogmatist who assumes to know all about God; what God will do in any given case, why He will do it, and all His thoughts about it. Of all forms of dogmatism this is most irreverent, and least open to reason.

Job 32:1 So these three men ceased to answer Job, because he was righteous in his own eyes.

So these three

Despite minor differences, Eliphaz, Bildad, and Zophar have one view of the problem of Job's afflictions. He is a hypocrite. Outwardly good, he is, they hold, really a bad man. Otherwise, according to their conception of God, Job's sufferings would be unjust. Job, though himself the sufferer, will not so accuse the justice of God, and his self-defence is complete. Before God he is guilty, helpless, and undone, and there is no daysman ([Job 32:9](#)). Later, his faith is rewarded by a revelation of a coming Redeemer, and of the resurrection ([Job 32:19](#)). But Eliphaz, Bildad, and Zophar are sinners also as before God, and yet they are not afflicted. Job refutes the theory of the three that he is a secret sinner as against the common moralities, but the real problem, Why are the righteous afflicted remains. It is solved in the last chapter.

Job 32:2 Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the kindred of Ram: against Job was his wrath kindled, because he justified himself rather than God.

Elihu

Elihu has a far juster and more spiritual conception of the problem than Eliphaz, Bildad, and Zophar because he has an infinitely higher conception of God. The God of Eliphaz and the others, great though they perceive Him to be in His works, becomes in their thought petty and exacting in His relations with mankind. It is the fatal misconception of all religious externalists and moralizers. Their God is always a small God. Elihu's account of God is noble and true, and it is noteworthy that at the last Jehovah does not class him with Eliphaz, Bildad, and Zophar (cf Job 42:7) but he is still a dogmatist, and his eloquent discourse is marred by self-assertiveness (e.g) ; Job 32:8,9; 33:3. Jehovah's judgment of Elihu is that he darkened counsel by words Job 38:2 the very charge that Elihu had brought against Job. ; Job 34:35; 35:16. Furthermore, the discourse of Jehovah is wholly free from the accusations of Job with which even Elihu's lofty discourse abounds.

Job 38:1 Then the LORD answered Job out of the whirlwind, and said,

The Lord answered Job

The words of Jehovah have the effect of bringing Job consciously into His presence. Job 42:5. Hitherto the discussions have been about God, but He has been conceived as absent. Now Job and the Lord are face to face. It is noteworthy that Job does not answer Elihu. Despite his harsh judgment he has spoken so truly about God that Job remains silent.

Job 42:6 Wherefore I abhor myself, and repent in dust and ashes.

Wherefore I abhor myself

The problem, of which the book of Job is the profound discussion, finds here its solution. Brought into the presence of God, Job is revealed to himself. In no sense a hypocrite, but godly and possessing a faith which all his afflictions could not shake, Job was yet self-righteous and lacking in humility. Chapter 29 fully discloses this. But in the presence of God he anticipates, as it were, the experience of Paul. Philippians 3:4-9 and the problem is solved. The godly are afflicted that they may be brought to self-knowledge and self-judgment. Such afflictions are not penal for their sins, but remedial and purifying. The book of Job affords a sublime illustration of the truth announced in ; 1 Corinthians 11:31,32; Hebrews 12:7-11. Best of all, such self-knowledge and self-judgment is the prelude to greater fruitfulness. ; Job 42:7-17; John 15:2. Cf. ; Joshua 5:13,14; Ezekiel 1:28; Ezekiel 2:1-3; Daniel 10:5-11; Revelation 1:17-19.

Psalms

The simplest description of the five books of Psalms is that they were the inspired prayer- and-praise book of Israel. They are revelations of truth, not abstractly, but in the terms of human experience. The truth revealed is wrought into the emotions, desires, and sufferings of the people of God by the circumstances through which they pass. But those circumstances are such as to constitute an anticipation of analogous conditions through which Christ in His incarnation, and the Jewish remnant in the tribulation (10:21, refs), should pass; so then many Psalms are

prophetic of the sufferings, the faith, and the victory of both. Psalms 22 and 50 are examples. The former--the holy of holies of the Bible-- reveals all that was in the mind of Christ when He uttered the desolate cry, "My God, My God, why hast Thou forsaken Me?" The latter is an anticipation of what will be in the heart of Israel when she shall turn to Jehovah again (Deuteronomy 30:1,2). Other Psalms are directly prophetic of "the sufferings of Christ, and the glories which should follow" (Luke 24:25-27,44). Psalm 2 is a notable instance, presenting Jehovah's Anointed as rejected and crucified (Psalms 2:1-3; Acts 4:24-28) but afterward set as King in Zion.

The great themes of the Psalms are, Christ, Jehovah, the Law, Creation, the future of Israel, and the exercises of the renewed heart in suffering, in joy, in perplexity. The promises of the Psalms are primarily Jewish, and suited to a people under the law, but are spiritually true in Christian experience also, in the sense that they disclose the mind of God, and the exercises of His heart toward those who are perplexed, afflicted, or cast down.

The imprecatory Psalms are the cry of the oppressed in Israel for justice--a cry appropriate and right in the earthly people of God, and based upon a distinct promise in the Abrahamic Covenant (*See Genesis 15:18*), but a cry unsuited to the church, a heavenly people who have taken their place with a rejected and crucified Christ. (Luke 9:52-55).

The Psalms are in five books, each ending in a doxology:

Psalms 1-41.

Psalms 42-72.

Psalms 73-89.

Psalms 90-106.

Psalms 107-150.

***Psa. 2:6** Yet have I set my king upon my holy hill of Zion.*

Yet have I set my king

The second Psalm gives the order of the establishment of the kingdom. It is in six parts: (1) The rage of the Gentiles, the vain imagination of "people" (Jews), and the antagonism of rulers against Jehovah's anointed Psalms 2:1-3. The inspired interpretation of this is in Acts 4:25-28 which asserts its fulfilment in the crucifixion of Christ.

(2) The derision of Jehovah Psalms 2:4 that men should suppose it possible to set aside His covenant 2 Samuel 7:8-17 and oath Psalms 89:34-37.

(3) The vexation Psalms 2:5 fulfilled, first in the destruction of Jerusalem, A.D. 70; and in the final dispersion of the Jews at that time; and to be fulfilled more completely in the tribulation Matthew 24:29 which immediately precedes the return of the King. Matthew 24:30.

(4) The establishment of the rejected King upon Zion Psalms 2:6.

(5) The subjection of the earth to the King's rule Psalms 2:7-9 and

(6) the present appeal to the world powers. Psalms 2:10-12. See Psalm 8., next in order of the Messianic Psalms. (Note. Psalms 2. 8. 16. 22. 23. 24. 40. 41. 45. 68. 69. 72. 89. 102. 110. and 118. are considered as Messianic. It is not questioned that many other Psalms also refer to Christ.

***Psa. 2:12** Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.*

Trust

Trust is the characteristic O.T. word for the N.T. "faith," "believe." It occurs 152 times in the O.T., and is the rendering of Heb. words signifying to take refuge (e.g. Ruth 2:12 "to lean on" (e.g.) Psalms 56:3 "to roll on" (e.g.) Psalms 22:8 "to stay upon" (e.g.) Job 35:14).

Psa. 4:1 Hear me when I call, O God of my righteousness: thou hast enlarged me when I was in distress; have mercy upon me, and hear my prayer.

Neginoth (Title)

Neginoth: stringed instruments. Psalms 4.; 6.; 54.; 55.; 61.; 67.; and 76.

Psa. 5:1 Give ear to my words, O LORD, consider my meditation.

Nehiloth (Title)

Nehiloth is not a musical instrument, but means "inheritance," and indicates the character of the Psalm. The righteous are the Lord's inheritance.

Psa. 6:1 O LORD, rebuke me not in thine anger, neither chasten me in thy hot displeasure.

Sheminth (Title)

The word means "the eighth" -- in music an octave.

Psa. 8:1 O LORD our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens.

Gittith (Title)

"Winepress," and so, of the harvest, in the sense of judgment Isaiah 63:3; Revelation 19:15; Psalms 7:1, to which the title of Psalm 8. properly belongs, is a Psalm of judgment.

Psa. 8:5 For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

Thou hast made him a little lower than the angels

In Psa 2. Christ was presented as Jehovah's Son and King, rejected and crucified but yet to reign in Zion. In Psa 8., while His deity is fully recognized (Psalms 8:1), Psa. 110 with Matthew 22:41-46 He is seen as Son of man Psalms 8:4-6 who, "made for a little while lower than the angels, " is to have dominion over the redeemed creation Hebrews 2:6-11. The authority here is racial and Adamic, rather than purely divine as in Psa 2., or Davidic as in Psa 89. That which the first man lost, the second man and "last Adam" more than regained. Hebrews 2:6-11 in connection with Psa. 8., and Romans 8:17-21 show that the "many sons" whom He is bringing to glory, are joint heirs with Him in both the royal right of Psa. 2. and the human right of Heb. 2. See Psa. 16., next in order of the Messianic Psalms.

Psa. 9:1 I will praise thee, O LORD, with my whole heart; I will shew forth all thy marvellous works.

Muth-labben (Title)

"death of the son," is not a musical instrument but the title of the Psalm. Possibly connected with 2 Samuel 12:20.

Psa. 16:1 Preserve me, O God: for in thee do I put my trust.

Michtam (Title)

Michtam, "a prayer," or "meditation." See Psa 56.; 57.; 59.; 60.

Psa. 16:9 Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.

My flesh shall rest in hope

The 16th Psalm is a prediction of the resurrection of the King. As a prophet David understood that, not at His first advent, but at some time subsequent to His death and resurrection Messiah would assume the Davidic throne. See [Acts 2:25-31](#); [Luke 1:32,33](#); [Acts 15:13-17](#). See "Davidic Covenant," (See [2 Samuel 7:14](#)). See Psa 22., next in order of the Messianic Psalms.

Psa. 19:9 The fear of the LORD is clean, enduring for ever: the judgments of the LORD are true and righteous altogether.

Fear of the Lord

The "fear of the Lord," a phrase of the O.T. piety, meaning reverential trust, with hatred of evil.

Psa. 22:1 My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring?

Aijeleth Shachar (Title)

Or, Ay-ys-leth Shachar, "hind of the morning," a title, not a musical instrument.

My God, My God

Psalms 22., 23., and 24. form a trilogy. In Psalm 22, the good Shepherd gives His life for the sheep [John 10:11](#), in Psalm 23 the great Shepherd, "brought again from the dead through the blood of the everlasting covenant." [Hebrews 13:20](#) tenderly cares for the sheep; in Psalm 24, the chief Shepherd appears as King of glory to own and reward the sheep [1 Peter 5:4](#).

Psa. 22:7 All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying,

All they that see me

Psalm 22. is a graphic picture of death by crucifixion. The bones (of the hands, arms, shoulders, and pelvis) out of joint ([Psalms 22:14](#)) the profuse perspiration caused by intense suffering (v. 14); the action of the heart affected (v. 14); strength exhausted, and extreme thirst ([Psalms 22:15](#)); the hands and feet pierced ([Psalms 22:16](#)) partial nudity with hurt to modesty ([Psalms 22:17](#)), are all incidental to that mode of death. The accompanying circumstances are precisely those fulfilled in the crucifixion of Christ. [Psalms 22:14-17](#). The desolate cry of ; [Psalms 22:1](#); [Matthew 27:46](#), the periods of light and darkness of ; [Psalms 22:2](#); [Matthew 27:45](#) the contumely of ; [Psalms 22:6-8,12,13,18](#); [Matthew 27:29-43](#) the casting lots of verse [Psalms 22:18](#) ([Matthew 27:35](#)), all were literally fulfilled. When it is remembered that crucifixion was a Roman, not Jewish form of execution, the proof of inspiration is irresistible.

Psa. 22:22 I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.

I will declare thy name

At verse 22 the Psalm breaks from crucifixion to resurrection; fulfilled in the "Go to my brethren," etc., of [John 20:17](#). The risen Christ declares to His brethren the name, "Father."

Psa. 22:28 For the kingdom is the LORD'S: and he is the governor among the nations.

For the kingdom is the LORD'S

CF.v. 30. The kingdom is Jehovah's. In verse 30 Adonai is in view as ruling on behalf of Jehovah. See Psa 110., with Matthew 22:42-45. The great end and object of the rule of Adonai (Lord) is the restoration of the kingdom to Jehovah (Lord). See 1 Corinthians 15:23,24.

Psa. 24:3 Who shall ascend into the hill of the LORD? or who shall stand in his holy place?

Who shall ascend

The order is: (1) the declaration of title, "the earth is the Lord's" Psalms 24:1,2.

(2) Who shall rule the earth? (Psalms 24:3-6). It is a question of worthiness, and no one is worthy but the Lamb. Cf. ; Daniel 7:13,14; Revelation 5:3-10; Matthew 25:31.

(3) The King of glory takes the throne of earth Psalms 24:7-10.

See Psa 40., next in order of the Messianic Psalms.

Psa. 39:1 I said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me.

Jeduthun (Title)

A Levite, chief singer and instructor. See 1 Chronicles 9:16; 16:38,41,42; 25:1,3,6; 2 Chronicles 5:12; 35:15; Nehemiah 11:17. He is mentioned in Psalms 39,62, 77.

Jeduthun was first called Ethan.

Psa. 40:1 I waited patiently for the LORD; and he inclined unto me, and heard my cry.

I waited patiently

The 40th Psalm speaks of Messiah, Jehovah's Servant, obedient unto death. The Psalm begins with the joy of Christ in resurrection (Psalms 40:1,2). He has been in the horrible pit of the grave, but has been brought up. Verses 3-5 are His resurrection testimony, His "new song." Verses 6 and 7 are retrospective. When sacrifice and offering had become abominable because of the wickedness of the people Isaiah 1:10-15 then the obedient Servant came to make the pure offering ; Psalms 40:7-17; Hebrews 10:5-17. See Psalm 41., next in order of the Messianic Psalms.

Psa. 41:9 Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.

Yea, mine own familiar friend

Psalm 41. is the Psalm of the betrayal of the Son of man, as Jesus Himself taught. John 13:18,19. See Psalm 45., next in order of the Messianic Psalms.

Psa. 42:1 As the hart panteth after the water brooks, so panteth my soul after thee, O God.

Maschil (Title)

"Instruction."

Psa. 45:1 My heart is inditing a good matter: I speak of the things which I have made touching the king: my tongue is the pen of a ready writer.

Shoshannim (Title)

Shoshannim, "lilies," and so, the spring; the Shoshannim Psalms were probably connected with the Passover season, and hence reminders of redemption out of bondage, and of the origins of Israel.

The king

This great psalm of the King, with Psalms 46.-47., obviously looks forward to the advent in glory. The reference in Hebrews 1:8,9 is not so much to the anointing as an event Matthew 3:16,17 as to the permanent state of the King. Cf. Isaiah 11:1,2.

The divisions are:

- (1) The supreme beauty of the King (Psalms 45:1,2);
 - (2) the coming of the King in glory Psalms 45:3-5; Revelation 19:11-21.
 - (3) the deity of the King and character of His reign Psalms 45:6,7; Hebrews 1:8,9; Isaiah 11:1-5.
 - (4) as associated with Him in earthly rule, the queen is presented, Psalms 45:9-13 and in that relation the King is not called Elohim (*See Scofield "Genesis 1:1"*) as in verse 6, but Adonai, the husband name of Deity See Scofield "Genesis 15:2".
 - (5) the virgin companions of the queen, who would seem to be the Jewish remnant. (*See Romans 11:5*) . Revelation 14:1-4 are next seen Psalms 45:14,15, and
 - (6) the Psalm closes with a reference to the earthly fame of the King.
- See Psalm 68., next in order of the Messianic Psalms.

Psa. 46:1 God is our refuge and strength, a very present help in trouble.

Alamoth (Title)

Alamoth, "soprano," from almah, a virgin. Some have thought the alamoth, "virgins," were a temple choir, singing antiphonally to the sheminith, or male choir. (*See Psalms 6:1*) . But contr, see 1 Chronicles 15:20.

Psa. 51:1 Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions.

Have mercy on me

This Psalm must ever be, in its successive steps, the mould of the experience of a sinning saint who comes back to full communion and service. The steps are:

- (1) sin thoroughly judged before God (vs. 1-6);
- (2) forgiveness and cleansing through the blood (v. 7.f.c.)
- (3) cleansing (v. 7,1,c, to 10.) Cf John 13:4-10; Ephesians 5:26; 1 John 1:9.
- (4) Spirit-filled for joy and power (vs. 11,12);
- (5) service (v. 13);
- (6) worship (vs 14-17);
- (7) the restored saint in fellowship with God, not about self, but about the blessing of Zion. Personally, it was David's pathway to restored communion after his sin with Bathsheba. Dispensationally, it will be the pathway of returning Israel. Deuteronomy 30:1-10.

Psa. 51:7 Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.

Purge me with hyssop

Hyssop was the little shrub 1 Kings 4:33 with which the blood and water of purification were applied. ; Leviticus 14:1-7; Numbers 19:1-19. Cleansing in Scripture is twofold:

- (1) Of a sinner from the guilt of sin; the blood ("hyssop") aspect;
- (2) of a saint from the defilement of sin--the water ("wash me") aspect;

(3) Under grace the sinner is purged by blood when he believes Matthew 26:28; Hebrews 1:3; 9:12; 10:14. Both aspects of cleansing, by blood and by water, are brought out in ; John 13:10; Ephesians 5:25,26.

"He that is bathed needeth not save to wash his feet"; "Christ loved the church and gave Himself for it redemption by "blood, "hyssop," the "bath"] that He might sanctify and cleanse "it with the washing by the word": answering to the "wash me" of verse 7.

Psa. 51:11 Cast me not away from thy presence; and take not thy holy spirit from me.

Take not thy holy spirit from me

No believer of this dispensation, aware of the promise of His abiding John 14:16 should pray, "Take not Thy Holy Spirit from me." Ephesians 4:30 but while Christian position is not found here, Christian experience in essence is.

Psa. 53:1 The fool hath said in his heart, There is no God. Corrupt are they, and have done abominable iniquity: there is none that doeth good.

Mahalath (Title)

Apparently a temple choir.

Psa. 56:1 Be merciful unto me, O God: for man would swallow me up; he fighting daily oppresseth me.

Jonath-elem-rechokim (Title)

Meaning, "the cry of the dove of distant terebinth trees."

Psa. 68:1 Let God arise, let his enemies be scattered: let them also that hate him flee before him.

Let God arise

The entire Psalm is pervaded by the joy of Israel in the kingdom, but a stricter order of events begins with verse 18. This is quoted Ephesians 4:7-16 of Christ's ascension ministry. Verses 21-23 refer to the regathering of Israel, and the destruction of the Beast and his armies. See Psalm 69., next in order of the Messianic Psalms.

Psa. 69:1 Save me, O God; for the waters are come in unto my soul.

Save me, O God

The N.T. quotations from, and references to, this Psalm indicate in what way it adumbrates Christ. It is the psalm of His humiliation and rejection Psalms 69:4,7,8,10-12. Psalms 69:14-20 may well describe the exercises of His holy soul in Gethsemane Matthew 26:36-45 while Psalms 69:21 is a direct reference to the cross ; Matthew 27:34,48; John 19:28. The imprecatory verses Psalms 69:22-28 are connected Romans 11:9,10 with the present judicial blindness of Israel, Psalms 69:25 having special reference to Judas. Acts 1:20 who is thus made typical of his generation, which shared his guilt. See Psalm 72, next in order of the Messianic Psalms.

Psa. 72:1 Give the king thy judgments, O God, and thy righteousness unto the king's son.

Give the king thy judgements

The Psalm as a whole forms a complete vision of Messiah's kingdom so far as the O.T. revelation extended. All David's prayers will find their fruition in the kingdom (Psalms 72:20); 2 Samuel 23:1-4.

Verse 1 refers to the investiture of the King's Son with the kingdom, of which investiture the formal description is given in Daniel 7:13,14; Revelation 5:5-10; Psalms 72:2-7,12-14 give the character of the kingdom. (Cf) Isaiah 11:3-9. The emphatic word is righteousness. The sermon on the Mount describes the kingdom of righteousness. Verses 8-11 speak of the universality of the kingdom. Verse 16 hints at the means by which universal blessing is to be brought in. Converted Israel will be the "handful of corn" Amos 9:9 as the King Himself in death and resurrection was the single grain, the "corn of wheat" John 12:24 "To the Jew first" is the order alike of Church and kingdom. ; Romans 1:16; Acts 13:46; 15:16,17. It is through restored Israel that the kingdom is to be extended over the earth. Zechariah 8:13,20-23. See Psalm 89., next in order of the Messianic Psalms.

Psa. 72:20 The prayers of David the son of Jesse are ended.

The prayers of David...are ended

Lit. to be ended, i.e. in complete answer. 2 Samuel 23:1-4.

Psa. 81:12 So I gave them up unto their own hearts' lust: and they walked in their own counsels.

So I gave them up

See, Acts 7:42; 14:16; Romans 1:24,26.

Psa. 84:6 Who passing through the valley of Baca make it a well; the rain also filleth the pools.

The valley of Baca

Or, weeping. Not a literal valley, but any place of tears. Cf. Psalms 23:4.

Psa. 88:1 O LORD God of my salvation, I have cried day and night before thee:

Mahalath (Title)

Or, M'holoth, meaning dancing with glad noises.

Psa. 89:27 Also I will make him my firstborn, higher than the kings of the earth.

Higher than the kings of the earth

The eighty-ninth Psalm is at once the confirmation and exposition of the Davidic Covenant 2 Samuel 7:9-14. That the covenant itself looks far beyond David and Solomon is sure from Psalms 89:27. "Higher than the kings of the earth" can only refer to Immanuel. ; Isaiah 7:13-15; 9:6,7; Micah 5:2.

The Psalm is in four parts:

- (1) The covenant, though springing from the lovingkindness of Jehovah, yet rests upon His oath (vs. 1-4).
- (2) Jehovah is glorified for His power and goodness in connection with the covenant (vs 5-18).
- (3) The response of Jehovah (vs. 19-37). This is in two parts:
 - (a), it confirms the covenant (Psalms 89:19-29), but
 - (b), warns that disobedience in the royal posterity of David will be punished with chastening (Psalms 89:30-32). Historically this chastening began in the division of the Davidic kingdom ; 1 Kings 11:26-36; 12:16-20 and culminated in the captivities and that subordination of Israel to the Gentiles which still continues. See "Gentiles, times of" ; Luke 21:24; Revelation 16:14.
- (4) The plea of the Remnant Isaiah 1:9; Romans 11:5 who urge the severity and long continuance of the chastening (Psalms 89:38-52).

See Psalm 102., next in order of the Messianic Psalms.

Psa. 102:1 Hear my prayer, O LORD, and let my cry come unto thee.

Hear my prayer, O Lord

The references of Psalms 102:25-27 to Christ Hebrews 1:10-12 assures us that in the preceding verses of Psalm 102 we have, prophetically, the exercises of His holy soul in the days of His humiliation and rejection.

See Psalm 110., next in order of the Messianic Psalms.

Psa. 103:12 As far as the east is from the west, so far hath he removed our transgressions from us.

As far as the east is from the west

Three Hebrew words are trans. forgive, forgiven: kaphar, to cover; nasa, to lift away; salach, to send away (cf). Leviticus 16:21,22 the fundamental O.T. idea of forgiveness being not the remission of penalty, but the separation of the sinner from his sin.

Psalms 103:12 expresses this.

Psa. 110:1 The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

The LORD (Jehovah) said unto my Lord (Adonai)

The importance of Psalm 110 is attested by the remarkable prominence given to it in the New Testament.

(1) It affirms the deity of Jesus, thus answering those who deny the full divine meaning of his N.T. title of "Lord." Matthew 22:41-45; Mark 12:35-37; Luke 20:41-44; Acts 2:34,35; Hebrews 1:13; 10:12,13.

(2) This Psalm announces the eternal priesthood of Messiah--one of the most important statements of Scripture (Psalms 110:4).

(3) Historically, the Psalm begins with the ascension of Christ Psalms 110:1; John 20:17; Acts 7:56; Revelation 3:21.

(4) Prophetically, the Psalm looks on

(a) to the time when Christ will appear as the Rod of Jehovah's strength, the Deliverer out of Zion. Romans 11:25-27 and the conversion of Israel ; Psalms 110:3; Joel 2:27; Zechariah 13:9; Deuteronomy 30:1-9 (*See Scofield "Deuteronomy 30:3"*) , and
(b) to the judgment upon the Gentile powers which precedes the setting up of the kingdom (Psalms 110:5,6); Joel 3:9-17; Zechariah 14:1-4; Revelation 19:11-21.

See Psalm 118, last in order of the Messianic Psalms.

Psa. 118:22 The stone which the builders refused is become the head stone of the corner.

The stone which the builders refused

See "Christ (as Stone)," (*See Exodus 17:6*) 1 Peter 2:8 .

Psalm 118 looks beyond the rejection of the Stone (Christ) to His final exaltation in the kingdom (Psalms 118:22).

See Psalm 2, first of the Messianic Psalms.

Psa. 118:29 O give thanks unto the LORD; for he is good: for his mercy endureth for ever.

O give thanks unto the Lord

The Messianic Psalms: Summary. That the Psalms contain a testimony to Christ our Lord Himself affirmed Luke 24:44 and the N.T. quotations from the Psalter point

unerringly to those Psalms which have the Messianic character. A close spiritual and prophetic character as surely identifies others. Christ is seen in the Psalms (1) in two general character, as suffering (e.g. Psa. 22), and as entering into His kingdom glory (e.g. psa 2.; 24.) Cf Luke 24:25-27.

(2) Christ is seen in His person

(a) as Son of God Psalms 2:7 and very God ; Psalms 45:6,7; 102:25; 110:1 (b) as Son of man Psalms 8:4-6 (c) as Son of David Psalms 89:3,4,27,29

(3) Christ is seen in His offices

(a) as Prophet Psalms 22:22,25; 40:9,10 (b) as Priest Psalms 110:4 and (c) as King (e.g. Psa 2., 24.)

(4) Christ is seen in His varied work. As Priest He offers Himself in sacrifice Psalms 22:1-31; 40:6; Hebrews 10:5-12 and, in resurrection, as the Priest-Shepherd, ever living to make intercession ; Psalms 23:1-6; Hebrews 7:21-25; 13:20. As Prophet He proclaims the name of Jehovah as Father ; Psalms 22:22; John 20:17. As King He fulfils the Davidic Covenant Psalms 89:1-52 and restores alike the dominion of man over creation ; Psalms 8:4-8; Romans 8:17-21 and of the Father over all.

1 Corinthians 15:25-28.

(5) The Messianic Psalms give, also, the inner thoughts, the exercises of soul, of Christ in His earthly experiences. (See, e.g., Psalms 16:8-11; 22:1-2140:1-17).

***Psa. 120:1** In my distress I cried unto the LORD, and he heard me.*

A Song of degrees (Title)

Literally, "of ascents." Perhaps chanted by the people as they went up to Jerusalem to the feasts. See, e.g. Psalms 112:1,2.

Proverbs

This collection of sententious sayings is divine wisdom applied to the earthly conditions of the people of God. That the Proverbs were Solomon's (Proverbs 1:1) implies no more than that he gathered into orderly arrangement sayings already current amongst the people, the wisdom of the Spirit, perhaps through many centuries (Ecclesiastes 12:9). Chapters 25-29 were current in Hezekiah's time (Ecclesiastes 25:1). Chapters 30 and 31 are by Agur and Lemuel.

The book is in six parts:

To sons, 1-7.

The praise of wisdom, 8-9.

The folly of sin, 10-19.

Warnings and instructions, 20-29.

The words of Agur, 30.

The words of King Lemuel, 31.

***Prov. 8:22** The LORD possessed me in the beginning of his way, before his works of old.*

The Lord possessed me

That wisdom is more than the personification of an attribute of God, or of the will of God as best for man, but is a distinct adumbration of Christ, is sure to the devout mind. Proverbs 8:22-36; John 1:1-3; Colossians 1:17 can refer to nothing less than the Eternal Son of God.

Prov. 10:1 The proverbs of Solomon. A wise son maketh a glad father: but a foolish son is the heaviness of his mother.

A foolish son

A "fool" in Scripture is never a mentally deficient person, but rather one arrogant and self-sufficient; one who orders his life as if there were no God. See, for illustration, [Luke 12:16-20](#). The rich man was not mentally deficient, but he was a "fool" because he supposed that his soul could live on the things in the barn, giving no thought to his eternal wellbeing.

Prov. 11:25 The liberal soul shall be made fat: and he that watereth shall be watered also himself.

The liberal soul

See; [2 Corinthians 9:6-10](#).

Train up a child

See, [Ephesians 6:4](#); [2 Timothy 3:15](#).

Ecclesiastes

This is the book of man "under the sun," reasoning about life; it is the best man can do, with the knowledge that there is a holy God, and that He will bring everything into judgment. The key phrases are "under the sun;" "I perceived"; "I said in my heart." Inspiration sets down accurately what passes, but the conclusions and reasonings are, after all, man's. That those conclusions are just in declaring it "vanity" in view of judgment, to devote life to earthly things, is surely true; but the "conclusion" ([Ecclesiastes 12:13](#)) is legal, the best that man apart from redemption can do, and does not anticipate the Gospel.

Ecclesiastes is in five parts:

Theme, 1:1-3.

Theme proved, 1:4-3:22.

Theme unfolded in the light of human sufferings, hypocrisies, uncertainties, poverty and riches, 4:1-10:20.

The best thing possible to the natural man apart from God, 11:1-12:12.

The best thing possible to man under the law, 12:13,14.

Eccl. 1:2 Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity.

Vanity of vanities

"Vanity," in Ecclesiastes, and usually in Scripture, means, not foolish pride, but the emptiness in final result of all life apart from God. It is to be born, to toil, to suffer, to experience some transitory joy, which is as nothing in view of eternity, to leave it all, and to die. See [Romans 8:20-22](#).

Eccl. 7:16 Be not righteous over much; neither make thyself over wise: why shouldest thou destroy thyself?

Be not righteous over much

See; [Ecclesiastes 7:16,17](#) Natural wisdom: be moderately religious and moderately wicked.

Eccl. 9:10 *Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.*

There is no work...in the grave

Verse 10 is no more a divine revelation concerning the state of the dead than any other conclusion of "the Preacher" Ecclesiastes 1:1 is such a revelation. Reasoning from the standpoint of man "under the sun" the natural man can see no difference between a dead man and a dead lion. Ecclesiastes 9:4. A living dog is better than either. No one would quote verse 2 as a divine revelation. These reasonings of man apart from divine revelation are set down by inspiration just as the words of Satan ; Genesis 3:4; Job 2:4,5 are so set down. But that life and consciousness continue between death and resurrection is directly affirmed in Scripture. ; Isaiah 14:9-11; Matthew 22:32; Mark 9:43-48; Luke 16:19-31; John 11:26; 2 Corinthians 5:6-8; Philippians 1:21-23; Revelation 6:9-11.

Song of Solomon

Nowhere in Scripture does the unspiritual mind tread upon ground so mysterious and incomprehensible as in this book, while the saintliest men and women of the ages have found it a source of pure and exquisite delight. That the love of the divine Bridegroom should follow all the analogies of the marriage relation seems evil only to minds so ascetic that martial desire itself seems to them unholy.

The interpretation is twofold: Primarily, the book is the expression of pure marital love as ordained of God in creation, and the vindication of that love as against both asceticism and lust--the two profanations of the holiness of marriage. The secondary and larger interpretation is of Christ, the Son and His heavenly bride, the Church (2 Corinthians 11:1-4 refs).

In this sense the book has six divisions:

The bride seen in restful communion with the Bridegroom, 1:1-2:7.

A lapse and restoration, 2:3-3:5.

Joy of fellowship, 3:6-5:1.

Separation of interest--the bride satisfied, the Bridegroom toiling for others, 5:2-5.

The bride seeking and witnessing, 5:6-6:3.

Unbroken communion, 6:4-8:14.

Song. 2:2 *As the lily among thorns, so is my love among the daughters.*

So is my love

How poor are the similes of the bride as compared with those of the Bridegroom. To Him she is a "lily among thorns; she can only say that He is "as the apple tree among the trees of the wood."

Song. 2:9 *My beloved is like a roe or a young hart: behold, he standeth behind our wall, he looketh forth at the windows, shewing himself through the lattice.*

Our wall

"Our wall." The bride had returned to her own home: the Bridegroom seeks her.

Song. 2:14 *O my dove, that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely.*

My dove

There is beautiful order here. First we have what the bride is as seen in Christ, "My dove." In herself most faulty; in Him "blameless and harmless" Philippians 2:15 the very character of the dove. The bride's place of safety, "in the clefts of the rock"--hidden, so to speak, in the wounds of Christ. Thirdly, her privilege. "Stairs" speaks of access --the way and privilege of access to His presence ; Ephesians 2:18; Colossians 3:1; Hebrews 10:19-22. Fourthly, the order of approach: she is to come near before she speaks, "Let me see thy countenance," then "Let me hear thy voice." Lastly, now that she is near and has spoken, He speaks a tender word of admonition: "Take us the foxes," etc.

Song. 4:9 *Thou hast ravished my heart, my sister, my spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck.*

My sister, my spouse

The word "sister" here is of infinitely delicate significance, intimating the very whiteness of purity in the midst of an ardour which is, like the shekinah, aglow but unspeakably holy. Sin has almost deprived us of the capacity even to stand with unshod feet before this burning bush.

Song. 5:2 *I sleep, but my heart waketh: it is the voice of my beloved that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night.*

My heart waketh

The bride is satisfied with her washed feet while the Bridegroom, His "head filled with dew," and His "locks with the drops of night," is toiling for others. See Luke 6:12; 14:21-23. The state of the bride is not one of sin, but of neglect of service. She is preoccupied with the graces and perfections which she has in Christ through the Spirit ; 1 Corinthians 12:4-11; Galatians 5:22,23. It is mysticism, unbalanced by the activities of the Christian warfare. Her feet are washed, her hands drop with sweet smelling myrrh; but He has gone on, and now she must seek Him (cf. Luke 2:44,45).

Song. 5:6 *I opened to my beloved; but my beloved had withdrawn himself, and was gone: my soul failed when he spake: I sought him, but I could not find him; I called him, but he gave me no answer.*

I sought him

Observe, it is now the Bridegroom Himself who occupies her heart, not His gifts--myrrh and washed feet John 13:2-9.

Song. 5:12 *His eyes are as the eyes of doves by the rivers of waters, washed with milk, and fitly set.*

Fitly set

Heb. "sitting in fulness;" i.e. fitly placed, and set as a precious stone in the foil of a ring.

Song. 6:1 *Whither is thy beloved gone, O thou fairest among women? whither is thy beloved turned aside? that we may seek him with thee.*

We may seek him

So soon as the bride witnesses to the Bridegroom's own personal loveliness, a desire is awakened [among others, *Ed.*]

Isaiah

Isaiah is justly accounted the chief of the writing prophets. He has the more comprehensive testimony and is distinctively the prophet of redemption. Nowhere else in the Scriptures written under the law have we so clear a view of grace. The New Testament Church does not appear (3:3-10), but Messiah in His Person and sufferings, and the blessing of the Gentiles through Him, are in full vision.

Apart from his testimony to his own time, which includes warnings of coming judgments upon the great nations of that day, the predictive messages of Isaiah cover seven great themes:

Israel in exile and divine judgment upon Israel's oppressors.

The return from Babylon.

The manifestation of Messiah in humiliation (e.g. Chap. 53).

The blessing of the Gentiles.

The manifestation of Messiah in judgment ("the day of vengeance of our God").

The reign of David's righteous Branch in the kingdom-age.

The new heavens and the new earth.

Isaiah is in two chief divisions:

Looking toward the captivities, 1:1-39:8. Key verses, 1:1,2.

Looking beyond the captivities, 40:1-66:24. Key verses, 40:1,2.

These chief divisions fall into subdivisions, as indicated in the text.

The events recorded in Isaiah cover a period of 62 years (Ussher).

Isa. 1:2 Hear, O heavens, and give ear, O earth: for the LORD hath spoken, I have nourished and brought up children, and they have rebelled against me.

Hear, O heavens

The chapter, down to verse 23, states the case of Jehovah against Judah. Chastening, according to Deut. 28., 29., had been visited upon Israel in the land (vs. 5-8), and now the time of expulsion from the land is near. But just here Jehovah renews the promise of the Palestinian Covenant of future restoration and exaltation Isaiah 1:26,27; 2:1-4.

Isa. 1:26 And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city.

I will restore thy judges

Under the kingdom the ancient method of administering the theocratic government over Israel is to be restored. Cf. Judges 2:18; Matthew 19:28.

Isa. 2:2 And it shall come to pass in the last days, that the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

The mountain of the LORD'S houst

A mountain, in Scripture symbolism, means a kingdom Daniel 2:35; Revelation 13:1; 17:9-11.

Isa. 2:12 For the day of the LORD of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low:

The Day of the Lord

Isaiah 2:10-22; 4:1-6 ; 11:10-13; 13:9-16 ; 24:21-23; 26:20,21; Isaiah 63:1-6; 66:15-24; Jeremiah 25:29-33; 46:10; Ezekiel 30:3; Revelation 19:11-21

Isa. 4:2 In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel.

The branch of the LORD

A name of Christ, used in fourfold way:

- (1) "The Branch of Jehovah" (Isaiah 4:2), that is, the "Immanuel" character of Christ Isaiah 7:14 to be fully manifested to restored and converted Israel after His return in divine glory Matthew 25:31.
- (2) the "Branch of David" Isaiah 11:1; Jeremiah 23:5; 33:15 that is, the Messiah, "of the seed of David according to the flesh" Romans 1:3 revealed in His earthly glory as King of kings, and Lord of lords;
- (3) Jehovah's "Servant, the Branch" Zechariah 3:8 Messiah's humiliation and obedience unto death according to ; Isaiah 52:13-15; 53:1-12; Philippians 2:5-8.
- (4) the "man whose name is the Branch" Zechariah 6:12,13 that is His character as Son of man, the "last Adam," the "second Man" 1 Corinthians 15:45-47 reigning, as Priest-King, over the earth in the dominion given to and lost by the first Adam. Matthew is the Gospel of the "Branch of David"; Mark of "Jehovah's Servant, the Branch"; Luke of "the man whose name is the Branch"; John of "the Branch of Jehovah."

Isa. 6:2 Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

The seraphims

Heb. Burners. The word occurs only here. (See Ezekiel 1:5) . The Seraphim are, in many respects, in contrast with the Cherubim, though both are expressive of the divine holiness, which demands that the sinner shall have access to divine presence only through a sacrifice which really vindicates the righteousness of God and that the saint shall be cleansed before serving. Genesis 3:22-24 illustrates the first; Isaiah 6:1-8 the second. The Cherubim may be said to have to do with the altar, the Seraphim with the laver. See Psalms 51:7, John 13:10".

Isa. 7:2 And it was told the house of David, saying, Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.

Ephraim

In the prophetic books "Ephraim" and "Israel" are the collective names of the ten tribes who, under Jeroboam, established the northern kingdom, subsequently called Samaria 1 Kings 16:24 and were (B.C. 722) sent into an exile which still continues. 2 Kings 17:1-6. They are distinguished as "the outcasts of Israel" from "the dispersed of Judah." Isaiah 11:12. "Hidden" in the world Matthew 13:44 they, with Judah, are yet to be restored to Palestine and made one nation again. ; Jeremiah 23:5-8; Ezekiel 37:11-24.

Isa. 7:3 Then said the LORD unto Isaiah, Go forth now to meet Ahaz, thou, and Shearjashub thy son, at the end of the conduit of the upper pool in the highway of the fuller's field;

Shearjashub

Meaning, a remnant shall return. Isaiah 8:3.

Isa. 7:13 And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also?

Hear ye now

The prophecy is not addressed to the faithless Ahaz, but to the whole "house of David." The objection that such a far-off event as the birth of Christ could be no "sign" to Ahaz, is, therefore, puerile. It was a continuing prophecy addressed to the Davidic family, and accounts at once for the instant assent of Mary. Luke 1:38.

Isa. 7:15 Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.

Butter and honey

Indicating the plainness and simplicity of the life in which the young Immanuel should be brought up.

Isa. 8:12 Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid.

Say ye not, a confederacy

The reference is to the attempt to terrify Judah by the confederacy between Syria and Samaria. Isaiah 7:1,2.

Isa. 8:18 Behold, I and the children whom the LORD hath given me are for signs and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion.

The children...are for signs

The primary application here is to the two sons of Isaiah, Maher-shalal-hash-baz= "haste ye, haste ye to the spoil," a "sign" of the coming judgment of the captivity of Judah; Shear-jashub= "a remnant shall return," a "sign" of the return of a remnant of Judah at the end of the seventy years, Jeremiah 25:11,12; Daniel 9:2. The larger and final reference is to our Lord Hebrews 2:13,14.

Isa. 9:7 Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

The throne of David

The "throne of David" is a phrase as definite, historic, historically, as "throne of the Caesars," and as little admits of "spiritualizing." Luke 1:32,33. See "Kingdom (O.T.). (See Zechariah 12:8) . Davidic Covenant, 2 Samuel 7:16, Acts 15:14-16.

Isa. 10:12 Wherefore it shall come to pass, that when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks.

His whole work upon mount Zion

A permanent method in the divine government of the earth. Israel is always the centre of the divine counsels earthward Deuteronomy 32:8. The Gentile nations are

permitted to afflict Israel in chastisement for her national sins, but invariably and inevitably retribution falls upon them. See ; Genesis 15:13,14; Deuteronomy 30:5-7; Isaiah 14:1,2; Joel 3:1-8; Micah 5:7-9; Matthew 25:31-40.

Isa. 10:20 And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the LORD, the Holy One of Israel, in truth.

That day

"That day": often the equivalent of "the day of the Lord" Isaiah 2:10-22; Revelation 19:11-21. The prophecy here passes from the general to the particular, from historic and fulfilled judgments upon Assyria to the final destruction of all Gentile world-power at the return of the Lord in glory. See Armageddon, Revelation 16:14; 19:21: Times of the Gentiles, Luke 21:24; Revelation 16:19; The great tribulation, Psalms 2:5, Revelation 7:14.

Isa. 11:1 And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:

There shall come forth a rod out of the stem of David

The Davidic Kingdom: The order of events in Isa. 10., 11., is noteworthy. Isa. 10. gives the distress of the Remnant in Palestine in the great tribulation. Psalms 2:5; Revelation 7:14 and the approach and destruction of the Gentile host under the Beast. ; Daniel 7:8; Revelation 19:20. Is. 11. immediately follows with its glorious picture of the kingdom-age. Precisely the same order is found in Re 19., 20. (See "Kingdom," O.T., ; Genesis 1:26-28; Zechariah 12:8 N.T. ; Luke 1:31-33; 1 Corinthians 15:28. That nothing of this occurred at the first coming of Christ is evident from a comparison of the history of the times of Christ with this and all the other parallel prophecies. So far from regathering dispersed Israel and establishing peace in the earth, His crucifixion was soon followed (A.D. 70) by the destruction of Jerusalem, and the utter scattering of the Palestinian Jews amongst the nations.

This chapter is a prophetic picture of the glory of the future kingdom. This is the kingdom announced by John Baptist as "at hand." It was then rejected, but will be set up when David's Son returns in glory Luke 1:31,32; Acts 15:15,16.

A Branch

(See Isaiah 4:2)

Isa. 11:10 And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.

An ensign

(Day of Jehovah): Isaiah 2:10-22; 4:1-6 ; 11:10-13; 13:9-16 ; 24:21-23; 26:20,2163:1-6; 66:15-24; Revelation 19:11-21.

Isa. 13:1 The burden of Babylon, which Isaiah the son of Amoz did see.

The burden

A "burden," Heb. massa= a heavy, weighty thing, is a message, or oracle concerning Babylon, Assyria, Jerusalem, etc. It is "heavy" because the wrath of God is in it, and grievous for the prophet to declare.

Babylon

The city, Babylon is not in view here, as the immediate context shows. It is important to note the significance of the name when used symbolically. "Babylon" is the Greek

form: invariably in the O.T. Hebrew the word is simply Babel, the meaning of which is confusion, and in this sense the word is used symbolically.

(1) In the prophets, when the actual city is not meant, the reference is to the "confusion" into which the whole social order of the world has fallen under Gentile world-domination. (See "Times of the Gentiles," Luke 21:24; Revelation 16:14; Isaiah 13:4 gives the divine view of the welter of warring Gentile powers. The divine order is given in Isa. 11. Israel in her own land, the centre of the divine government of the world and channel of the divine blessing; and the Gentiles blessed in association with Israel. Anything else is, politically, mere "babel."

(2) In Revelation 14:8-11; 16:19 the Gentile world-system is in view in connection with Armageddon; Revelation 16:14; 19:21 while in Re 17. the reference is to apostate Christianity, destroyed by the nations Revelation 17:16 headed up under the Beast; Daniel 7:8; Revelation 19:20 and false prophet. In Isaiah the political Babylon is in view, literally as to the then existing city, and symbolically as to the times of the Gentiles. In the Revelation both the symbolical- political and symbolical-religious Babylon are in view, for there both are alike under the tyranny of the Beast. Religious Babylon is destroyed by political Babylon Revelation 17:16 political Babylon by the appearing of the Lord Revelation 19:19-21. That Babylon the city is not to be rebuilt is clear from; Isaiah 13:19-22; Jeremiah 51:24-26,62-64. By political Babylon is meant the Gentile world-system. (See "World," ; John 7:7; Revelation 13:8) It may be added that, in Scripture symbolism, Egypt stands for the world as such; Babylon for the world of corrupt power and corrupted religion; Nineveh for the pride, the haughty glory of the world.

Isa. 13:9 Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.

The day of the LORD

Day of Jehovah: Isaiah 2:10-22; 4:1-6 ; 11:10-13; 13:9-16 ; 24:21-23; 26:20,21; Isaiah 63:1-6; 66:15-24; Revelation 19:11-21.

Isa. 13:19 And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah.

Babylon, the glory of kingdoms

Verses 12-16 look forward to the apocalyptic judgments (Re 6.-13.). Verses 17-22 have a near and far view. They predict the destruction of the literal Babylon then existing; with the further statement that, once destroyed, Babylon should never be rebuilt (cf) Jeremiah 51:61-64. All of this has been literally fulfilled. But the place of this prediction in a great prophetic strain looks forward to the destruction of both politico-Babylon and ecclesio- Babylon in the time of the Beast shows that the destruction of the actual Babylon typifies the greater destruction yet to come upon the mystical Babylons.

Isa. 14:12 How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!

O Lucifer, son of the morning

Verses 12-14 evidently refer to Satan, who, as prince of this world-system is the real unseen ruler of the successive world- powers. Tyre, Babylon, Medo-Persia, Greece, Rome, etc. (see Ezekiel 28:12-14 Lucifer, "day-star,") can be none other than Satan. This tremendous passage marks the beginning of sin in the universe. When Lucifer

said, "I will," sin began. See Scofield "[Revelation 20:10](#)". See other instances of addressing Satan through another, [Genesis 3:15](#); [Matthew 16:22,23](#).

Isa. 14:26 This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations.

The whole earth

This universality is significant and marks the whole passage as referring, not merely to a near judgment upon Assyria, but in a yet larger sense to the final crash of the present world-system at the end of the age.. No other such universal catastrophe on the nations is known to Scripture.

Isa. 15:1 The burden of Moab. Because in the night Ar of Moab is laid waste, and brought to silence; because in the night Kir of Moab is laid waste, and brought to silence;

The burden of Moab

This "burden" had a precursive fulfilment in Sennacherib's invasion, B.C. 704, three years after the prediction [Isaiah 16:14](#) but the words have a breadth of meaning which includes also the final world-battle. ((See [Revelation 19:17](#)) , [Isaiah 16:1-5](#) which is a continuation of this "burden," shows the "tabernacle of David" set up, the next event in order after the destruction of the Beast and his armies. Cf. the order in ; [Isaiah 10:28-34](#); [11:1-10](#) ; [Acts 15:14-17](#); [Revelation 19:17-21](#); [20:1-4](#).

Isa. 16:1 Send ye the lamb to the ruler of the land from Sela to the wilderness, unto the mount of the daughter of Zion.

Sela

Or, Petra: Heb. a rock.

Isa. 16:5 And in mercy shall the throne be established: and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness.

The tabernacle of David

See [Acts 15:16](#)

Isa. 17:1 The burden of Damascus. Behold, Damascus is taken away from being a city, and it shall be a ruinous heap.

The burden of Damascus

As in the burden of Moab, there was doubtless a near fulfilment in Sennacherib's approaching invasion, but [17:12-14](#) as evidently look forward to the final invasion and battle. ("Armageddon," [Revelation 16:14](#) (See Scofield "[Revelation 19:17](#)")) Cf. [Isaiah 10:26-34](#).

Isa. 22:22 And 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.

He shall open and none shall shut

Here the prophecy looks forward to Christ. [Revelation 3:7](#).

Isa. 24:21 And it shall come to pass in that day, that the LORD shall punish the host of the high ones that are on high, and the kings of the earth upon the earth.

In that day

Day of Jehovah: Isaiah 2:10-22; 4:1-6 ; 11:10-13; 13:9-16 ; 24:21-23; 26:20,2163:1-6; 66:15-24. Revelation 19:11-21.

Isa. 26:19 *Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.*

Thy dead men shall live

Isaiah 26:19-21 with chapter 27., constitute Jehovah's answer to the plaint of Israel, Isaiah 26:11-18. The restoration and re-establishment of Israel as a nation is also spoken of as a resurrection Ezekiel 37:1-11 and many hold that no more than this is meant in Isaiah 26:19. But since the first resurrection is unto participation in the kingdom Revelation 20:4-6 it seems the better view that both meanings are here.

Isa. 29:1 *Woe to Ariel, to Ariel, the city where David dwelt! add ye year to year; let them kill sacrifices.*

Ariel

"Lion of God" = Jerusalem.

Isa. 29:3 *And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee.*

And I will camp against thee

Here, as often in prophecy, and especially in Isaiah, the near and far horizons blend. The near view is of Sennacherib's invasion and the destruction of the Assyrian host by the angel of the Lord (Isa. 36., 37.); the far view is that of the final gathering of the Gentile hosts against Jerusalem at the end of the great tribulation Psalms 2:5; Revelation 7:14 when a still greater deliverance will be wrought. (See "Times of the Gentiles," ; Luke 21:24; Revelation 16:14. The same remark applies also to Isaiah 28:14-18 where there is a near reference to the Egyptian alliance ("we have made a covenant," etc.), while the reference to the stone Isaiah 29:16 carries the meaning forward to the end-time, and the covenant of unbelieving Israel with the Beast. Daniel 9:27.

Isa. 30:27 *Behold, the name of the LORD cometh from far, burning with his anger, and the burden thereof is heavy: his lips are full of indignation, and his tongue as a devouring fire:*

Behold, the name of the LORD cometh from far

The imagery of Isaiah 30:27,28 is cumulative. Judah is making an alliance with Egypt when she might be in league with Him whose judgment upon the world-powers will be like a terrible thunder-tempest (v.27), turning streams into torrents neck-deep (v. 28, f.c.); who will sift the nations in their own sieve of vanity, and put His bridle into the jaws of the peoples.

Isa. 30:33 *For Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood; the breath of the LORD, like a stream of brimstone, doth kindle it.*

Tophet

See Jeremiah 7:31; 19:6; 2 Kings 23:10

Historically a place in the valley of Hinnom where human sacrifices were offered. The word means "place of fire." The symbolic reference is to the lake of fire and the doom of the Beast. Revelation 19:20.

Isa. 32:1 Behold, a king shall reign in righteousness, and princes shall rule in judgment.

A king shall rule in righteousness

(See Isaiah 29:3) . In chapters 32.-35. the same blended meanings of near and far fulfilments are found. The near view is still of Sennacherib's invasion, the far view of the day of the Lord. Isaiah 2:10-22; Revelation 19:11-21 and the kingdom blessing to follow.

Isa. 40:1 Comfort ye, comfort ye my people, saith your God.

Comfort ye

The first two verses of Isa. 40. give the key-note of the second part of the prophecy of Isaiah. The great theme of this section is Jesus Christ in His sufferings, and the glory that shall follow in the Davidic kingdom. Since Israel is to be regathered, converted, and made the centre of the new social order when the kingdom is set up, this part of Isaiah appropriately contains glowing prophecies concerning these events. The full view of the redemptive sufferings of Christ (e.g. Isa. 53) leads to the evangelic strain so prominent in this part of Isaiah. : 55:1-3).

The change in style, about which so much has been said, is no more remarkable than the change of theme. A prophet who was also a patriot would not write of the sins and coming captivity of his people in the same exultant and joyous style which he would use to describe their redemption, blessing, and power. In John 12:37-44 quotations from Isa. 53. and 6. are both ascribed to Isaiah.

Isa. 40:22 It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in:

The circle of the earth

A remarkable reference to the sphericity of the earth. See, also, Isaiah 42:5; 44:24; 51:13; Job 9:8; Psalms 104:2; Jeremiah 10:12.

Isa. 41:2 Who raised up the righteous man from the east, called him to his foot, gave the nations before him, and made him rule over kings? he gave them as the dust to his sword, and as driven stubble to his bow.

The righteous man from the east

The reference here seems to be to Cyrus, whose victories and rapid growth in power are here ascribed to the providence of God. Isaiah 41:5-7 describe the effect upon the nations of the rise of the Persian power. They heartened each other, and made (41:7) new idols. At verse 8 the prophet addresses Israel. Since it was their God who raised up Cyrus, they should expect good, not evil, from him (Isaiah 41:8-20). Isaiah 41:21-24 form a contemptuous challenge to the idols in whom the nations are trusting.

Isa. 41:8 But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend.

My servant

Three servants of Jehovah are mentioned in Isaiah:

(1) David Isaiah 37:35

(2) Israel the nation Isaiah 41:8-16; 43:1-10 ; 44:1-8,21; 45:4; 48:20

(3) Messiah Isaiah 42:1-12. Is 49., entire chapter, but note especially Isaiah 49:5-7, where the Servant Christ restores the servant nation; Isaiah 50:4-6; 52:13-15 53:1-12.

Israel the nation was a faithless servant, but restored and converted will yet thresh mountains. Against the Servant Christ no charge of unfaithfulness or failure is brought.

Isa. 42:1 Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.

My servant...shall bring forth judgement

There is a twofold account of the Coming Servant:

- (1) he is represented as weak, despised, rejected, slain:
- (2) and also as a mighty conqueror, taking vengeance on the nations and restoring Israel (e.g. [Isaiah 40:10](#); [63:1-4](#)). The former class of passages relate to the first advent, and are fulfilled; the latter to the second advent, and are unfulfilled.

Isa. 42:6 I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles;

A light of the Gentiles

The prophets connect the Gentiles with Christ in a threefold way"

- (1) as the Light He brings salvation to the Gentiles [Luke 2:32](#); [Acts 13:47,48](#)
- (2) as the "Root of Jesse" He is to reign over the Gentiles in His kingdom. [Isaiah 11:10](#); [Romans 15:12](#). He saves the Gentiles, which is the distinctive feature of this present age. ; [Romans 11:17-24](#); [Ephesians 2:11,12](#) He reigns over the Gentiles in the kingdom-age, to follow this.
- (3) Believing Gentiles in the present age, together with believing Jews, constitute "the church which is His body." (See [Ephesians 3:6](#)).

Isa. 42:9 Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them.

The former things are come to pass

i.e. Isaiah's prediction of Sennacherib's invasion and its results, Isa. 10 and 37. See also, [Isaiah 41:21-23](#); [43:8-12](#); [44:7](#); [48:3,5,16](#). This appeal of the prophet to the fulfilment of his former predictions strongly confirms the unity of the book.

Isa. 44:2 Thus saith the LORD that made thee, and formed thee from the womb, which will help thee; Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen.

Jesurun

i.e. upright. Symbolical name of Israel. [Deuteronomy 32:15](#); [33:5,26](#) .

Isa. 44:28 That saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.

Cyrus

Cf. [1 Kings 13:2](#) where Josiah was mentioned by name three hundred years before his birth.

Isa. 45:1 Thus saith the LORD to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut;

His anointed...Cyrus

The only instance where the word is applied to a Gentile. Nebuchadnezzar is called the "servant" of Jehovah Jeremiah 25:9; 27:6; 43:10 This, with the designation "My shepherd" Isaiah 44:28 also a Messianic title, marks Cyrus as that startling exception, a Gentile type of Christ. The points are:

(1) both are irresistible conquerors of Israel's enemies. Isaiah 45:1; Revelation 19:19-21

(2) both are restorers of the holy city Isaiah 44:28; Zechariah 14:1-11

(3) through both is the name of the one true God glorified Isaiah 45:6; 1 Corinthians 15:28.

Isa. 45:7 I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things.

I make peace and create evil

Heb. "ra" translated "sorrow," "wretchedness," "adversity," "afflictions," "calamities," but never translated sin. God created evil only in the sense that He made sorrow, wretchedness, etc., to be the sure fruits of sin.

Isa. 49:12 Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim.

Sinim

The word is supposed to refer to a people of the far East, perhaps the Chinese.

Isa. 51:9 Awake, awake, put on strength, O arm of the LORD; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon?

Rahab

The ref. is to Egypt Isaiah 30:7 at the Exodus:

Isa. 52:14 As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men:

So marred more than any man

The literal rendering is terrible: "So marred from the form of man was His aspect that His appearance was not that of a son of man"--i.e. not human--the effect of the brutalities described in Matthew 26:67,68; 27:27-30.

Isa. 54:5 For thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called.

Thine husband

Wife (of Jehovah). Jeremiah 31:32; Isaiah 54:5; Hosea 2:1-23

Isa. 59:20 And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD.

The Redeemer

Redemption: Kinsman type, summary. The goel, or Kinsman-Redeemer, is a beautiful type of Christ.

(1) The kinsman redemption was of persons, and an inheritance Leviticus 25:48; 25:25; Galatians 4:5; Ephesians 1:7,11,14

(2) The Redeemer must be a kinsman Leviticus 25:48,49; Ruth 3:12,13; Galatians 4:4; Hebrews 2:14,15.

(3) The Redeemer must be able to redeem Ruth 4:4-6; Jeremiah 50:34; John 10:11,18

(4) Redemption is effected by the goel paying the just demand in full Leviticus 25:27; 1 Peter 1:18,19; Galatians 3:13. (See Scofield "Exodus 14:30") See Scofield "Romans 3:24"

Shall come to Zion

The time when the "Redeemer shall come to Zion" is fixed, relatively, by Romans 11:23-29 as following the completion of the Gentile Church. That is also the order of the great dispensational passage, Acts 15:14-17.

In both, the return of the Lord to Zion follows the outcalling of the Church.

Isa. 61:2 To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn;

The acceptable year of the Lord

Observe that Jesus suspended the reading of this passage in the synagogue at Nazareth Luke 4:16-21 at the comma in the middle of Isaiah 61:2. The first advent, therefore, opened the day of grace, "the acceptable year of Jehovah," but does not fulfil the day of vengeance. That will be taken up when Messiah returns 2 Thessalonians 1:7-10 Cf. ; Isaiah 34:8; 35:4-10. The last verse, taken with the 4th, gives the historic connection: the vengeance precedes the regathering of Israel, and synchronizes with the day of the Lord. ; Isaiah 2:10-22; Revelation 19:11-21; Isaiah 63:1-6.

Isa. 62:4 Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the LORD delighteth in thee, and thy land shall be married.

Hephzibah

i.e. My delight is in her.

Isa. 63:3 I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.

I have trodden the winepress alone

(See Genesis 36:1) Also Armageddon (battle of). 60:1-6; 66:15,16; Revelation 16:14; 19:11-21.

Isa. 63:4 For the day of vengeance is in mine heart, and the year of my redeemed is come.

The day of vengeance

(Day of Jehovah) Isaiah 2:10-22; 4:1-6 ; 11:10-13; 13:9-16 ; 24:21-23; 26:20,21; Isaiah 63:1-6; Isaiah 66:15-24; Revelation 19:11-21.

Isa. 63:16 Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O LORD, art our father, our redeemer; thy name is from everlasting.

Doubtless thou art our father

Cf. Isaiah 1:2; 64:8. Israel, collectively, the national Israel, recognizes God as the national Father (cf) Exodus 4:22,23. Doubtless the believing Israelite was born anew (cf) ; John 3:3,5; Luke 13:28 but the O.T. Scriptures show no trace of the consciousness of personal sonship. The explanation is given in Galatians 4:1-7.

The Israelite, though a child, "differed nothing from a servant." The Spirit, as the "Spirit of His Son," could not be given to impart the consciousness of sonship until

redemption had been accomplished. Galatians 4:4-6. See "Adoption" ; Romans 8:15; Ephesians 1:5. (See Ephesians 1:5) .

Isa. 64:8 But now, O LORD, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand.

Our father

Here the reference is to relationship through creation, rather than through faith, as in Acts 17:28,29.

Isa. 65:17 For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.

I create new heavens and a new earth

Verse 17 looks beyond the kingdom-age to the new heavens and the new earth (see refs. at "create"), but verses 18-25 describe the kingdom-age itself. Longevity is restored, but death, the "last enemy" 1 Corinthians 15:26 is not destroyed till after Satan's rebellion at the end of the thousand years. Revelation 20:7-14.

Jeremiah

Jeremiah began his ministry in the 13th year of Josiah, about 60 years after Isaiah's death. Zephaniah and Habakkuk were contemporaries of his earlier ministry. Daniel of his later. After the death of Josiah, the kingdom of Judah hastened to its end in the Babylonian captivity. Jeremiah remained in the land ministering to the poor Remnant (2 Kings 24:14) until they went into Egypt, whither he followed them, and where he died, early in the 70 year's captivity. Jeremiah, prophesying before and during the exile of Judah, connects the pre-exile prophets with Ezekiel and Daniel, prophets of the exile.

Jeremiah's vision includes: the Babylonian captivity; the return after 70 years; the world- wide dispersion; the final regathering; the kingdom-age; the day of judgment on the Gentile powers, and the Remnant.

Jeremiah is in six chief divisions:

From the prophet's call to his message to the first captives. 1:1-29:32.

Prophecies and events not chronological, 30:1-36:2.

From the accession to the captivity of Zedekiah, 37:1-39,18.

Jeremiah's prophecies in the land after the final captivity of Judah, 40:1-42:22.

The prophet in Egypt, 43:1-44:30.

Miscellaneous prophecies 45:1-52:34.

The events recorded in Jeremiah cover a period of 41 years (Ussher).

Jer. 2:1 Moreover the word of the LORD came to me, saying,

The word of the Lord came unto me

The general character of the first message from Jehovah to Judah by Jeremiah is threefold:

(1) He reminds Israel of the days of blessing and deliverance, e.g. Jeremiah 2:1-7.

(2) He reproaches them with forsaking Him, e.g. Jeremiah 2:13.

(3) He accuses them of choosing other, and impotent, gods, Jeremiah 2:10-12,26-28.

All these messages are to be thought of as inspired sermons, spoken to the people and subsequently written. Cf. Jeremiah 36:1-32.

Jer. 3:6 The LORD said also unto me in the days of Josiah the king, Hast thou seen that which backsliding Israel hath done? she is gone up upon every high mountain and under every green tree, and there hath played the harlot.

The LORD said also unto me

The general character of the second message to Judah is:

- (1) of reproach that the example of Jehovah's chastening of the northern kingdom 2 Kings 17:1-18 had produced no effect upon Judah, e.g. Jeremiah 3:6-10.
- (2) of warning of a like chastisement impending over Judah, e.g. Jeremiah 3:15-17.
- (3) of touching appeals to return to Jehovah, e.g. Jeremiah 3:12-14.
- (4) of promises of final national restoration and blessing, e.g. Jeremiah 3:16-18.

Jer. 7:1 The word that came to Jeremiah from the LORD, saying,

The word that came to Jeremiah

The general character of the message in the temple gate is, like the first and second messages, one of rebuke, warning, and exhortation, but this message is addressed more to such in Judah as still maintaining outwardly the worship of Jehovah; it is a message to religious Judah, e.g. Jeremiah 7:2,9,10; 9:10,11.

Jer. 7:22 For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices:

Nor commanded...concerning burnt offerings

The command concerning burnt-offerings and sacrifices was not given to the people till they had broken the decalogue, the law of obedience.

Jer. 7:33 And the carcases of this people shall be meat for the fowls of the heaven, and for the beasts of the earth; and none shall fray them away.

meat for the fowls

See Jeremiah 19:11; 2 Kings 23:10; Ezekiel 6:5. Fulfilled in part in all the destructions of Jerusalem, but with a final look toward Revelation 19:17-21.

Jer. 11:1 The word that came to Jeremiah from the LORD, saying,

The word that came to Jeremiah

This, like the other messages, is made up of rebuke, exhortation, and warning, but in this instance these are based upon the violation of the Palestinian Covenant Deuteronomy 28:1-30:9. (See Deuteronomy 30:3). The Assyrian and Babylonian captivities of Israel and of Judah were the execution of the warning.

Jer. 11:15 What hath my beloved to do in mine house, seeing she hath wrought lewdness with many, and the holy flesh is passed from thee? when thou doest evil, then thou rejoicest.

The holy flesh is passed from thee

See Haggai 2:12 i.e. to what purpose the "holy flesh" of sacrifices? Its efficacy is "passed from thee" who rejoicest in evil. Cf. Isaiah 1:13-15.

Jer. 12:5 If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?

The swelling of Jordan

i.e. under such a test as in Jeremiah 49:19; 50:44; Joshua 3:15; 1 Chronicles 12:15.

Jer. 14:1 *The word of the LORD that came to Jeremiah concerning the dearth.*

The dearth

The significance of a drought at this time was very great. It was one of the signs predicted in the Palestinian Covenant Deuteronomy 28:23,24 and already fulfilled in part in the reign of Ahab. 1 Kings 17:1, etc. As that sign had been followed, even though after a long interval, by the Assyrian captivity of the northern kingdom, it should have been received by Judah as a most solemn warning.

Jer. 15:11 *The LORD said, Verily it shall be well with thy remnant; verily I will cause the enemy to entreat thee well in the time of evil and in the time of affliction.*

It shall be well with thy remnant

The Remnant, of whom Jeremiah was the representative, are carefully distinguished from the unbelieving mass of the people. The coming captivity, which they must share, for they too have sinned Jeremiah 15:13 though Jehovah's judgment upon the nation, will be but a purifying chastisement to them, and they receive a special promise Jeremiah 15:11. Verses Jeremiah 15:15-18 give the answer of the Remnant to verses Jeremiah 15:11-14. Two things characterize the believing Remnant always-loyal to the word of God, and separation from those who mock at that word Jeremiah 15:16,17 Cf. Revelation 3:8-10.

Jer. 15:21 *And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible.*

I will deliver thee

Remnant: Jeremiah 15:11-21; Jeremiah 23:3-8; 31:7,14; Isaiah 1:9; Ezekiel 6:8; 8:11-14; 9:4; Ezekiel 11:16-21; Joel 2:32; Amos 5:15; Micah 2:12; 4:1; 5:3; 7:18; Zephaniah 2:7; 3:13; Haggai 1:14; Zechariah 8:6; Malachi 3:16-18; Romans 11:5.

Jer. 16:1 *The word of the LORD came also unto me, saying,*

The word of the LORD came also unto me

The sign of the unmarried prophet is interpreted by the context. The whole social life of Judah was about to be disrupted and cease from the land. But note the promises of verses Jeremiah 16:14-16; 17:7,8.

Jer. 18:1 *The word which came to Jeremiah from the LORD, saying,*

The word which came to Jeremiah

Israel (the whole nation) a vessel marred in the Potter's hand, is the key to this prophetic strain. But Jehovah will make "it again another vessel" Jeremiah 18:4.

Jer. 20:3 *And it came to pass on the morrow, that Pashur brought forth Jeremiah out of the stocks. Then said Jeremiah unto him, The LORD hath not called thy name Pashur, but Magormissabib.*

Magormissabib

i.e. Terror on every side.

Jer. 23:5 *Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.*

Behold the days come

This final restoration is shown to be accomplished after a period of unexampled tribulation Jeremiah 30:3-10 and in connection with the manifestation of David's righteous Branch Jeremiah 23:5 who is also Jehovah-tsidkenu Jeremiah 23:6. The restoration here foretold is not to be confounded with the return of a feeble remnant of Judah under Ezra, Nehemiah, and Zerubbabel at the end of the 70 years Jeremiah 29:10. At His first advent Christ, David's righteous Branch Luke 1:31-33 did not "execute justice and judgment in the earth," but was crowned with thorns and crucified. Neither was Israel the nation restored, nor did the Jewish people say, "The Lord our righteousness." Cf. Romans 10:3. The prophecy is yet to be fulfilled. Acts 15:14-17.

Jer. 25:11 And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years.

Seventy years

Cf. Leviticus 26:33-35; 2 Chronicles 36:21; Daniel 9:2 The 70 years may be reckoned to begin with the first deportation of Judah to Babylon. 2 Kings 24:10-15. B.C. 604 according to the Assyrian Eponym Canon, or B.C. 606 according to Ussher; or from the final deportation ; 2 Kings 25:1-30; 2 Chronicles 36:17-20; Jeremiah 39:8-10. B.C. 586 (Assyr. Ep. Canon), or B.C. 588 (Ussher). In the first case the 70 years extend to the decree of Cyrus for the return Ezra 1:1-3 B.C. (Assyr. Ep. Canon), or B.C. 536 (Ussher). In the second case the 70 years terminate B.C. 516 (Assyr. Ep. Canon) with the completion of the temple. The latter is more probable reckoning in the light of Daniel 9:25.

Jer. 25:26 And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth: and the king of Sheshach shall drink after them.

Sheshach

A name for Babylon. Jeremiah 51:41.

Jer. 25:29 For, lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the LORD of hosts.

A sword upon all the inhabitants of the earth

The scope of this great prophecy cannot be limited to the invasion of Nebuchadnezzar. If Jehovah does not spare His own city, should the Gentile nations imagine that there is no judgment for them? The prophecy leaps to the very end of this age. (See "Day of the Lord," Isaiah 2:10-22; Revelation 19:11-21; "Armageddon," Revelation 16:14; 19:11-21).

Jer. 30:1 The word that came to Jeremiah from the LORD, saying,

The word that came to Jeremiah

The writings of Jeremiah in chapters 30 to 36, cannot with certainty be arranged in consecutive order. Certain dates are mentioned (e.g. Jeremiah 32:1; 33:1; 34:1,8; 35:1 but retrospectively. The narrative, so far as Jeremiah gives a narrative, is resumed at Jeremiah 37:1. These chapters constitute a kind of summary of prophecy concerning Israel as a nation, looking on especially to the last days, the day of the Lord, and the kingdom-age to follow. If the marginal references are carefully followed the order

will become clear. But these prophecies are interspersed with much historical matter concerning Jeremiah and his time.

Jer. 30:2 Thus speaketh the LORD God of Israel, saying, Write thee all the words that I have spoken unto thee in a book.

Write thee all the words...in a book

Three "writings" by Jeremiah are to be distinguished:

(1) This is impersonal--a general prophecy, and probably the earliest. Jeremiah 30:1-31:40.

(2) The prophecy destroyed by Jehoiakim. Jeremiah 1:1-36:23.

(3) The destroyed writing re-written doubtless the writing preserved to us. Jeremiah 36:27.

Jer. 32:9 And I bought the field of Hanameel my uncle's son, that was in Anathoth, and weighed him the money, even seventeen shekels of silver.

I bought the field of Hanameel

(1) A sign of Jeremiah's faith in his own predictions of the restoration of Judah Jeremiah 32:15 for the field was then occupied by the Babylonian army; and

(2) a sign to Judah of that coming restoration.

Jer. 37:13 And when he was in the gate of Benjamin, a captain of the ward was there, whose name was Irijah, the son of Shelemiah, the son of Hananiah; and he took Jeremiah the prophet, saying, Thou fallest away to the Chaldeans.

And he took Jeremiah

Five phases of Jeremiah's prison experiences are recorded:

(1) He is arrested in the gate and committed to a dungeon on the false charge of treason Jeremiah 37:11-15.

(2) he is released from the dungeon, but restrained to the court of the prison;

(3) he is imprisoned in the miry dungeon and kept in prison court Jeremiah 38:1-6.

(4) he is again released from the dungeon and kept in the prison court Jeremiah 38:13-28 until the capture of the city;

(5) carried in chains from the city by Nebuzar-adan, captain of the guard, he is finally released at Ramah. Jeremiah 40:1-4.

Jer. 38:4 Therefore the princes said unto the king, We beseech thee, let this man be put to death: for thus he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words unto them: for this man seeketh not the welfare of this people, but the hurt.

Let this man be put to death

See Jeremiah 26:11. The fundamental reason why the prophetic warnings of the Old and New Testaments are unwelcome to an unreasoning optimism.

Jer. 39:7 Moreover he put out Zedekiah's eyes, and bound him with chains, to carry him to Babylon.

To carry him to Babylon

Here began the "times of the Gentiles," the mark of which is that Jerusalem is "trodden down of the Gentiles," i.e. under Gentile overlordship. This has been true from the time of Nebuchadnezzar to this day. "Times of the Gentiles", Luke 21:24. .

Jer. 44:17 But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for then had we plenty of victuals, and were well, and saw no evil.

The queen of heaven

See [Jeremiah 44:18,19](#), [Judges 2:13](#).

Jer. 46:1 The word of the LORD which came to Jeremiah the prophet against the Gentiles;

The Word of the LORD...against the Gentiles

A near and a far fulfilment of these prophecies against Gentile powers are to be distinguished. In Chapter 46, the near vision is of a Babylonian invasion of Egypt, but verses [Jeremiah 46:27,28](#) look forward to the judgment of the nations after Armageddon and the deliverance of Israel. [Jeremiah 50:4-7](#) also looks forward to the last days.

Jer. 51:25 Behold, I am against thee, O destroying mountain, saith the LORD, which destroyest all the earth: and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain.

O destroying mountain

See [Isaiah 13:1](#); [Zechariah 4:7](#).

Lamentations

The touching significance of this book lies in the fact that it is the disclosure of the love and sorrow of Jehovah for the very people who He is chastening--a sorrow wrought by the Spirit in the heart of Jeremiah ([Jeremiah 13:17](#); [Matthew 23:36,38](#); [Romans 9:1-5](#)).

The chapters indicate the analysis, viz., five lamentations. The literary form of Lamentations is an acrostic dirge, the line arranged in couplets or triplet, each of which begins with a letter of the Hebrew alphabet. In the third Lament, which consists of sixty-six stanzas instead of twenty-two, each line of each triplet begins with the same letter, so that the entire sixty six verses are required to give the twenty-two letters of the alphabet. Thus verses 1-3 of our version form but three lines of the original, each line beginning with A, etc.

Ezekiel

Ezekiel was carried away to Babylon between the first and final deportation of Judah ([2 Kings 24:11-16](#)). Like Daniel and the Apostle John, he prophesied out of the land, and his prophecy, like theirs, follows the method of symbol and vision. Unlike the pre-exilic prophets, whose ministry was primarily to either Judah or the ten-tribe kingdom, Ezekiel is the voice of Jehovah to "the whole house of Israel."

Speaking broadly, the purpose of his ministry is to keep before the generation born in exile the national sins which had brought Israel so low (e.g. [Ezekiel 14:23](#)); to sustain the faith of the exiles by predictions of national restoration, of the execution of justice upon their oppressors, and of national glory under the Davidic monarchy.

Ezekiel is in seven great prophetic strains indicated by the expression, "The hand of the Lord was upon me." (Ezekiel 1:3; 3:14,22; 8:1; 33:22; 37:1; Ezekiel 40:1). The minor divisions are indicated in the text.

The events recorded in Ezekiel cover a period of 21 years (Ussher).

Ezek. 1:5 Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man.

Four living creatures

The "living creatures" are identical with the Cherubim. The subject is somewhat obscure, but from the position of the Cherubim at the gate of Eden, upon the cover of the ark of the covenant, and in Rev. 4., it is clearly gathered that they have to do with vindication of the holiness of God as against the presumptuous pride of sinful man who, despite his sin, would "put forth his hand, and take also of the tree of life" Genesis 3:22-24. Upon the ark of the covenant, of one substance with the mercy-seat, they saw the sprinkled blood which, in type, spake of the perfect maintenance of the divine righteousness by the sacrifice of Christ Exodus 25:17-20. The living creatures (or Cherubim) appear to be actual beings of the angelic order. The Cherubim or living creatures are not identical with the Seraphim. Isaiah 6:2-7. They appear to have to do with the holiness of God as outraged by sin; the Seraphim with uncleanness in the people of God. The passage in Ezekiel is highly figurative, but the effect was the revelation to the prophet of the Shekinah glory of the Lord. Such revelations are connected invariably with new blessing and service. Cf. ; Exodus 3:2-10; Isaiah 6:1-10; Daniel 10:5-14; Revelation 1:12-19.

Ezek. 2:1 And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee.

Son of man

"Son of man," used by our Lord of Himself seventy-nine times, is used by Jehovah ninety one times when addressing Ezekiel.

(1) In the case of our Lord the meaning is clear: it is His racial name as the representative Man in the sense of 1 Corinthians 15:45-47. The same thought, implying transcendence of mere Judaism, is involved in the phrase when applied to Ezekiel. Israel had forgotten her mission. (See Genesis 11:10), Ezekiel 5:5-8. Now, in her captivity, Jehovah will not forsake His people, but He will remind them that they are but a small part of the race for whom He also cares. Hence the emphasis upon the word "man." The Cherubim "had the likeness of a man" Ezekiel 1:5 and when the prophet beheld the throne of God, he saw "the likeness as the appearance of a man above upon it" Ezekiel 1:26. See Matthew 8:20, Revelation 1:12,13.

(2) As used of Ezekiel, the expression indicates, not what the prophet is in himself, but what he is to God; a son of man

- (a) chosen,
- (b) endued with the Spirit, and
- (c) sent of God.

All this is true also of Christ who was, furthermore, the representative man--the head of regenerate humanity.

Ezek. 3:3 And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat it; and it was in my mouth as honey for sweetness.

Then did I eat it

Cf. Ezekiel 2:10; Revelation 10:9. Whatever its message, the word of God is sweet to faith because it is the word of God.

Ezek. 4:1 *Thou also, son of man, take thee a tile, and lay it before thee, and pourtray upon it the city, even Jerusalem:*

Take thee a tile

The symbolic actions during the prophet's dumbness were testimonies to the past wickedness and chastisement of the house of Israel (the whole nation), and prophetic of a coming siege. They therefore intermediate between the siege of 2 Kings 24:10-16 at which time Ezekiel was carried to Babylon, and the siege of 2 Kings 25:1-11 eleven years later.

Ezek. 8:3 *And he put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; where was the seat of the image of jealousy, which provoketh to jealousy.*

And brought me in the visions of God to Jerusalem

Visions, that is, of former profanations of the temple, and of the wickedness because of which Israel was then in Babylon, show the prophet that he might justify to the new generation born in Assyria and Babylonia during the captivity, the righteousness of God in the present national chastening. The visions are retrospective; Israel had done these things, hence the captivities. This strain continues to Ezekiel 33:20. It is the divine view of the national sinfulness and apostasy, revealed to Ezekiel in a series of visions so vivid that though the prophet was by the river Chebar, ; Ezekiel 1:1,3; 3:23; 10:15,20,22; 43:3 It was as if he were transported back to Jerusalem, and to the time when these things were occurring. These visions of the sinfulness of Israel are interspersed with promises of restoration and blessing which are yet to be fulfilled.

Ezek. 8:5 *Then said he unto me, Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and behold northward at the gate of the altar this image of jealousy in the entry.*

This image of jealousy

The combined purport of the four visions of profanation in chapter 8., is idolatry set up in the entire temple, even in the holy of holies Ezekiel 8:10,11 women given over to phallic cults Ezekiel 8:14 and nature-worship Exodus 8:16.

Ezek. 8:14 *Then he brought me to the door of the gate of the LORD'S house which was toward the north; and, behold, there sat women weeping for Tammuz.*

Weeping for Tammuz

i.e. the Greek Adonis.

Ezek. 9:3 *And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which had the writer's inkhorn by his side;*

The glory...was gone up

It is noteworthy that to Ezekiel the priest was given the vision of the glory of the Lord (1) departing from the Cherubim to the threshold of the temple Ezekiel 9:3; 10:4. (2) from the threshold Ezekiel 10:18.

(3) from temple and city to the mountain on the East of Jerusalem (Olivet, Ezekiel 11:23) and

(4) returning to the millennial temple to abide. Ezekiel 43:2-5.

Ezek. 12:25 For I am the LORD: I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord GOD.

It shall no more be prolonged

It must constantly be remembered that though the prophet was in Babylonia he prophesies as if in the land, and during the eleven years' interval between the first and final deportation. (See Ezekiel 8:3).

Ezek. 14:14 Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord GOD.

Though these three men

Important contemporaneous testimony to the character and historicity of Daniel who was yet living. Cf. Jeremiah 15:1; Ezekiel 14:16; Ezekiel 14:18,20; Jeremiah 7:16; 11:14; 14:11.

Ezek. 20:37 And I will cause you to pass under the rod, and I will bring you into the bond of the covenant:

I will cause you to pass under the rod

The passage is a prophecy of the future judgment upon Israel, regathered from all nations (see "Israel," Isaiah 1:24-26 refs. into the old wilderness wanderings. Ezekiel 20:35). The issue of this judgment determines who of Israel in that day shall enter the land for kingdom blessing. ; Psalms 50:1-7; Ezekiel 20:33-44; Malachi 3:2-5; 4:1,2 see other judgments,

Ezek. 25:8 Thus saith the Lord GOD; Because that Moab and Seir do say, Behold, the house of Judah is like unto all the heathen;

Because that Moab and Seir do say

The prophecies upon Gentile powers, extending to Ezekiel 32:32 have doubtless had partial fulfilments of which history and the present condition of those cities and countries bear witness, but the mention of the day of Jehovah Ezekiel 30:3 makes it evident that a fulfilment in the final sense is still future. Those countries are once more to be the battle ground of the nations.

Ezek. 28:12 Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty.

Thou sealest up the sum

Here (Ezekiel 28:12-15), as in Isaiah 14:12 the language goes beyond the king of Tyre to Satan, inspirer and unseen ruler of all such pomp and pride as that of Tyre.

Instances of thus indirectly addressing Satan are: ; Genesis 3:14,15; Matthew 16:23.

The unfallen state of Satan is here described; his fall in Isaiah 14:12-14. But there is more. The vision is not of Satan in his own person, but of Satan fulfilling himself in and through an earthly king who arrogates to himself divine honours, so that the prince of Tyrus foreshadows the Beast. ; Daniel 7:8; Revelation 19:20.

Ezek. 33:7 So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me.

I have set thee a watchman

The nation having failed in corporate responsibility, the appeal is now to individual loyalty. Cf. 2 Timothy 2:1-26.

Ezek. 34:28 And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make them afraid.

They shall no more be a prey to the heathen

The whole passage (Ezekiel 34:23-30) speaks of a restoration yet future, for the remnant which returned after the 70 years, and their posterity, were continually under the Gentile yoke, until, in A.D. 70, they were finally driven from the land into a dispersion which still continues.

Ezek. 36:1 Also, thou son of man, prophesy unto the mountains of Israel, and say, Ye mountains of Israel, hear the word of the LORD:

Prophecy unto the mountains of Israel

A beautiful order is discernible in this and the succeeding prophecies:

- (1) Restoration of the land Ezekiel 36:1-15.
- (2) of the people Ezekiel 36:16-37:28.
- (3) judgment on Israel's enemies. Ezekiel 38:1-39:24. Afterward follows that which concerns the worship of Jehovah that He may dwell amongst His people.

Ezek. 37:1 The hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley which was full of bones,

The valley which was full of bones

Having announced Ezekiel 36:24-38 the restoration of the nation, Jehovah now gives in vision and symbol the method of its accomplishment. Ezekiel 37:11 gives the clue. The "bones" are the whole house of Israel who shall then be living. The "graves" are the nations where they dwell. The order of procedure is:

- (1) the bringing of the people out Ezekiel 37:12-14, 19-27
- (2) the bringing of them in (Ezekiel 37:12);
- (3) their conversion (Ezekiel 37:13)
- (4) the filling with the Spirit (Ezekiel 37:14).

The symbol follows. The two sticks are Judah and the ten tribes; united, they are one nation (Ezekiel 37:19-21). Then follows (Ezekiel 37:21-27) the plain declaration as to Jehovah's purpose, and Ezekiel 37:28 implies that then Jehovah will become known to the Gentiles in a marked way. This is also the order of Acts 15:16,17 and the two passages strongly indicate the time of full Gentile conversion. See also Isaiah 11:10.

Ezek. 38:2 Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him,

Gog, the land of Magog

That the primary reference is to the northern (European) powers, headed up by Russia, all agree. The whole passage should be read in connection with Zechariah 12:1-4; 14:1-9; Matthew 24:14-30; Revelation 14:14-20; 19:17-21. "Gog" is the prince, "Magog," his land. The reference to Meshech and Tubal (Moscow and Tobolsk) is a clear mark of identification. Russia and the northern powers have been the latest persecutors of dispersed Israel, and it is congruous both with divine justice and with the covenants. Destruction shall fall at the climax of the last mad attempt to

exterminate the remnant of Israel in Jerusalem. The whole prophecy belongs to the yet future "day of Jehovah" ; Isaiah 2:10-22; Revelation 19:11-21 and to the battle of Armageddon, but includes also the final revolt of the nations at the close of the kingdom-age. Revelation 20:7-9.

Ezek. 38:6 Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands: and many people with thee.

Gomer, and all his bands

(See Genesis 10:2).

Ezek. 40:3 And he brought me thither, and, behold, there was a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed; and he stood in the gate.

A man, whose appearance was like...brass

The theophanies. Daniel 8:15; 10:6,10,18; Genesis 12:7; Revelation 1:9.

Ezek. 43:19 And thou shalt give to the priests the Levites that be of the seed of Zadok, which approach unto me, to minister unto me, saith the Lord GOD, a young bullock for a sin offering.

A young bullock for a sin offering

Doubtless these offerings will be memorial, looking back to the cross, as the offerings under the old covenant were anticipatory, looking forward to the cross. In neither case have animal sacrifices power to put away sin. Hebrews 10:4; Romans 3:25.

Ezek. 48:35 It was round about eighteen thousand measures: and the name of the city from that day shall be, The LORD is there.

The LORD is there

Heb. Jehovah-shammah. See Exodus 17:15; Judges 6:24.

Daniel

Daniel, like Ezekiel was a Jewish captive in Babylon. He was of royal or princely descent (Daniel 1:3). For his rank and comeliness he was trained for palace service. In the polluted atmosphere of an oriental court he lived a life of singular piety and usefulness. His long life extended from Nebuchadnezzar to Cyrus. He was a contemporary of Jeremiah, Ezekiel (Daniel 14:20), Joshua, the high priest of the restoration, Ezra, and Zerubbabel.

Daniel is the indispensable introduction to New Testament prophecy, the themes of which are, the apostasy of the Church, the manifestation of the man of sin, the great tribulation, the return of the Lord, the resurrections and the judgments. These, except the first, are Daniel's themes also.

But Daniel is distinctively the prophet of the "times of the Gentiles" (Luke 21:24). His vision sweeps the whole course of Gentile world-rule to its end in catastrophe, and to the setting up of the Messianic kingdom.

Daniel is in four broad divisions:

Introduction. The personal history of Daniel from the conquest of Jerusalem to the second year of Nebuchadnezzar, 1:1-21.

The visions of Nebuchadnezzar and their results, 2:1-4:37.

The personal history of Daniel under Belshazzar and Darius, 5:1-6:28.
The visions of Daniel, 7:1-12:13.

The events recorded in Daniel cover a period of 73 years (Ussher).

Dan. 1:6 Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah:

Daniel

deported 8 years before Ezekiel. 2 Kings 24:1,2; 2 Chronicles 36:5-7; Jeremiah 25:1; Jeremiah 52:12-30.

Dan. 1:21 And Daniel continued even unto the first year of king Cyrus.

Daniel continued even unto the first year of king Cyrus

i.e. to see the return of the remnant of Judah at the end of the 70 years, Jeremiah 25:11,12; 29:10. Daniel actually lived beyond the first year of Cyrus. Daniel 10:1.

Dan. 2:4 Then spake the Chaldeans to the king in Syriack, O king, live for ever: tell thy servants the dream, and we will shew the interpretation.

Syriack

From Dan. 2:4; 7:28 the Book of Daniel is written in Aramaic the ancient language of Syria, and substantially identical with Chaldaic, the language of ancient Babylonia. Upon this fact, together with the occurrence of fifteen Persian, and three Greek words has been based an argument against the historicity of Daniel, and in favour of a date after the conquest of Palestine by Alexander (B.C. 332). It has, however, seemed, with some modern exceptions, to the Hebrew and Christian scholarship of the ages an unanswerable proof rather of the Danielic authorship of the book that, living from boyhood in a land the language of which was Chaldaic, a great part of his writing should be in that tongue. It has often been pointed out that the Chaldaic of Daniel is of high antiquity, as is shown by comparison with that of the Targums. The few words of Persian and Greek in like manner confirm the writer's residence at a court constantly visited by emissaries from those peoples. It is noteworthy that the Aramaic section is precisely that part of Daniel which most concerned the peoples amongst whom he lived, and to whom a prophecy written in Hebrew would have been unintelligible. The language returns to Hebrew in the predictive portions which have to do with the future of Israel. "The Hebrew of Daniel is closely related to that of Ezekiel."--Delitzsch.

Dan. 2:29 As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass.

Maketh known to thee what should come to pass

Times (of the Gentiles), Daniel 2:29-45; Revelation 16:19; Luke 21:24.

Dan. 2:31 Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible.

This great image, whose brightness was excellent

The monarchy-vision. Nebuchadnezzar's dream, as interpreted by Daniel, gives the course and end of "the times of the Gentiles" Luke 21:24, that is, of Gentile world-empire. The four metals composing the image are explained as symbolizing Daniel 2:38-40 four empires, not necessarily possessing the inhabited earth, but able to do so (Daniel 2:38), and fulfilled in Babylon, Media-Persia, Greece (under Alexander), and

Rome. The latter power is seen divided, first into two (the legs), fulfilled in the Eastern and Western Roman empires, and then into ten (the toes). As a whole, the image gives the imposing outward greatness and splendour of the Gentile world-power.

The smiting Stone Daniel 2:34,35 destroys the Gentile world-system (in its final form) by a sudden and irremediable blow, not by the gradual processes of conversion and assimilation; and then, and not before, does the Stone become a mountain which fills "the whole earth." (Cf. Daniel 7:26,27). Such a destruction of the Gentile monarchy-system did not occur at the first advent of Christ. On the contrary, He was put to death by the sentence of an officer of the fourth empire, which was then at the zenith of its power. Since the crucifixion the Roman empire has followed the course marked out in the vision, but Gentile world dominion still continues, and the crushing blow is still suspended. The detail of the end-time is given in Daniel 7:1-28, and Re 13.-19. It is important to see

(1) that Gentile world-power is to end in a sudden catastrophic judgment (see "Armageddon," Revelation 16:14; 19:21).

(2) that it is immediately followed by the kingdom of heaven, and that the God of the heavens does not set up His kingdom till after the destruction of the Gentile world-system. It is noteworthy that Gentile world-dominion begins and ends with a great image. Daniel 2:31; Revelation 13:14,15.

***Dan. 2:35** Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.*

The stone...became a great mountain, and filled the whole earth

A mountain is one of the biblical symbols of a kingdom. (See Scofield "Isaiah 2:2") .

***Dan. 2:38** And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold.*

Wheresoever the children of men dwell

This is universal dominion. It was never fully realized, but power was given for it.

***Dan. 2:41** And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.*

The kingdom shall be divided

From the "head of gold" (Daniel 2:38) to the "iron" of the "fourth kingdom" (Rome) there is deterioration in fineness, but increase of strength (Daniel 2:40). Then comes the deterioration of the "fourth kingdom" in that very quality, strength.

(1) Deterioration by division: The kingdom is divided into two, the legs (Eastern and Western empires), and these are again divided into kingdoms, the number of which when the Stone smites the image will be ten toes, Daniel 2:42; cf. Daniel 7:23,24.

(2) Deterioration by admixture; the iron of the Roman imperium mixed with the clay of the popular will, fickle and easily moulded. This is precisely what has come to pass in the constitutional monarchies which, the Republic of France and the despotism of Turkey, cover the sphere of ancient Roman rule.

Dan. 2:44 And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

In the days of these kings shall the God of heaven set up a kingdom

The passage fixes authoritatively the time relative to other predicted events, when the kingdom of the heavens will be set up. It will be "in the days of those kings," i.e. the days of the ten kings (cf. Daniel 7:24-27 symbolized by the toes of the image. That condition did not exist at the advent of Messiah, nor was it even possible until the dissolution of the Roman empire, and the rise of the present national world system. Verse 45 repeats the method by which the kingdom will be set up.

Dan. 2:49 Then Daniel requested of the king, and he set Shadrach, Meshach, and Abednego, over the affairs of the province of Babylon: but Daniel sat in the gate of the king.

Daniel sat in the gate of the king

Cf. Genesis 19:1. Lot the compromiser with Daniel the inflexible.

Dan. 3:1 Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon.

An image of gold

The attempt of this great king of Babylon to unify the religions of his empire by self-deification will be repeated by the beast, the last head of the Gentile world-dominion Revelation 13:11-15. It has repeatedly characterized Gentile authority in the earth, e.g. ; Daniel 6:7; Acts 12:22 and the later Roman emperors.

Dan. 3:17 If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king.

Our God whom we serve is able to deliver us

The three Jews, faithful to God while the nation of Israel far from their land bear no testimony, are a fit type of the Jewish remnant in the last days Isaiah 1:9; Romans 11:5 who will be faithful in the furnace of the great tribulation ; Psalms 2:5; Revelation 7:14.

Dan. 4:1 Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

Unto all people...that dwell in all the earth

Nebuchadnezzar, first of the Gentile world-kings in whom the times of the Gentiles Luke 21:24; Revelation 16:14 began, perfectly comprehended the universality of the sway committed to him Daniel 2:37,38 as also did Cyrus Ezra 1:2. That they did not actually subject the known earth to their sway is true, but they might have done so. The earth lay in their power.

Dan. 4:16 Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him.

Let seven times pass over him

The number of completeness.

Dan. 4:34 And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I

praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation:

I blessed the most High

A progress may be traced in Nebuchadnezzar's apprehension of the true God.

(1) "God is a God of gods one amongst the national or tribal gods, but greater than they], and a Lord Adonai=Master of kings, and a revealer of secrets" Daniel 2:47.

(2) He is still a Hebrew deity, but Master of angels, and a God who responds to faith Daniel 3:28.

(3) Here Daniel 4:34,35 the king rises into a true apprehension of God. Cf. Darius, Daniel 6:25-27.

Dan. 5:31 And Darius the Median took the kingdom, being about threescore and two years old.

Darius the Median

The biblical order of the monarchs of Daniel's time, and of the period of the captivity and restoration of Judah, is as follows:

(1) Nebuchadnezzar (B.C. 604-561) with whom the captivity of Judah and the "times of the Gentiles" began, and who established the first of the four world monarchies. ; Daniel 2:37,38; 7:4.

(2) Belshazzar (prob B.C. 556), the Bel-shar-uzzar of the inscriptions, grandson of Nebuchadnezzar, and son of the victorious general Nabonidus. Belshazzar seems to have reigned as viceroy.

(3) Darius the Mede Daniel 5:31; 6:1-27; 9:1. Concerning this Darius secular history awaits further discoveries, as formerly in the case of Belshazzar. He has been conjectured to be identical with Gobryas, a Persian general. This Darius was "the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans" Daniel 9:1 "Ahasuerus," more a title than a name, the equivalent of the modern "Majesty," is used in Scripture of at least four personages, and is Persian rather than Median. That Darius the Mede was the "son" (or grandson) of an Ahasuerus proves no more than that he was, probably, through the seed of his mother, of the seed royal not only of Media, but also of Persia. There is but one Darius in Daniel. (See Daniel 9:1.)

(4) Cyrus, with whose rise to power came fully into existence the Medo-Persian, second of the world-empires Daniel 2:39; 7:5

In Daniel's vision of this empire in "the third year of the reign of King Belshazzar" Daniel 8:1-4 the Median power of Darius is seen as the lesser of the two horns of the ram; the Persian power of Cyrus, under whom the Medo-Persian power was consolidated, as the "higher" horn which "came up last." Under Cyrus, who was prophetically named more than a century before his birth. Isaiah 44:28-45:4, the return to Palestine of the Jewish remnant began. Ezra 1:1-4.

Dan. 7:2 Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea.

The four winds of heaven strove upon great sea

The "sea" in Scripture imagery stands for the populace, the mere unorganized mass of mankind Matthew 13:47; Revelation 13:1.

Dan. 7:5 And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.

Three ribs

A reference to the three-fold dominion of the second empire, Media, Persia, Babylonia.

Devour much flesh

i.e. Lydia, Babylonia, Egypt, etc.

Dan. 7:6 After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.

Like a leopard

Swiftness of Alexander's conquests.

Dan. 7:8 I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.

There came up among them another little horn

The vision is of the end of Gentile world-dominion. The former Roman empire (the iron kingdom of [Daniel 2:33-35,40-44](#); [7:7](#) will have ten horns (i.e. kings, [Revelation 17:12](#) corresponding to the ten toes of the image. As Daniel considers this vision of the ten kings, there rises up amongst them a "little horn" (king), who subdues three of the ten kings so completely that the separate identity of their kingdoms is destroyed. Seven kings of the ten are left, and the "little horn." He is the "king of fierce countenance" typified by that other "king of fierce countenance," Antiochus Epiphanes, [Daniel 8:23-25](#) the "prince that shall come" of [Daniel 9:26,27](#) the "king" of [Daniel 11:36-45](#) the "abomination" of ; [Daniel 12:11](#); [Matthew 24:15](#) the "man of sin" of [2 Thessalonians 2:4-8](#) and the "Beast" of [Revelation 13:4-10](#). See "Beast" ; [Daniel 7:8](#); [Revelation 19:20](#).

Dan. 7:13 I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

The Son of man came with the clouds of heaven...to the Ancient of days

This scene is identical with that of [Revelation 5:6-10](#). There the ascription of praise of the "kings and priests" (cf. [Daniel 7:18,18](#), ref. a) ends with the words, "and we shall reign on the earth." Rev. 6. opens the "vexing" of [Psalms 2:5](#) introductory to setting the king on Zion ; [Psalms 2:6](#); [Revelation 20:4](#). The vision [Daniel 7:9-14](#) reverses the order of events as they will be fulfilled. Verse 13 describes the scene in heaven (cf) [Revelation 5:6-10](#) which, in fulfilment, precedes the events which Daniel sees in vision in [Daniel 7:9-12](#). The historic order will be:

- (1) The investiture of the Son of Man with the kingdom [Daniel 7:13,14](#); [Revelation 5:6-10](#)
- (2) the "vexing" of [Psalms 2:5](#), fully described in [Matthew 24:21,22](#) Re 6.-18.
- (3) The return of the Son of Man in glory to deliver the "smiting" blow of [Daniel 2:45](#); [7:9-11](#) [Revelation 19:11-21](#).
- (4) The judgement of the nations and the setting up of the kingdom [Daniel 7:10,26,27](#); [Matthew 25:31-46](#); [Revelation 20:1-6](#).

Dan. 7:14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting

dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

There was given him dominion, and glory, and a kingdom

Daniel 7:13,14 is identical with Revelation 5:1-7 and antedates the fulfilment of Daniel 2:34,35. ; Daniel 7:13,14; Revelation 5:1-7 describe the investiture of the Son of Man and Son of David with the kingdom authority, while Daniel 2:34,35 describes the crushing blow (Armageddon, Revelation 16:14 which destroys Gentile world-power, thus clearing the way for the actual setting up of the kingdom of heaven. ; Daniel 2:34,35; Revelation 19:19-21 are the same event.

Dan. 7:17 These great beasts, which are four, are four kings, which shall arise out of the earth.

These great beasts

The monarch vision of Nebuchadnezzar (Dan. 2) covers the same historic order as the beast vision of Daniel, but with this difference: Nebuchadnezzar saw the imposing outward power and splendour of the "times of the Gentiles" Luke 21:24; Revelation 16:19 while Daniel saw the true character of Gentile world-government as rapacious and warlike, established and maintained by force. It is remarkable that the heraldic insignia of the Gentile nations are all beasts or birds of prey.

Dan. 7:18 But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

The saints of the most High

Daniel 7:18,22,25,27. That church saints will also share in the rule seems clear from ; Acts 16:17; Romans 8:17; 2 Timothy 2:10-12; 1 Peter 2:9; Revelation 1:6; 3:21; 5:10; 20:4-6.

Dan. 7:26 But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.

They shall take away his dominion

The end of Gentile world-power.

(1) In the beast vision of Daniel 7. the fourth beast is declared to be "the fourth kingdom," i.e. the Roman empire, the "iron" kingdom of Dan. 2. The "ten horns" upon the fourth beast (Roman empire), Daniel 7:7 are declared to be "ten kings that shall arise" (Daniel 7:24) answering to the ten toes of the image vision of Dan. 2. The ten kingdoms, covering the regions formerly ruled by Rome, will constitute, therefore, the form in which the fourth or Roman empire will exist when the whole fabric of Gentile world-domination is smitten by the "stone cut out without hands" == Christ ; Daniel 2:44,45; 7:9.

(2) But Daniel sees a "little horn" rise up and subdue three of the ten kings Daniel 7:24-26. His distinguishing mark is hatred of God and of the Saints. He is not to be confounded with the "little horn" of Dan. 8.--a prophecy fulfilled in Antiochus Epiphanes. (See Daniel 8:9) . In Rev. 13, additional particulars of the "little horn" of Dan. 7. are given.

Dan. 8:1 In the third year of the reign of king Belshazzar a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first.

A vision appeared unto me

The eighth chapter gives details concerning the second and third world-kingdoms: the silver and brass kingdoms of Dan. 2.; the bear and leopard kingdoms of Dan. 7., viz.,

the Medo-Persian and Macedonian kingdoms of history. At the time of this vision (Daniel 8:1) the first monarchy was nearing its end. Belshazzar was the last king of that monarchy.

***Dan. 8:9** And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land.*

Out of one of them came forth a little horn

The "little horn" here is a prophecy fulfilled in Antiochus Epiphanes, B.C. 175, who profaned the temple and terribly persecuted the Jews. [Notwithstanding, there are reasons to believe that Dan. 8 refers primarily to the same personage as chapter 7, *ed*]. He is not to be confounded with the "little horn" of Dan. 7. who is yet to come, and who will dominate the earth during the great tribulation. But Antiochus is a remarkable type of the Beast, the terrible "little horn" of the last days. Verses 24,25 go beyond Antiochus and evidently refer to the "little horn" of Dan. 7. Both Antiochus and the Beast, but the Beast pre-eminently, are in view in verses 24,25. That the "little horn" of Dan. 7. cannot be the little horn of Daniel 8:9-13,23 is evident. The former comes up among the ten horns into which the fourth empire (Roman) is to be divided; the little horn of Dan. 8. comes out of one of the four kingdoms into which the third (Grecian) empire was divided (Daniel 8:23), and in "the latter time" of the four kingdoms Daniel 8:22,23). This was historically true of Antiochus Epiphanes. They are alike in hatred of the Jews and of God, and in profaning the temple. Cf. Daniel 7:25 (the Beast) with Daniel 8:10-12 (Antiochus). [Notwithstanding the above, the little horns of these two chapters may refer to the same personage. *Ed.*]

One of them

Antiochus Epiphanes came out of Syria, one of the "four notable" kingdoms into which Alexander's empire was divided.

***Dan. 8:10** And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them.*

And it waxed great

This passage (Daniel 8:10-14) is confessedly the most difficult in prophecy. Historically this was fulfilled in and by Antiochus Epiphanes, but in a more intense and final sense Antiochus but adumbrates the awful blasphemy of the "little horn" of ; Daniel 7:8,24,25; 9:27; 11:36-45; 12:11. In Daniel Daniel 8:10-14 the actions of both "little horns" blend.

***Dan. 8:12** And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.*

The daily sacrifice

Cf. Daniel 9:27 where the Beast comes into view:

***Dan. 8:13** Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?*

The transgression of desolation

Seven times in Daniel the "desolation" is spoken of:

(1) Of the sanctuary, Daniel 8:13 fulfilled by Antiochus Epiphanes, B.C. 175-170.

(2) Of the sanctuary, Daniel 9:17 the condition in Daniel's time, when the Jews were in exile and the sanctuary desolate.

(3) Generally, of the land, Daniel 9:18 also referring to Daniel's time.

(4) Of the sanctuary, Daniel 9:26 fulfilled A.D. 70, in the destruction of city and temple after the cutting off of Messiah. Luke 21:20.

(5,6,7) Of the sanctuary, by the Beast, Daniel 9:27; 11:31; 12:11 Cf ; Matthew 24:15; Mark 13:14; 2 Thessalonians 2:3,8-12; Revelation 13:14,15.

Dan. 8:19 *And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be.*

The last end

Two "ends" are in view here:

(1) historically, the end of the third, or Grecian empire of Alexander out of one of the divisions of which the little horn of verse 9 (Antiochus) arose;

(2) prophetically, the end of the times of the Gentiles Luke 21:24; Revelation 16:14 when the "little horn" of Daniel 7:8,24-26 the Beast, will arise--Daniel's final time of the end. (See Daniel 12:4) .

Dan. 8:20 *The ram which thou sawest having two horns are the kings of Media and Persia.*

The ram

Daniel 8:3,4. The "higher" horn which "came up last" is Cyrus, the other "Darius the Mede."

Dan. 8:21 *And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king.*

The first king

i.e. Alexander the Great.

Dan. 8:22 *Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.*

Four kingdoms shall stand up

The four empires into which Alexander's empire was divided about B.C. 300; Greece, Asia Minor, including Syria, Egypt, the East.

Dan. 9:2 *In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.*

Seventy years

Cf. Jeremiah 25:11,12. (See Jeremiah 25:11) .

Dan. 9:24 *Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.*

Seventy weeks

These are "weeks" or, "sevens" of years; seventy weeks of seven years each. Within these "weeks" the national chastisement must be ended and the nation re-established in everlasting righteousness (Daniel 9:24). The seventy weeks are divided into seven = 49 years; sixty-two = 434 years; one = 7 years (vs. 25-27). In the seven

weeks == 49 years, Jerusalem was to be rebuilt in "troubulous times." This was fulfilled, as Ezra and Nehemiah record. Sixty-two weeks == 434 years, thereafter Messiah was to come (Daniel 9:25). This was fulfilled in the birth and manifestation of Christ. Daniel 9:26 26 is obviously an indeterminate period.

The date of the crucifixion is not fixed. It is only said to be "after" the threescore and two weeks. It is the first event in Daniel 9:26. The second event is the destruction of the city, fulfilled A.D. 70. Then, "unto the end," a period not fixed, but which has already lasted nearly 2000 years. To Daniel was revealed only that wars and desolations should continue (cf. Matthew 24:6-14.)

The N.T. reveals, that which was hidden from the O.T. prophets ; Matthew 13:11-17; Ephesians 3:1-10 that during this period should be accomplished the mysteries of the kingdom of Heaven Matthew 13:1-50 and the out-calling of the Church ; Matthew 16:18; Romans 11:25. When the Church-age will end, and the seventieth week begin, is nowhere revealed. Its duration can be but seven years. To make it more violates the principle of interpretation already confirmed by fulfilment. Daniel 9:27 deals with the last week.

The "he" of Daniel 9:27 is the "prince that shall come" of Daniel 9:26, whose people (Rome) destroyed the temple, A.D. 70. He is the same with the "little horn" of chapter 7. He will covenant with the Jews to restore their temple sacrifices for one week (seven years), but in the middle of that time he will break the covenant and fulfil ; Daniel 12:11; 2 Thessalonians 2:3,4.

Between the sixty-ninth week, after which Messiah was cut off, and the seventieth week, within which the "little horn" of Dan. 7. will run his awful course, intervenes this entire Church-age. Daniel 9:27 deals with the last three and a half years of the seven, which are identical with the "great tribulation." Matthew 24:15-28 "time of trouble" Daniel 12:1 hour of temptation" Revelation 3:10.

Thy people

Cf. Hosea 1:9 The Jews, rejected, are "thy people," i.e. Daniel's, not Jehovah's though yet to be restored.

***Dan. 9:25** Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.*

From the going forth of the commandment

Three decrees concerning Jerusalem are recorded, that of Cyrus, B.C. 536 (Ussher), for the restoration of the "house of the Lord God of Israel" 2 Chronicles 36:22,23; Ezra 1:1-3 that of Darius Ezekiel 6:3-8 B.C. 521-486), and that of Artaxerxes in his seventh year. Ezekiel 7:7 say, B.C. 458). Artaxerxes in his twentieth year, B.C. 444 (Hales, Jahn), 446 (A.V.), 454 (Ussher, Hengstenberg), gave permission for the rebuilding of the "city," i.e., "Jerusalem" Nehemiah 2:1-8. The latter decree is, obviously, that from which the "seven weeks" (49 years) run, unless by "the commandment to restore," etc. is meant the divine decree Daniel 9:23. [Despite the problem it poses for traditional chronology of the Persian period, the decree is likely to be that of Cyrus, *Ed*).

***Dan. 9:27** And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.*

Overspreading of abominations

(Cf) Matthew 24:15. The expression occurs three times in Daniel. In ; Daniel 9:27; 12:11 the reference is to the "Beast," "man of sin"; 2 Thessalonians 2:3,4 and is identical with Matthew 24:15. In Daniel 11:31 the reference is to the act of Antiochus Epiphanes, the prototype of the man of sin, who sacrificed a sow upon the altar, and entered the holy of holies.

Dan. 10:6 His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.

His body was like....

The theophanies. Daniel 10:10,18; Ezekiel 40:3; Genesis 12:7; Revelation 1:9.

Dan. 11:2 And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia.

The spirit of prophecy here returns to that which more immediately concerned Daniel and his royal masters--the near future of the empire in which he was so great a personage. Four kings were yet to follow in Media-Persia. Then will come Alexander the "mighty king" of Grecia (v.3). The division of Alexander's empire into four parts (v.4) as already predicted Daniel 8:22 is foretold. The troublous course of affairs in two parts of the disintegrated Alexandrian empire, Syria and Egypt, is then traced down to verse 20. Here Antiochus Epiphanes, the "little horn" of Chapter 8., occupies the vision down to verse 36. His pollution of the sanctuary is again mentioned. (Cf)

There shall stand up yet three kings in Persia

Ahasuerus, Ezra 4:6, Artaxerxes, Ezra 4:7, and Darius called "Hystaspes" Ezra 4:24.

The fourth shall be far richer

Xerxes, who invaded Greece BC 483-480.

Dan. 11:3 And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.

A mighty king shall stand up Alexander the Great, B.C. 332. See Daniel 8:5-8,21,22.

Dan. 11:5 And the king of the south shall be strong, and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion.

The king of the south

i.e. "south" of Palestine. Egypt is meant.

One of his princes

i.e. One of Alexander's princes; historically Ptolemy Lagidae.

He shall be strong above him

Not the "king of the south" (Ptolemy Lagidae, to whom Egypt was given), but the "king of the north" Daniel 11:6, Seleucus, to whom Syria was given:

Dan. 11:6 And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times.

They shall join themselves together

i.e. the descendants and successors of Ptolemy Lagidae and Seleucus, not those very personages. The prediction was fulfilled in the marriage of Berenice, daughter of Ptolemy Philadelphus, to Antiochus Theos, third king of Syria, B.C. 285-247.

Dan. 11:7 But out of a branch of her roots shall one stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail:

A branch of her roots

Ptolemy Euergetes, brother of Berenice, who invaded Syria as described in Daniel 11:7-9.

Dan. 11:10 But his sons shall be stirred up, and shall assemble a multitude of great forces: and one shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, even to his fortress.

His sons shall be stirred up

Matthew 11:10-19, prophetic foreview of the wars of Egypt and Syria, Palestine, Daniel 11:17, the battleground, B.C. 284-175.

Dan. 11:15 So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand.

The king of the north shall come

Antiochus the Great, B.C. 198.

Dan. 11:17 He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her: but she shall not stand on his side, neither be for him.

He shall give him the daughter of women

Probably a reference to the marriage of Cleopatra to an Egyptian king, Ptolemy Philometor.

Dan. 11:18 After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him.

He shall turn his face unto the isles

i.e. of Greece.

A prince for his own

i.e. Historically on of the Scipios: the power of Rome felt in the East for the first time.

Dan. 11:20 Then shall stand up in his estate a raiser of taxes in the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle.

A raiser of taxes

A reference to the tribute exacted of the son of Antiochus the Great by the Romans.

Dan. 11:29 At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter.

He shall return and come toward the south

Antiochus Epiphanes' second expedition against Egypt. Stopped by the mandate of Rome, Daniel 11:30, he turns against the Jews:

Dan. 11:31 And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate.

They shall place the abomination that maketh desolate

This is historic -- the act of Antiochus Epiphanes. Matthew 24:15 refers to Daniel 12:11.

Dan. 11:32 And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits.

The people that do know their God shall be strong

e.g. the Maccabees. B.C. 168 and following.

Dan. 11:35 And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed.

Even unto the time of the end

Here the prophetic foreview, having traced the history of the two parts of Alexander's empire which had to do with Palestine and the Jews, viz. Syria and Egypt, to the time of Antiochus Epiphanes, and having described his career, overleaps the centuries to "the time of the end," when he of whom Antiochus Epiphanes was a type, the "little horn" of Daniel 7:8 the "Beast out of the sea" of Revelation 13:4-10 shall appear (cf *(See Daniel 7:8)* . Prophecy does not concern itself with history as such, but only with history as it affects Israel and the Holy Land. Antiochus Epiphanes was insignificant as compared with historical personages whom the Bible does not mention, but he scourged the covenant people and defiled God's altar, thus coming into prophetic light. From verse 36 the "little horn" of Daniel 7:8,24-26 fills the scene. His prosperity lasts until "the indignation" (the "time of trouble" of ; Daniel 12:1; Matthew 24:21 is accomplished (Daniel 11:36). This is parallel with ; Revelation 17:10-14; 19:19-21. Daniel 11:37-45 supply details not mentioned in the N.T. The expression "God of his fathers" (Daniel 11:37) has been held to indicate that the "king" is an apostate Jew, but this does not accord with Daniel 9:26 which was fulfilled by the Gentile armies of Rome. The "little horn" is an apostate, but from Christianity, not Judaism (cf 1 John 2:18,19. Daniel 11:38-45 describe his career. Substituting "the god of forces" (i.e. forces of nature) for the true God (Daniel 11:38,39), he soon presents himself as that god (cf 2 Thessalonians 2:3,4. While his career lasts he is an irresistible conqueror Daniel 11:40-44). He established his palace in Jerusalem, probably at the time of his supreme act of blasphemous impiety ; Daniel 9:27; 12:11; Matthew 24:15; 2 Thessalonians 2:4. From this time begins the great tribulation ; Daniel 12:1; Matthew 24:21 which runs its course during the last half of Daniel's seventieth week, viz. three and one half years ; Daniel 7:25; 12:7,11; Revelation 13:5, Revelation 19:20.

Dan. 11:36 And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.

he shall exalt himself and magnify himself above every god

The Beast. Daniel 11:36-45; Daniel 12:11; 7:8; Revelation 19:20.

Dan. 11:45 And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

He shall plant the tabernacle of his palaces

(See Daniel 11:2).

Dan. 12:4 But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.

Seal the book even unto the time of the end

The "time of the end" in Daniel. The expression, or its equivalent, "in the end," occurs, Daniel 8:17-19; 9:26; 11:35,40,45; 12:4,6,9.

Summary:

(1) The time of the end in Daniel begins with the violation by "the prince that shall come" (i.e. "little horn," "man of sin," "Beast") of his covenant with the Jews for the restoration of the temple and sacrifice Daniel 9:27 and his presentation of himself as God ; Daniel 9:27; 11:36-38; Matthew 24:15; 2 Thessalonians 2:4; Revelation 13:4-6 and ends with his destruction by the appearing of the Lord in glory. ; 2 Thessalonians 2:8; Revelation 19:19,20.

(2) The duration of the "time of the end" is three and one half years, coinciding with the last half of the seventieth week of Daniel. Daniel 7:25; 12:7; Revelation 13:5.

(3) This "time of the end" is the "time of Jacob's trouble." Jeremiah 30:7 "a time of trouble such as never was since there was a nation" Daniel 12:1 "great tribulation such as was not from the beginning of the world. . . nor ever shall be" Matthew 24:21. The N.T., especially the Book of the Revelation, adds many details.

Dan. 12:10 Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

The wicked shall do wickedly

A prophecy describing the moral state of the world from Daniel's day to the time of the end. Cf. Matthew 13:24-30,36-43,47-49.

Dan. 12:11 And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.

The abomination that maketh desolate

(See Daniel 9:27).

Dan. 12:12 Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

The thousand three hundred and five and thirty days

Three periods of "days" date from the "abomination" (i.e. the blasphemous assumption of deity by the Beast, Daniel 12:11; Matthew 24:15; 2 Thessalonians 2:4).

(1) Twelve hundred and sixty days to the destruction of the Beast Daniel 7:25; 12:7; Revelation 13:5; 19:19,20. This is also the duration of the great tribulation (See Scofield "Daniel 12:4").

(2) Dating from the same event is a period of 1290 days, and addition of thirty days Daniel 12:11.

(3) Again forty-five days are added, and with them the promise of Daniel 12:12. No account is directly given of that which occupies the interval of seventy-five days between the end of the tribulation and the full blessing of verse 12. It is suggested that the explanation may be found in the prophetic descriptions of the events following the

battle of Armageddon. ; Revelation 16:14; 19:21. The Beast is destroyed, and Gentile world-dominion ended, by the smiting of the "Stone cut out without hands" at the end of the 1260 days, but the scene is, so to speak, filled with the debris of the image which the "wind" must carry away before full blessing comes in Daniel 2:35.

***Dan. 12:13** But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.*

At the end of the days

i.e. of the 1260,1290, and 1335 days.

Hosea

Hosea was a contemporary of Amos in Israel, and of Isaiah and Micah in Judah, and his ministry continued after the first, or Assyrian, captivity of the northern kingdom 2 Kings 15:29. His style is abrupt, metaphorical, and figurative. Israel is Jehovah's adulterous wife, repudiated, but ultimately to be purified and restored. This is Hosea's distinctive message, which may be summed up in his two words, Lo-ammi, "not my people," and Ammi, "my people." Israel is not merely apostate and sinful--that is said also; but her sin takes its character from the exalted relationship into which she has been brought.

The book is in three parts:

The dishonoured wife, 1:1-3:5.

The sinful people, 4:1-13:8.

The ultimate blessing and glory of Israel, 13:9-14:9.

The events recorded in Hosea cover a period of 60 years (Ussher)

***Hos. 1:9** Then said God, Call his name Loammi: for ye are not my people, and I will not be your God.*

My people

"My people" is an expression used in the O.T. exclusively of Israel the nation. It is never used of the patriarchs, Abraham, Isaac, and Jacob. Matthew 2:6.

***Hos. 1:10** Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God.*

Israel

"Israel" in Hosea means the ten tribes forming the northern kingdom as distinguished from "Judah" (the tribes of Judah and Benjamin) forming the southern kingdom which adhered to the Davidic family. (See) 1 Kings 12:1-21. The promise of verse 10 awaits fulfilment. See "Israel" ; Genesis 12:2,3; Romans 11:26.

***Hos. 2:2** Plead with your mother, plead: for she is not my wife, neither am I her husband: let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts;*

She is not my wife

That Israel is the wife of Jehovah Hosea 2:16-23, now disowned but yet to be restored, is the clear teaching of the passages. This relationship is not to be confounded with that of the Church of Christ. (See John 3:29) . In the mystery of the Divine tri-unity both are true. The N.T. speaks of the Church as a virgin espoused to one husband 2 Corinthians 11:1,2 which could never be said of an adulterous wife, restored in grace. Israel is, then, to be the restored and forgiven wife of Jehovah, the Church the virgin wife of the Lamb ; John 3:29; Revelation 19:6-8. Israel Jehovah's earthly wife Hosea 2:23, the Church the Lamb's heavenly bride, Revelation 19:7.

Joel

Joel, a prophet of Judah, probably exercised his ministry during the reign of Joash (2Chr 22. to 24.). In his youth he may have known Elijah, and he certainly was a contemporary of Elisha. The plagues of insects, which were the token of the divine chastening, give occasion for the unveiling of the coming "day of the Lord" (Isaiah 2:12, refs.), in its two aspects of judgment on the Gentiles and blessing for Israel.

Joel is in three chief parts:

The plague of insects, 1:1-20.

The day of the Lord, 2:1-3:8.

Retrospect of the day of the Lord, and full kingdom blessing, 3:9-21.

***Joel 1:4** That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten.*

The palmerworm

The palmerworm, locust, etc., are thought to be different forms, at different stages of development, of one insect. The essential fact is that, according to the usual method of the Spirit in prophecy, some local circumstance is shown to be of spiritual significance, and is made the occasion of a far-reaching prophecy (e.g.) Isaiah 7:1-14 where the Syrian invasion and the unbelief of Ahaz give occasion to the great prophecy of verse 14. Here in Joel a plague of devouring insects is shown to have spiritual significance Joel 1:13,14 and is made the occasion of the prophecy of the day of the Lord, not yet fulfilled. (See Isaiah 2:12) . This is more developed in Joel 2., where the literal locusts are left behind, and the future day of Jehovah fills the scene. The whole picture is of the end-time of this present age, of the "times of the Gentiles" Luke 21:24; Revelation 16:14 of the battle of Armageddon ; Revelation 16:14; 19:11-21 of the regathering of Israel and of kingdom blessing. It is remarkable that Joel, coming at the very beginning of written prophecy (B.C. 836), gives the fullest view of the consummation of all written prophecy.

The order of events is:

- (1) The invasion of Palestine from the north by Gentile world-powers headed up under the Beast and false prophet Joel 2:1-10 "Armageddon," (See *Scofield "Revelation 16:14"*) .
- (2) the Lord's army and destruction of the invaders Joel 2:11; Revelation 19:11-21.
- (3) the repentance of Judah in the land Joel 2:12-17.
- (4) the answer of Jehovah Joel 2:18-27
- (5) the effusion of the Spirit in the (Jewish) "last days" Joel 2:28,29.

(6) the return of the Lord in glory and the setting up of the kingdom Joel 2:30-32; Acts 15:15-17 by the regathering of the nation and judgment of the nations Joel 3:1-16

(7) full and permanent kingdom blessing Joel 3:17-21; Zechariah 14:1-21.

***Joel 2:11** And the LORD shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for the day of the LORD is great and very terrible; and who can abide it?*

His army

To verse 10 inclusive the invading army is described; at verse 11 Jehovah's army. This "army" is described, Revelation 19:11-18. The call to repentance is based upon the Lord's promise of deliverance, Joel 2:12-17. At verses Joel 2:18-20 we have the deliverance (Joel 2:20), and kingdom blessing in verses Joel 2:21-27. Verses 28-32 give the outpouring of the Spirit, and verses 29-32 the cosmical signs preceding the day of the Lord.

***Joel 2:28** And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:*

It shall come to pass afterward

Cf. Acts 2:17 which gives a specific interpretation of "afterward" (Heb. acherith="latter," "last"). "Afterward" in Joel Joel 2:28 means "in the last days", and has a partial and continuous fulfilment during the "last days" which began with the first advent of Christ Hebrews 1:2 but the greater fulfilment awaits the "last days" as applied to Israel. (See Acts 2:17).

***Joel 3:9** Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up:*

Prepare war

Verses 9-14 refer to Armageddon; verses 15,16 are parallel with Joel 2:30-32. From verses 9 to 16 we have a resume of Joel 2:9-32.

Amos

Amos, a Jew, but prophesying (B.C. 776-763) in the northern kingdom (Amos 1:1; 7:14,15) exercised his ministry during the reign of Jeroboam II, an able but idolatrous king who brought his kingdom to the zenith of its power. Nothing could seem more improbable than the fulfilment of Amos' warnings; yet within fifty years the kingdom was utterly destroyed. The vision of Amos is, however, wider than the northern kingdom, including the whole "house of Jacob."

Amos is in four parts:

Judgments on the cities surrounding Palestine, 1:1-2:3.

Judgements on Judah and Israel, 2:4-16.

Jehovah's controversy with "the whole family" of Jacob, 3:1-9:10.

The future glory of the Davidic kingdom, 9:11-15.

Amos 1:2 And he said, The LORD will roar from Zion, and utter his voice from Jerusalem; and the habitations of the shepherds shall mourn, and the top of Carmel shall wither.

The LORD will roar from Zion

"Roar," etc. Cf. Isaiah 42:13; Jeremiah 25:30-33; Hosea 11:10,11; Joel 3:16. It will be found that wherever the phrase occurs it is connected with the destruction of Gentile dominion and the blessing of Israel in the kingdom. Without a doubt a near fulfilment upon Syria occurred 2 Kings 14:28 but the expression, "the Lord will roar," looks forward to a vaster fulfilment. See Joel 1:4.

Amos 2:4 Thus saith the LORD; For three transgressions of Judah, and for four, I will not turn away the punishment thereof; because they have despised the law of the LORD, and have not kept his commandments, and their lies caused them to err, after the which their fathers have walked:

For three transgressions

The judgments on Judah and Israel were fulfilled as to Judah in the 70 years' captivity; as to Israel (the northern kingdom) in the world-wide dispersion which still continues.

Amos 3:2 You only have I known of all the families of the earth: therefore I will punish you for all your iniquities.

Therefore I will punish you for all your iniquities

It is noteworthy that Jehovah's controversy with the Gentile cities which hated Israel is brief: "I will send a fire." But Israel had been brought into the place of privilege and so of responsibility, and the Lord's indictment is detailed and unsparing. Cf. Matthew 11:23; Luke 12:47,48.

Amos 4:4 Come to Bethel, and transgress; at Gilgal multiply transgression; and bring your sacrifices every morning, and your tithes after three years:

Beth-el

Cf. 1 Kings 12:25-33. Any altar at Beth-el, after the establishment of Jehovah's worship at Jerusalem was of necessity divisive and schismatic. Deuteronomy 12:4-14. Cf. ; John 4:21-24; Matthew 18:20; Hebrews 13:10-14.

Amos 7:8 And the LORD said unto me, Amos, what seest thou? And I said, A plumbline. Then said the Lord, Behold, I will set a plumbline in the midst of my people Israel: I will not again pass by them any more:

A plumbline

Symbol of judgment according to righteousness.

Amos 9:1 I saw the Lord standing upon the altar: and he said, Smite the lintel of the door, that the posts may shake: and cut them in the head, all of them; and I will slay the last of them with the sword: he that fleeth of them shall not flee away, and he that escapeth of them shall not be delivered.

The Lord standing upon the altar

The position of the Lord (Adonai) is significant. The altar speaks properly of mercy because of judgement executed upon an interposed sacrifice, but when altar and sacrifice are despised the altar becomes a place of judgment. Cf. John 12:31.

Obadiah

Internal evidence seems to fix the date of Obadiah's ministry in the reign of the bloody Athaliah 2 Kings 8:16-26. If this be true, and if the ministry of Joel was during the reign of Joash, then Obadiah is chronologically first of the writing prophets, and first to use the formula, "the day of the Lord." (*See Joel 1:4*).

The book is in four parts:

Edom's humiliation, vs. 1-9.

The crowning sin of Edom, vs. 10-14.

The future visitation of Edom in the day of the Lord, vs. Ob1:15,16, (Isa 34), Isa. 63:1-6.

The inclusion of Edom in the future kingdom, Ob1:17-21; Nu. 24:17-19.

Jonah

The historical character of the man Jonah is vouched for by Jesus Christ Matthew 12:39-41 as also that his preservation in the great fish was a "sign" or type of the Lord's own entombment and resurrection. Both are miraculous and both are equally credible. 2 Kings 14:25 records the fulfilment of a prophecy by Jonah. The man himself was a bigoted Jew, unwilling to testify to a Gentile city, and angry that God had spared it. Typically he foreshadows the nation of Israel out of its own land; a trouble to the Gentiles, yet witnessing to them; cast out by them, but miraculously preserved; in their future deepest distress calling upon Jehovah-Saviour, and finding deliverance, and then becoming missionaries to the Gentiles. Zechariah 8:7-23. He typifies Christ as the Sent One, raised from the dead, and carrying salvation to the Gentiles. The chapter divisions indicate the analysis of Jonah.

Jon. 1:2 Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me.

Nineveh

(*See Nahum 1:1*)

Jon. 1:17 Now the LORD had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.

A great fish

No miracle of Scripture has called forth so much unbelief. The issue is not between the doubter and this ancient record, but between the doubter and the Lord Jesus Christ. Matthew 12:39,40. Science, "falsely so called" 1 Timothy 6:20 failing to take account of the fact that it deals only with the outward phenomena of a fallen race, and of an earth under a curse Genesis 3:17-19 is intolerant of miracles. To faith, and to true science, miracle is what might be expected of divine love, interposing God in a physically and morally disordered universe. Romans 8:19-23.

The LORD...prepared

Four prepared things. Jonah 4:6,7,8

Jon. 4:8 *And it came to pass, when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, It is better for me to die than to live.*

He fainted

Cf. 1 Kings 19:4-8. Taken as a lesson in service we have in Jonah a servant,

- (1) disobedient, 1:1-11;
- (2) afflicted, 1:12-17;
- (3) praying 2:1-9;
- (4) delivered, 2:10;
- (5) recommissioned, 3:1-3;
- (6) powerful, 3:4-9;
- (7) perplexed and fainting but not forsaken, 4:1-11.

Micah

Micah, a contemporary of Isaiah, prophesied during the reigns of Jotham, Ahaz, and Hezekiah over Judah, and of Pekahiah, Pekah, and Hoshea over Israel 2 Kings 15:23-30; 17:1-6. He was a prophet in Judah Jeremiah 26:17-19 but the book called by his name chiefly concerns Samaria.

Micah falls into three prophetic strains, each beginning, "Hear":

1:1-2:13

3:1-5:15

6:1-7:20

The events recorded Micah cover a period of 40 years (Ussher).

Mic. 1:6 *Therefore I will make Samaria as an heap of the field, and as plantings of a vineyard: and I will pour down the stones thereof into the valley, and I will discover the foundations thereof.*

Therefore I will make Samaria as an heap

In Micah 1:6-16 the Assyrian invasion is described. Cf. 2 Kings 17:1-18. This is the local circumstance which gives rise to the prophecy of the greater invasion in the last days. Micah 4:9-13 and of the Lord's deliverance at Armageddon. ; Revelation 16:14; 19:17.

Mic. 3:12 *Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest.*

Therefore shall Zion for your sake be plowed as a field

Prediction of the destruction of Jerusalem, fulfilled A.D. 70. Cf. Daniel 9:26

Mic. 4:1 *But in the last days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.*

The mountain of the house of the LORD

General predictions concerning the kingdom. In Scripture a mountain is the symbol of a great earth power Daniel 2:35, hills, of smaller power. The prediction asserts

- (1) the ultimate establishment of the kingdom, with Jerusalem for the capital (Micah 4:1);
- (2) the universality of the future kingdom (Micah 4:2);

- (3) its character--peace (Micah 4:3);
(4) its effect--prosperity (Micah 4:4) 4). Cf. ; Isaiah 2:1-5; 11:1-12

Mic. 5:1 Now gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek.

Now...

The "word of the Lord that came to Micah" Micah 4:1 having described the future kingdom Micah 4:1-8 and glanced at the Babylonian captivities Micah 4:9-10 goes forward into the last days to refer to the great battle of Armageddon, which immediately precedes the setting up of the Messianic kingdom.

Micah 5:1,2 forms a parenthesis in which the "word of the Lord" goes back from the time of the great battle (yet future) to the birth and rejection of the King, Messiah-Christ Matthew 27:24,25,37. This is followed by the statement that He will "give them up until the time that she which travaileth hath brought forth" (Micah 5:3).

There is a twofold "travail" of Israel:

- (1) that which brings forth the "man child" (Christ) Revelation 12:1,2 and
- (2) that which, in the last days, brings forth a believing "remnant" out of the still dispersed and unbelieving nation Micah 5:3; Jeremiah 30:6-14; Micah 4:10. Both aspects are combined in Isa. 66. In Micah 5:7 we have the "man-child" (Christ) of Revelation 12:1,2 in Micah 5:8-24 the remnant, established in kingdom blessing. The meaning of Micah 5:3 is that, from the rejection of Christ at His first coming Jehovah will give Israel up till the believing remnant appears; then He stands and feeds in His proper strength as Jehovah (Micah 5:4); He is the defence of His people as in Micah 4:3,11-13 and afterward the remnant go as missionaries to Israel and to all the world. ; Micah 5:7,8; Zechariah 8:23.

Mic. 5:2 But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.

Whose goings forth have been from of old, from everlasting

Cf. Isaiah 7:13,14; 9:6,7. The "child" was born in Bethlehem, but the "Son" was "from everlasting."

Mic. 5:7 And the remnant of Jacob shall be in the midst of many people as a dew from the LORD, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men.

The remnant

The ministry of the Jewish remnant Isaiah 1:9 (See Romans 11:5) has a twofold aspect, "a dew from the Lord"; "a lion among the beasts." Turning to the Lord in the great tribulation Psalms 2:5, the remnant takes up the beautiful gospel of the kingdom, and proclaims it under awful persecution "unto all nations, for a witness." Matthew 24:14. The result is seen in Revelation 7:4-14 This is the "dew" aspect, and is followed by the "day of the Lord" ; Isaiah 2:10-22; Revelation 19:11-21. In the morning of which the kingdom is set up in power. Again there is a world-wide preaching to Jew and Gentile, but now it is the word that the King is on His holy hill of Zion (Psa. 2.), and the unrepentant will be broken with His rod of iron. Psalms 2:6-9. The preaching is given in Psalms 2:10-12. This is the "lion" aspect of the remnant's testimony. Revelation 2:26-28. The full kingdom-age of blessing follows the "rod of iron" aspect.

Mic. 7:7 Therefore I will look unto the LORD; I will wait for the God of my salvation: my God will hear me.

Therefore I will look unto the LORD

Micah 7:7-20 is, primarily, the confession and intercession of the prophet, who identifies himself with Israel. Cf. Daniel 9:3-19. Intercession was a test of the prophetic office ; Jeremiah 27:18; Genesis 20:7 But Micah's prayer voices also the heart exercise of the remnant in the last days. Such is prophecy, an intermingling of the near and the far. (Cf) ; Psalms 22:1; Matthew 27:46.

Nahum

Nahum prophesied during the reign of Hezekiah, probably about one hundred and fifty years after Jonah. He has but one subject--the destruction of Nineveh. According to Diodorus Siculus, the city was destroyed nearly a century later, precisely as here predicted. The prophecy is one continuous strain which does not yield to analysis. The moral theme is: the holiness of Jehovah which must deal with sin in judgment.

1:1 The burden of Nineveh. The book of the vision of Nahum the Elkoshite.

Nineveh

Nineveh stands in Scripture as the representative of apostate religious Gentiledom, as Babylon represents the confusion into which the Gentile political world-system has fallen Daniel 2:41-43, (*See Scofield "Isaiah 13:1"*) , Under the preaching of Jonah, B.C. 862, the city and king had turned to God (Elohim), Jonah 3:3-10 But in the time of Nahum, more than a century later, the city had wholly apostatized from God. It is this which distinguishes Nineveh from all the other ancient Gentile cities, and which makes her the suited symbol of the present religious Gentile world-system in the last day. Morally, Nineveh is described in Romans 1:21-23. The chief deity of apostate Nineveh was the bull-god, with the face of a man and the wings of a bird: "an image made like to corruptible man, and to birds, and four-footed beasts."

The message of Nahum, uttered about one hundred years before the destruction of Nineveh, is, therefore, not a call to repentance, but an unrelieved warning of judgment: "He will make an utter end: affliction shall not rise up the second time." Nahum 1:9; see, also, Nahum 3:10. For there is no remedy for apostasy but utter judgment, and a new beginning. Cf. ; Isaiah 1:4,5,24-28; Hebrews 6:4-8; Proverbs 29:1.

It is the way of God; apostasy is punished by catastrophic destruction. Of this the flood and the destruction of Nineveh are witnesses. The coming destruction of apostate Christendom is foreshadowed by these. (Cf) Daniel 2:34,35; Luke 17:26,27; Revelation 19:17-21.

Nah. 1:2 God is jealous, and the LORD revengeth; the LORD revengeth, and is furious; the LORD will take vengeance on his adversaries, and he reserveth wrath for his enemies.

God is jealous

The great ethical lesson of Nahum is that the character of God makes Him not only "slow to anger," and "a stronghold to them that trust Him," but also one who "will not

at all acquit the wicked." He can be "just, and the justifier of him which believeth in Jesus" Romans 3:26 but only because His holy law has been vindicated in the cross.

Habakkuk

It seems most probable that Habakkuk prophesied in the latter years of Josiah. Of the prophet himself nothing is known. To him the character of Jehovah was revealed in terms of the highest spirituality. He alone of the prophets was more concerned that the holiness of Jehovah should be vindicated than that Israel should escape chastisement. Written just upon the eve of the captivity, Habakkuk was God's testimony to Himself as against both idolatry and pantheism.

The book is in five parts:

Habakkuk's perplexity in view of the sins of Israel and the silence of God, 1:1-4. Historically this was the time of Jehovah's forbearance because of Josiah's repentance (2Ki. 22:18-20).

The answer of Jehovah to the prophet's perplexity 1:5-11.

The prophet, thus answered, utters the testimony to Jehovah, 1:12-17; but he will watch for further answers, 2:1.

To the watching prophet comes the response of the "vision," 2:20.

All ends in Habakkuk's sublime Psalm of the Kingdom.

As a whole the Book of Habakkuk raise and answers the question of God's consistency with Himself in view of permitted evil. The prophet thought that the holiness of God forbade him to go on with evil Israel. The answer of Jehovah announces a Chaldean invasion (Habakkuk 1:6), and a world- wide dispersion (Habakkuk 1:5). But Jehovah is not mere wrath; "He delighteth in mercy" (Micah 7:18), and introduces into His answers to the perplexed prophet the great promises, ; Micah 1:5; 2:3,4,14,20.

Hab. 1:5 Behold ye among the heathen, and regard, and wonder marvellously: for I will work a work in your days, which ye will not believe, though it be told you.

For I will work a work in your days, which ye will not believe

Verse 5 anticipates the dispersion "among the nations" (cf) Deuteronomy 28:64-67.

While Israel as a nation is thus dispersed, Jehovah will "work a work" which Israel "will not believe." Acts 13:37-41, interprets this prediction of the redemptive work of Christ. It is significant that Paul quotes this to Jews of the dispersion in the synagogue at Antioch.

Hab. 2:2 And the LORD answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it.

That he may run that readeth it

Not, as usually quoted, "that he that runneth may read," but, "that he may run that readeth"; i.e. as a messenger of the "vision." Cf. Zechariah 2:4,5

Hab. 2:3 For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.

The vision is yet for an appointed time

To the watching prophet comes the response of the "vision" (Habakkuk 2:2-20). Three elements are to be distinguished:

(1) The moral judgment of Jehovah upon the evils practised by dispersed Israel (Hab 5-13,15-19).

(2) The future purpose of God that, practised by dispersed Israel (Habakkuk 2:5-13,15-19). The future purpose of God that, "the earth shall be filled with the knowledge of the glory of Jehovah, as the waters cover the sea" (Habakkuk 2:14).

That this revelation awaits the return of the Lord in glory is shown

(a) by the parallel passage in Isaiah 11:9-12 and

(b) by the quotation of verse 3 in Hebrews 10:37,38 where the "it" of the "vision" becomes "he" and refers to the return of the Lord. It is then, after the "vision" is fulfilled, that "the knowledge of the glory," etc, shall fill the earth. But

(3) meantime, "the just shall live by his faith." This great evangelic word is applied to Jew and Gentile in Romans 1:17 to the Gentiles in Galatians 3:11-14 and to Hebrews (especially) in Hebrews 10:38. This opening of life to faith alone, makes possible not only the salvation of the Gentiles during the dispersion of Israel "among the nations" ; Habakkuk 1:5; Galatians 3:11-14 but also makes possible a believing remnant in Israel while the nation, as such, is in blindness and unbelief, (*See Romans 11:1*) with neither priesthood nor temple, and consequently unable to keep the ordinances of the law. Such is Jehovah! In disciplinary government His ancient Israel is cast out of the land and judicially blinded 2 Corinthians 3:12-15 but in covenanted mercy the individual Jew may resort to the simple faith of Abraham and be saved. But this does not set aside the Palestinian and Davidic Covenants, for "the earth shall be filled," etc. (Habakkuk 2:14),and Jehovah will again be in His temple (Habakkuk 2:20).

***Hab. 2:5** Yea also, because he transgresseth by wine, he is a proud man, neither keepeth at home, who enlargeth his desire as hell, and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people:*

Hell

Sheol is, in the O.T., the place to which the dead go.

(1) Often, therefore, it is spoken of as the equivalent of the grave, merely, where all human activities cease; the terminus toward which all human life moves (e.g. Genesis 42:38 grave Job 14:13 grave Psalms 88:3 grave

(2) To the man "under the sun," the natural man, who of necessity judges from appearances, sheol seems no more than the grave-- the end and total cessation, not only of the activities of life, but of life itself. Ecclesiastes 9:5,10

(3) But Scripture reveals sheol as a place of sorrow 2 Samuel 22:6; Psalms 18:5,116:3; in which the wicked are turned Psalms 9:17 and where they are fully conscious ; Isaiah 14:9-17; Ezekiel 32:21 see, especially, Jonah 2:2 what the belly of the great fish was to Jonah that sheol is to those who are therein). The sheol of the O.T. and hades of the N.T. (*See Luke 16:23*) are identical.

***Hab. 2:14** For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea.*

For the earth shall be filled

Cf. Isaiah 11:9 which fixes the time when "the earth," etc. It is when David's righteous Branch has set up the kingdom. (See "Kingdom (O.T.)," ; 2 Samuel 7:9; Zechariah 12:8 also, "Kingdom (N.T.)," ; Luke 1:31-33; 1 Corinthians 15:28. Habakkuk's phrase marks an advance on that of Isaiah. In the latter it is "the knowledge of the Lord."

That, in a certain sense, is being diffused now; but in Habakkuk it is "the knowledge

of the glory of the Lord," and that cannot be till He is manifested in glory ; Matthew 24:30; 25:31; Luke 9:26; 2 Thessalonians 1:7; 2:8; Jude 1:14. The transfiguration was a foreview of this. Luke 9:26-29.

Hab. 3:1 *A prayer of Habakkuk the prophet upon Shigionoth.*

Prayer

Prayer in the O.T. is in contrast with prayer in the N.T. in two respects:

(1) In the former the basis of prayer is a covenant of God, or an appeal to his revealed character as merciful, gracious, etc. In the latter the basis is relationship: "When ye pray, say, Our Father" Matthew 6:9.

(2) A comparison, e.g. of the prayers of Moses and Paul, will show that one was praying for an earthly people whose dangers and blessings were earthly; the other for a heavenly people whose dangers and blessings were spiritual.

Hab. 3:17 *Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls:*

Although the fig tree shall not blossom

i.e. despite the afflictions of Israel in dispersion, the prophet will rejoice because of the Lord, as yet to return to His temple.

Zephaniah

This prophet, a contemporary of Jeremiah, exercised his ministry during the reign of Josiah. It was a time of revival (2Ki. 22), but the captivity was impending, nevertheless, and Zephaniah points out the moral state which, despite the superficial revival under Josiah (Jeremiah 2:11-13), made it inevitable.

Zephaniah is in four parts:

The coming invasion of Nebuchadnezzar a figure of the day of the Lord, 1:1-2:3.

Predictions of judgment on certain peoples, 2:4-15.

The moral state of Israel for which the captivity was to come, 3:1-7.

The judgment of the nations followed by kingdom blessing under Messiah, 3:8-20.

Zeph. 1:7 *Hold thy peace at the presence of the Lord GOD: for the day of the LORD is at hand: for the LORD hath prepared a sacrifice, he hath bid his guests.*

The day of the Lord is at hand

As in the other Prophets, the approaching invasion of Nebuchadnezzar is treated as an adumbration of the true day of the Lord in which all earth-judgments will culminate, to be followed by the restoration and blessing of Israel and the nations in the kingdom.

Zeph. 1:11 *Howl, ye inhabitants of Maktesh, for all the merchant people are cut down; all they that bear silver are cut off.*

Maktesh

Lit. The Mortar, a depression in Jerusalem where the bazaars were.

Zeph. 3:9 *For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent.*

Then will I turn to the people a pure language

In Zephaniah the conversion of "the peoples" is stated out of the usual prophetic order, in which the blessing of Israel and the setting up of the kingdom precedes the conversion of the Gentiles. But the passage gives clear testimony as to when the conversion of the nations will occur. It is after the smiting of the nations. Cf. Isaiah 11:9 with context; Daniel 2:34,35; Psalms 2:5-8; Acts 15:15-17; Revelation 19:19-20:6.

Zeph 3:15 *The LORD hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, even the LORD, is in the midst of thee: thou shalt not see evil any more.*

The LORD is in the midst of thee

That this, and all like passages in the Prophets cannot refer to anything which occurred at the first coming of Christ is clear from the context. The precise reverse was true. (See Isaiah 11:1).

Haggai

Haggai was a prophet of the restored remnant after the 70 years' captivity. The circumstances are detailed in Ezra and Nehemiah. To hearten, rebuke, and instruct that feeble and divided remnant was the task of Haggai, Zechariah, and Malachi. The theme of Haggai is the unfinished temple, and his mission to admonish and encourage the builders.

The divisions of the book are marked by the formula, "came the word of the Lord by Haggai":

The event which drew out the prophecy, 1:1,2.

The divine displeasure because of the interrupted work, 1:3-15.

The temples--Solomon's, the restoration temple, and the kingdom-age temple, 2:1-9.

Uncleanness and chastening, 2:10-19.

The final victory, 2:20-23.

Hag. 2:3 *Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing?*

This house in her first glory

The prophet calls upon the old men who remembered Solomon's temple to witness to the new generation how greatly that structure exceeded the present in magnificence; and then utters a prophecy (Haggai 1:7-9) which can only refer to the future kingdom temple described by Ezekiel. It is certain that the restoration temple and all subsequent structures, including Herod's, were far inferior in costliness and splendour to Solomon's. The present period is described in Hosea 3:4,5. Verse 6 is quoted in Hebrews 12:26,27. Verse 7: "I will shake all nations," refers to the great tribulation and is followed by the coming of Christ in glory, as in Matthew 24:29,30. "The desire of all nations" is Christ. (See Malachi 3:1).

Hag. 2:9 *The glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts.*

This latter house

In a sense all the temples (i.e Solomon's; Ezra's; Herod's; that which will be used by the unbelieving Jews under covenant with the Beast Daniel 9:27; Matthew 24:15; 2 Thessalonians 2:3,4 and Ezekiel's future kingdom temple Ez 40.-47.), are treated as one "house"-- the "house of the Lord," since they all profess to be that. For that reason Christ purified the temple of His day, erected though it was by an Idumean usurper to please the Jews. Matthew 21:12,13.

Zechariah

Zechariah, like Haggai, was a prophet to the remnant which returned after the 70 years. There is much of symbol in Zechariah, but these difficult passages are readily interpreted in the light of the whole body of related prophecy. The great Messianic passages are, upon comparison with the other prophecies of the kingdom, perfectly clear. Both advents of Christ are in Zechariah's prophecy Zechariah 9:9; Matthew 21:1-11 Zechariah 14:3,4. More than Haggai or Malachi, Zechariah gives the mind of God about the Gentile world-powers surrounding the restored remnant. He has given them their authority Daniel 2:27-40 and will hold them to account; the test, as always, being their treatment of Israel.

Zechariah, therefore, falls into three broad divisions:

Symbolic visions in the light of the Messianic hope, 1:1-6:15.

The mission from Babylon, 7:, 8.

Messiah in rejection and afterwards in power, 9-14.

Zech. 1:8 *I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle trees that were in the bottom; and behind him were there red horses, speckled, and white.*

I saw by night

The "man" (Zechariah 1:8) is the "my lord," "the angel that talked with me" (Zechariah 1:9), and "the angel of the Lord" (Zechariah 1:10,11). The "man" "stood among the myrtle trees" (Zechariah 1:8). The prophet addresses him as "my lord" (cf Genesis 19:2) but when the "man" answers he perceives that he has addressed an angel--"the angel that talked with me" (Zechariah 1:9). In Zechariah 1:10 the being of the vision is again "the man that stood among the myrtle trees." In Zechariah 1:11 he is called "the angel of the Lord," and to him the (riders on the) "red horses, speckled with white" say: "We have walked to and fro," etc. Then (Zechariah 1:12) "the angel of the Lord" (i.e. the "man," "my lord," "the angel that talked with me") intercedes for the land against a world at ease. The date of the intercession was at the end of the 70 years' captivity of Judah. Zechariah 1:9-12.

Taken as a whole Zechariah 1:8-17 Zechariah's first vision reveals Judah in dispersion; Jerusalem under adverse possession; and the Gentile nations at rest about it. This condition still continues, and Jehovah's answer to the intercession of the angel sweeps on to the end-time of Gentile domination, when "the Lord shall yet comfort Zion," Zechariah 1:16,17; Isaiah 40:1-5.

Behold a man riding upon a red horse

Cf. Revelation 6:4. The whole Gentile period is characterized by the red horse, i.e. "sword." ; Daniel 9:26; Matthew 24:6,7.

***Zech. 2:1** I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand.*

Behold a man with a measuring line

As in Zechariah 1:8-11, the "man" of Zechariah 2:1 is "the angel that talked with me" of Zechariah 1:3. The measuring-line (or reed) is used by Ezekiel Ezekiel 40:3,5 as a symbol of preparation for rebuilding the city and temple in the kingdom-age. Here also it has that meaning, as the context (Zechariah 2:4-13) shows. The subject of the vision is the restoration of nation and city. In no sense has this prophecy been fulfilled. The order is:

- (1) The Lord in glory in Jerusalem, Zechariah 2:5 (cf. Matthew 24:29,30)
- (2) the restoration of Israel, Zechariah 2:6;
- (3) the judgment of Jehovah upon the nations, Zechariah 2:8, "after the glory" Matthew 25:31,32
- (4) the full blessing of the earth in the kingdom, Zechariah 2:10-13.

***Zech. 3:1** And he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him.*

He shewed me Joshua the high priest

The fifth vision discloses: (1) The change from self-righteousness to the righteousness of God of which Paul's experience, Philippians 3:1-9 is the illustration, as it is also the foreshadowing of the conversion of Israel.

(2) In type, the preparation of Israel for receiving Jehovah's "BRANCH" (*See Isaiah 4:2*). The refusal of the Jews to abandon self-righteousness for the righteousness of God blinded them to the presence of the BRANCH in their midst at His first advent Romans 10:1-4; 11:7,8 Cf. Zechariah 6:12-15 which speaks of the manifestation of the BRANCH in glory (v. 13) as the Priest-King, when Israel will receive Him. See Hebrews 5:6.

***Zech. 3:9** For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day.*

The stone that I have laid before Joshua

(*See 1 Peter 2:8*).

Upon one stone shall be seven eyes

Cf. Zechariah 4:10; Revelation 5:6.

***Zech. 3:10** In that day, saith the LORD of hosts, shall ye call every man his neighbour under the vine and under the fig tree.*

In that day

Zechariah 3:10 marks the time of fulfilment as in the future kingdom. It speaks of a security which Israel has never known since the captivity, nor will know till the kingdom comes. (Cf. Isaiah 11:1-9).

***Zech. 4:2** And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof:*

Behold a candlestick

The vision of the candlestick and olive trees (lit. trees of oil) is, as we know, from Revelation 11:3-12 a prophecy to be fulfilled in the last days of the present age. That which marks the ministry of the "two witnesses" Revelation 11:3,4 is power. (Cf Zechariah 4:6). In measure this power would rest upon Zerubbabel, who, having begun the restoration temple of Zechariah's time, would finish it (v.9) laying the "headstone" amid the shoutings of the people. The whole scene forms a precursive fulfilment of the ministry of the two witnesses of Rev. 11. and of the coming of the true "headstone," Prince Messiah, of whom prince Zerubbabel is a type. Oil is a uniform symbol of the Spirit. Joshua and Zerubbabel were doubtless the two olive trees for that day, as the two witnesses of Rev. 11. may, in turn, but point to Christ as Priest-King in the kingdom- age. Zechariah 6:12,13.

***Zech. 5:1** Then I turned, and lifted up mine eyes, and looked, and behold a flying roll.*

Behold a flying roll

A "roll," in Scripture symbolism, means the written word whether of God or man Ezekiel 6:2; Jeremiah 36:2,4,6, etc: Ezekiel 3:1-3. Zechariah's eighth vision is of the rebuke of sin by the word of God. The two sins mentioned really transgress both tables of the law. To steal is to set aside our neighbor's right; to swear is to set aside God's claim to reverence. As always the law can only curse (Zechariah 5:3); Galatians 3:10-14.

***Zech. 5:6** And I said, What is it? And he said, This is an ephah that goeth forth. He said moreover, This is their resemblance through all the earth.*

This is an ephah that goeth forth

In the vision of the ephah local and prophetic elements are to be distinguished. The elements are: an ephah or measure; a woman in the ephah; a sealing weight upon the mouth of the ephah confining the woman, and the stork-winged women whose only function is to bear the ephah and woman away into Babylonia (Shinar). The thing thus symbolized was "through all the land" (v.6).

Symbolically, a "measure" (or "cup") stands for something which has come to the full, so that God must judge it 2 Samuel 8:2; Jeremiah 51:13; Habakkuk 3:6,7; Matthew 7:2; 23:32. A woman, in the bad ethical sense, is always a symbol of that which, religiously, is out of its place. The "woman" in Matthew 13:33 is dealing with doctrine, a sphere forbidden to her 1 Timothy 2:12. In Thyatira a woman is suffered to teach Revelation 2:20. The Babylon phase of the apostate church is symbolized by an unchaste woman, sodden with the greed and luxury of commercialism. ; Revelation 17:1-6; 18:3,11-20.

The local application of Zechariah's ninth vision is, therefore, evident. The Jews then in the land had been in captivity in Babylon. Outwardly they had put away idolatry, but they had learned in Babylon that insatiate greed of gain Nehemiah 5:1-9; Malachi 3:8 that intense commercial spirit which had been foreign to Israel as a pastoral people, but which was thenceforward to characterize them through the ages. These things were out of place in God's people and land. Symbolically He judged them as belonging to Babylon and sent them there to build a temple--they could have no part in His. The "woman" was to be "set there upon her own base" (Zechariah 5:11). It was Jehovah's moral judgment upon Babylonism in His own land and people.

Prophetically, the application to the Babylon of the Revelation is obvious. The professing Gentile church at that time condoning every iniquity of the rich, doctrinally

a mere "confusion," as the name indicates, and corrupted to the core by commercialism, wealth, and luxury, falls under the judgment of God (Rev. 18.).

***Zech. 6:1** And I turned, and lifted up mine eyes, and looked, and, behold, there came four chariots out from between two mountains; and the mountains were mountains of brass.*

Behold there came four chariots

The interpretation of the tenth vision must be governed by the authoritative declaration of Zechariah 6:5. That which is symbolized by the four chariots with their horses is not the four world-empires of Daniel, but "the four spirits of heaven which go forth from standing before the Lord of all the earth" (Zechariah 6:5). These "spirits" are angels ; Luke 1:19; Hebrews 1:14 and are most naturally interpreted of the four angels of ; Revelation 7:1-3; 9:14,15. These have also a ministry earthward, and of like nature with the "spirits" of Zechariah 6:1-8. viz. judgment. The symbol (chariots and horses) is in perfect harmony with this. Always in Scripture symbolism they stand for the power of God earthward in judgment. ; Jeremiah 46:9,10; Joel 2:3-11 Nahum 3:1-7. The vision, then, speaks of the Lord's judgments upon the Gentile nations north and south in the day of the Lord ; Isaiah 2:10-22; Revelation 19:11-21.

***Zech. 6:11** Then take silver and gold, and make crowns, and set them upon the head of Joshua the son of Josedech, the high priest;*

Take silver and gold and make crowns

Following the earth-judgments symbolized in the horsed chariots (Zechariah 6:1-8) comes the manifestation of Christ in His kingdom glory (Zechariah 6:9-15). This is the invariable prophetic order: first the judgments of the day of the Lord ; Isaiah 2:10-22; Revelation 19:11-21 then the kingdom (cf) ; Psalms 2:5; 2:6; Isaiah 3:24-26; 4:2-6 ; 10:33,34; 11:1-10; Revelation 19:19-21; 20:4-6. This is set forth symbolically by the crowning of Joshua, which was not a vision, but actually done (cf) ; Isaiah 8:3,4; Ezekiel 37:16-22. The fulfilment in the BRANCH will infinitely transcend the symbol. He "shall bear the glory" ; Zechariah 6:13; Matthew 16:27; 24:30; 25:31 as the Priest-King on His own throne (Zechariah 6:12,13; Hebrews 7:1-3). Christ is now a Priest, but still in the holiest within the veil ; Leviticus 16:15; Hebrews 9:11-14,24 and seated on the Father's throne Revelation 3:21. He has not yet come out to take His own throne Hebrews 9:28. The crowns made for the symbolical crowning of Joshua were to be laid up in the temple as a memorial to keep alive this larger hope of Israel.

***Zech. 7:2** When they had sent unto the house of God Sherezer and Regemmelech, and their men, to pray before the LORD,*

When they had sent unto the house of God

"They," i.e. of the captivity in Babylon. The mission of these Jews of the captivity concerned a fast day instituted by the Jews in commemoration of the destruction of Jerusalem, wholly of their own will, and without warrant from the word of God. In the beginning there was doubtless sincere contrition in the observance of the day; now it had become a mere ceremonial. The Jews of the dispersion would be rid of it, but seek authority from the priests. The whole matter, like much in modern pseudo-Christianity, was extra-Biblical, formal, and futile. Jehovah takes the occasion to send a divine message to the dispersion. That message is in five parts:

(1) Their fast was a mere religious form; they should rather have given heed to the "former prophets" (vs. 4-7; Cf. Isaiah 1:12; Matthew 15:1-10)

(2) they are told why their 70 years' prayer has not been answered (Zechariah 7:8-14); cf. ; Psalms 66:18; Isaiah 1:14-17

(3) the unchanged purpose of Jehovah, and the blessing of Israel in the kingdom Zechariah 8:1-8 cf. a like order in ; Isaiah 1:24-31; 2:1-4

(4) the messengers of the captivity are exhorted to hear the prophets of "these days," i.e, Haggai, Zechariah, and Malachi, and to do justly; then all their fasts and feasts will become gladness and joy Zechariah 8:9-19.

(5) they are assured that Jerusalem is yet to be the religious centre of the earth Zechariah 8:20-23; Isaiah 2:1-3; Zechariah 14:16-21.

***Zech. 8:3** Thus saith the LORD; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the LORD of hosts the holy mountain.*

The holy mountain

Holiness, Sanctification, Summary: In the O.T. the words consecration, dedication, sanctification, and holiness are various renderings of one Hebrew word, are used of persons and of things, and have an identical meaning, i.e. set apart for God. Only when used of God himself (e.g. Leviticus 11:45), or of the holy angels (e.g. Daniel 4:13) is any inward ; Leviticus 11:45; Daniel 4:13 moral quality necessarily implied. Doubtless a priest or other person set apart to the service of God, whose whole will and desire went with his setting apart, experienced progressively an inner detachment from evil; but that aspect is distinctively of the N.T., not of the O.T. Matthew 4:5.

***Zech. 8:14** For thus saith the LORD of hosts; As I thought to punish you, when your fathers provoked me to wrath, saith the LORD of hosts, and I repented not:*

I repented not

Repentance (O.T.), Summary: In the O.T., repentance is the English word used to translate the Heb. nacham, to be "eased" or "comforted." It is used of both God and man. Notwithstanding the literal meaning of nacham, it is evident, from a study of all the passages, that the sacred writers use it in the sense of metanoia in the N.T.--a change of mind. Matthew 3:2 (See Acts 17:30) . As in the N.T., such change of mind is often accompanied by contrition and self-judgment. When applied to God the word is used phenomenally according to O.T. custom. God seems to change His mind. The phenomena are such as, in the case of man, would indicate a change of mind.

***Zech. 8:23** Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you.*

We have heard that God is with you

i.e. in the days when Jerusalem has been made the centre of the earth's worship. Zechariah 8:23 explains: the Jew (see "Remnant," ; Isaiah 1:9; Romans 11:5 will then be the missionary, and to the very "nations" now called "Christian"!

***Zech. 9:8** And I will encamp about mine house because of the army, because of him that passeth by, and because of him that returneth: and no oppressor shall pass through them any more: for now have I seen with mine eyes.*

I will encamp about mine house because of the army

There seems to be a reference here to the advance and return of Alexander (Zechariah 9:13) after the battle of Issus, who subdued the cities mentioned in Zechariah 9:1-6,

and afterward returned to Greece without harming Jerusalem. But the greater meaning converges on the yet future last days the last clause of verse Zechariah 9:8 shows, for many oppressors have passed through Jerusalem since the days of Alexander.

Zech. 9:9 *Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.*

Behold, thy King cometh unto thee

The events following this manifestation of Christ as King are recorded in the Gospels. The real faith of the multitude who cried, "Hosanna" is given in Matthew 21:11 and so little was Jesus deceived by His apparent reception as King, that He wept over Jerusalem and announced its impending destruction (fulfilled A.D. 70); Luke 19:38-44. The same multitude soon cried, "Crucify Him."

Zech. 9:10 *And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth.*

I will cut off the chariot from Ephraim

Having introduced the King in Zechariah 9:9; Zechariah 9:10 and the verses which follow look forward to the end-time and kingdom. Except in verse 9, this present age is not seen in Zechariah.

Zech. 9:11 *As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water.*

I have sent forth thy prisoners out of the pit

Cf. Isaiah 24:17-23; Zechariah 9:21,23 fix the time as the day of the LORD. Revelation 19:11-21.

Zech. 9:12 *Turn you to the strong hold, ye prisoners of hope: even to day do I declare that I will render double unto thee;*

Turn ye to the strong hold

See context, Zechariah 9:14. Also, Jeremiah 16:19.

Zech. 10:1 *Ask ye of the LORD rain in the time of the latter rain; so the LORD shall make bright clouds, and give them showers of rain, to every one grass in the field.*

Ask ye of the LORD rain in the time of the later rain

Cf. Hosea 6:3; Joel 2:23-32; Zechariah 12:10. There is both a physical and spiritual meaning: Rain as of old will be restored to Palestine, but, also, there will be a mighty effusion of the Spirit upon restored Israel.

Zech. 10:4 *Out of him came forth the corner, out of him the nail, out of him the battle bow, out of him every oppressor together.*

Out of him came forth the corner

The tense is future: "From him Judah shall be the cornerstone Exodus 17:6. (*See I Peter 2:8*) from him the nail Isaiah 22:23,24 from him the battle-bow," etc. The whole scene is of the events which group about the deliverance of the Jews in Palestine in the time of the northern invasion under the "Beast" ; Daniel 7:8; Revelation 19:20 and "Armageddon," ; Revelation 16:14; 19:17.

The final deliverance is wholly effected by the return of the Lord Revelation 19:11-21, but previously He strengthens the hard-pressed Israelites ; Micah 4:13; Zechariah 9:13-15; 10:5-7 ; 12:2-6; 14:14.

***Zech. 12:1** The burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him.*

The burden of the word of the LORD

Zech. 12.-14. from one prophecy the general theme of which is the return of the Lord and the establishment of the kingdom. The order is:

- (1) The siege of Jerusalem preceding the battle of Armageddon (Zechariah 12:1-3);
- (2) the battle itself (Zechariah 12:4-9);
- (3) the "latter rain" in the pouring out of the Spirit and the personal revelation of Christ to the family of David and the remnant in Jerusalem, not merely as the glorious Deliverer, but as the One whom Israel pierced and has long rejected (Zechariah 12:10);
- (4) the godly sorrow which follows that revelation (Zechariah 12:11-14);
- (5) the cleansing fountain Zechariah 13:1 then to be effectually "opened" to Israel.

***Zech. 12:8** In that day shall the LORD defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the LORD before them.*

He that is feeble among them at that day shall be as David

Kingdom in O.T., Summary:

I. Dominion over the earth before the call of Abraham

(1) Dominion over creation was given to the first man and woman Genesis 1:26,28.

Through the fall this dominion was lost, Satan becoming "prince of this world" ; Matthew 4:8-10; John 14:30.

(2) After the flood, the principle of human government was established under the covenant with Noah (*See Genesis 9:1*) . Biblically this is still the charter of all Gentile government.

II. The Theocracy in Israel. The call of Abraham involved, with much else, the creation of a distinctive people through whom great purposes of God toward the race might be worked out (see "Israel" Genesis 12:1-3; Romans 11:26).

Among these purposes is the establishment of a universal kingdom. The order of the development of Divine rule in Israel is:

- (1) The mediatorship of Moses Exodus 3:1-10; 19:9; 24:12
- (2) The leadership of Joshua Joshua 1:1-5
- (3) The institution of Judges Judges 2:16-18.
- (4) The popular rejection of the Theocracy, and choice of a king-- Saul, 1 Samuel 8:1-7; 9:12-17.

III. The Davidic kingdom

- (1) The divine choice of David 1 Samuel 16:1-13
- (2) The giving of the Davidic Covenant 2 Samuel 7:8-16; Psalms 89:3,4,20,21,28-37.
- (3) The exposition of the David Covenant by the prophets Isaiah 1:25,26; Zechariah 12:6-8.

The kingdom as described by the prophets is:

(a) Davidic, to be established under an heir of David, who is to be born of a virgin, therefore truly man, but also "Immanuel," "the mighty God, the everlasting Father, the

Prince of Peace" Isaiah 7:13,14; 9:6,7 ; 11:1; Jeremiah 23:5; Ezekiel 34:23; 37:24; Hosea 3:4,5.

(b) A kingdom heavenly in origin, principle, and authority Daniel 2:34,35,44,45 but set up on the earth, with Jerusalem as the capital ; Isaiah 2:2-4; 4:3,5 ; 24:23; 33:20; 62:1-7; Jeremiah 23:5; 31:38-40; Joel 3:1,16,17.

(c) The kingdom is to be established first over regathered, restored, and converted Israel, and then to become universal Psalms 2:6-8; 22:1-3; 124:1-10; Isaiah 1:2,3; 11:1,10-13; 60:12; Jeremiah 23:5-8; Jeremiah 30:7-11; Ezekiel 20:33-40; 37:21-25; Zechariah 9:10; 14:16-19

(d) The moral characteristics of the kingdom are to be righteousness and peace. The meek, not the proud, will inherit the earth; longevity will be greatly increased; the knowledge of the Lord will be universal; beast ferocity will be removed; absolute equity will be enforced; and outbreking sin visited with instant judgment; while the enormous majority of earth's inhabitants will be saved Isaiah 11:4,6-9; 65:20; Psalms 2:9; Isaiah 26:9; Zechariah 14:16-21. The N.T. Revelation 20:1-5, adds a detail of immense significance--the removal of Satan from the scene. It is impossible to conceive to what heights of spiritual, intellectual, and physical perfection humanity will attain in this, its coming age of righteousness and peace. ; Isaiah 11:4-9; Psalms 72:1-10.

(e) The kingdom is to be established by power, not persuasion, and is to follow divine judgment upon the Gentile world-powers Psalms 2:4-9; Isaiah 9:7; Daniel 2:35,44,45; 7:26,27; Zechariah 14:1-19 (See Zechariah 6:11) .

(f) The restoration of Israel and the establishment of the kingdom are connected with an advent of the Lord, yet future Deuteronomy 30:3-5; Psalms 2:1-9; Zechariah 14:4.

(g) The chastisement reserved for disobedience in the house of David 2 Samuel 7:14; Psalms 89:30-33 fell in the captivities and world-wide dispersion, since which time, though a remnant returned under prince Zerubbabel, Jerusalem has been under the overlordship of Gentile. But the Davidic Covenant has not been abrogated Psalms 89:33-37 but is yet to be fulfilled. Acts 15:14-17.

Zech. 13:8 *And it shall come to pass, that in all the land, saith the LORD, two parts therein shall be cut off and die; but the third shall be left therein.*

The third shall be left therein

Zech. 13 now returns to the subject of Zechariah 12:10. Zechariah 13:8,9 refer to the sufferings of the remnant ; Isaiah 1:9; Romans 11:5 preceding the great battle. Zech. 14. is a recapitulation of the whole matter. The order is:

- (1) The gathering of the nations, Zechariah 13:2.
- (2) the deliverance, Zechariah 13:3;
- (3) the return of Christ to the Mount of Olives, and the physical change of the scene, Zechariah 13:4-8;
- (4) the setting up of the kingdom, and full earthly blessing, Zechariah 13:9-21.

Zech. 14:4 *And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.*

The mount of Olives shall cleave in the midst

Zechariah 14:5 implies that the cleavage of the Mount of Olives is due to an earthquake, and this is confirmed by ; Isaiah 29:6; Revelation 16:19. In both passages the context, as in Zechariah 14:1-3 associates the earthquake with the Gentile invasion

under the Beast ; [Daniel 7:8](#); [Revelation 19:20](#). Not one of the associated events of Zech. 14 occurred at the first coming of Christ, closely associated though He then was with the Mount of Olives.

***Zech. 14:9** And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one.*

The LORD shall be king over all the earth

The final answer to the prayer of [Matthew 6:10](#). Cf. ; [Daniel 2:44,45](#); [7:24-27](#). See "Kingdom (N.T.)" ; [Luke 1:31-33](#); [1 Corinthians 15:28](#).

Malachi

Malachi "my messenger," the last of the prophets to the restored remnant after the 70 years' captivity, probably prophesied in the time of confusion during Nehemiah's absence ([Nehemiah 13:6](#)). The burden of his message is, the love of Jehovah, the sins of the priests and of the people, and the day of the Lord. Malachi, like Zechariah, sees both advents and predicts two forerunners ([Malachi 3:1](#); [4:5-6](#)). As a whole, Malachi gives the moral judgement of God on the remnant restored by his grace under Ezra and Nehemiah. He had established his house among them, but their worship was formal and insincere.

The book is in four natural divisions:

The love of God for Israel, 1:1-5

The sins of the priests rebuked 1:6-2:9

The sins of the people rebuked 2:10-3:18

The day of the Lord 4:1-6

***Mal. 1:6** A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the LORD of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name?*

If then I be a father

Cf. (*See [Isaiah 63:16](#)*) . The relationship here is national, not personal [Jeremiah 3:18,19](#) here, apparently, the Jews were calling Jehovah, "Father," but yielding Him no filial obedience. See ; [John 8:37-39](#); [Romans 9:1-8](#).

***Mal. 1:11** For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the LORD of hosts.*

For from the raising of the sun even to the going down of the same

So it would have been had Israel been true. [Isaiah 45:5,6](#). So it shall be despite Israel's failure.

***Mal. 2:2** If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the LORD of hosts, I will even send a curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay it to heart.*

I will even send a curse upon you

Cf. Deuteronomy 28:3-14 and Deuteronomy 28:15-35. Israel's distinctive blessings should turn to curses.

Mal. 2:15 *And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth.*

Yet had he the residue of the spirit

Summary of the O.T. doctrine of the Holy Spirit:

(1) The personality and Deity of the Holy Spirit appear from the attributes ascribed to Him, and from His works.

(2) He is revealed as sharing the work of creation and therefore omnipotent Genesis 1:2; Job 26:13; 33:4; Psalms 104:30 as omnipresent Psalms 139:7 as striving with men Genesis 6:3 as enlightening Job 32:8 enduing with constructive skill ; Exodus 28:3; 31:3 giving physical strength Judges 14:6,19 executive ability and wisdom ; Judges 3:10; 6:34; 11:29; 13:25 enabling men to receive and utter divine revelations ; Numbers 11:25; 2 Samuel 23:2 and, generally, as empowering the servants of God ; Psalms 51:12; Joel 2:28; Micah 3:8; Zechariah 4:6

(3) He is called holy Psalms 51:11 good Psalms 143:10 the Spirit of judgment and burning Isaiah 4:4 of Jehovah, of wisdom, understanding, counsel, might, good, knowledge, the fear of the Lord Isaiah 11:2 and of grace and supplications Zechariah 12:10.

(4) In the O.T. the Spirit acts in free sovereignty, coming upon men and even upon a dumb beast as He will, nor are the conditions set forth (as in the N.T.) by complying with which any one may receive the Spirit. The indwelling of every believer by the abiding Spirit is a N.T. blessing consequent upon the death and resurrection of Christ John 7:39; 16:7; Acts 2:33; Galatians 3:1-6.

(5) The O.T. contains prediction of a future pouring out of the Spirit upon Israel Exodus 37:14; 39:29 and upon "all flesh" Joel 2:28,29. The expectation of Israel, therefore, was twofold--of the coming of Messiah-Immanuel, and of such an effusion of the Spirit as the prophets described. See Matthew 1:18.

Mal. 3:1 *Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.*

The Lord whom ye seek shall suddenly come to his temple

The first clause of Malachi 3:1 is quoted of John the Baptist ; Matthew 11:10; Mark 1:2; Luke 7:27 but the second clause, "the Lord whom ye see," etc., is nowhere quoted in the N.T. The reason is obvious: in everything save the fact of Christ's first advent, the latter clause awaits fulfilment Habakkuk 2:20. Malachi 3:2-5 speak of judgment, not of grace. Malachi, in common with other O.T. prophets, saw both advents of Messiah blended in one horizon, but did not see the separating interval described in Mt. 13. consequent upon the rejection of the King Matthew 13:16,17. Still less was the Church-age in his vision ; Ephesians 3:3-6; Colossians 1:25-27. "My messenger" Malachi 3:1 is John the Baptist; the "messenger of the covenant" is Christ in both of His advents, but with especial reference to the events which are to follow His return.

Mal. 3:18 *Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.*

And discern...between him that serveth God and...

Summary of the O.T. revelation of Deity: God is revealed in the O.T.

(1) through His names, as follows:

<u>Class</u>	<u>English Form</u>	<u>Hebrew Equivalent</u>
Primary	God	El, Elah, or Elohim
	LORD	Jehovah
	Lord	Adon or Adonai
Compound with El	Almighty God	El Shaddai
	Most High God	El Elyon
	Everlasting God	El Olam
Compound with Jehovah	LORD God	Jehovah Elohim
	Lord GOD	Adonai Jehovah
	LORD of hosts	Jehovah Sabaoth

The trinity is suggested by the three times repeated groups of threes. This is not an arbitrary arrangement, but inheres in the O.T. itself.

This revelation of God by His name is invariably made in connection with some particular need of His people, and there can be no need of man to which these names do not answer as showing that man's true resource is in God. Even human failure and sin but evoke new and fuller revelations of the divine fulness.

(2) The O.T. Scriptures reveal the existence of a Supreme Being, the Creator of the universe and of man, the Source of all life and of all intelligence, who is to be worshipped and served by men and angels. This Supreme Being is One, but, in some sense not fully revealed in the O.T., is a unity in plurality. This is shown by the plural name, Elohim, by the use of the plural pronoun in the interrelation of deity as evidenced in Genesis 1:26; 3:22; Psalms 110:1; Isaiah 6:8. That this plurality is really a Trinity is intimated in the three primary names of Deity, and in the threefold ascription of the Seraphim in Isaiah 6:3 That the interrelation of Deity is that of Father and Son is directly asserted ; Psalms 2:7; Hebrews 1:5 and the Spirit is distinctly recognized in His personality, and to Him are ascribed all the divine attributes (e.g. ; Genesis 1:2; Numbers 11:25; 24:2; Judges 3:10; 6:34; 11:29; 13:25; 14:6,19; Judges 15:14; 2 Samuel 23:2; Job 26:13; 33:4; Psalms 106:33; 139:7; Isaiah 40:7; Isaiah 59:19; 63:10.

(3) The future incarnation is intimated in the theophanies, or appearances of God in human form (e.g. Genesis 18:1,13,17-22; 32:24-30 and distinctly predicted in the promises connected with redemption (e.g. Genesis 3:15 and with the Davidic Covenant ; ; 9:6,7; Jeremiah 23:5,6.

The revelation of Deity in the N.T. so illuminates that of the O.T. that the latter is seen to be, from Genesis to Malachi, the foreshadowing of the coming incarnation of God in Jesus the Christ. In promise, covenant, type, and prophecy the O.T. points forward to Him.

(4) The revelation of God to man is one of authority and redemption. He requires righteousness from man, but saves the unrighteous through sacrifice; and in His redemptive dealings with man all the divine persons and attributes are brought into manifestation. The O.T. reveals the justice of God equally with His mercy, but never in opposition to His mercy. The flood, e.g., was an unspeakable mercy to unborn generations. From Genesis to Malachi He is revealed as the seeking God who has no

pleasure in the death of the wicked, and who heaps up before the sinner every possible motive to persuade to faith and obedience.

(5) In the experience of the O.T. men of faith their God inspires reverence but never slavish fear; and they exhaust the resources of language to express their love and adoration in view of His loving-kindness and tender mercy. This adoring love of His saints is the triumphant answer to those who pretend to find the O.T. revelation of God cruel and repellent. It is in harmony, not contrast, with the N.T. revelation of God in Christ.

(6) Those passages which attribute to God bodily parts and human emotions (e.g. Exodus 33:11,20; Deuteronomy 29:20; 2 Chronicles 16:9; Genesis 6:6,7; Jeremiah 15:6) are metaphorical and mean that in the infinite being of God exists that which answers to these things--eyes, a hand, feet, etc.; and the jealousy and anger attributed to Him are the emotions of perfect Love in view of the havoc of sin.

(7) In the O.T. revelation there is a true sense in which, wholly apart from sin or infirmity, God is like His creature man Genesis 1:27 and the supreme and perfect revelation of God, toward which the O.T. points, is a revelation in and through a perfect Man.

From Malachi to Matthew

The close of the Old Testament canon left Israel in two great divisions. The mass of the nation were dispersed throughout the Persian Empire, more as colonists than captives. A remnant, chiefly of the tribe of Judah, with Zerubbabel, a prince of the Davidic family, and the survivors of the priests and Levites, had returned to the land under the permissive decrees of Cyrus and his successors and had established again the temple worship. Upon this remnant the interest of the student of Scripture centres; and this interest concerns both their political and religious history.

I. Politically, the fortunes of the Palestinian Jews followed, with one exception--the Maccabean revolt--the history of the Gentile world-empires foretold by Daniel (Dan. 2., 7.)

(1) The Persian rule continued about one hundred years after the close of the O.T. canon, and seems to have been mild and tolerant, allowing the high priest, along with his religious functions, a measure of civil power, but under the overlordship of the governors of Syria. The sources of the history of the Jewish remnant during the Persian period were purely legendary when Josephus wrote. During this period the rival worship of Samaria John 4:19,20 was established.

Palestine suffered much from the constant wars between Persia and Egypt, lying as it did "between the anvil and the hammer."

(2) In 333 B.C. Syria fell under the power of the third of the world-empires, the Graeco-Macedonian of Alexander. That conqueror, as Josephus related, was induced to treat the Jews with much favour; but, upon the breaking up of his empire, Judaea again fell between the hammer and anvil of Syria and Egypt, falling first under the power of Syria, but later under Egypt as ruled by the Ptolemaic kings. During this period (B.C. 320-198) great numbers of Jews were established in Egypt, and the Septuagint translation of the O.T. was made (B.C. 285).

(3) In B.C. 198 Judaea was conquered by Antiochus the Great, and annexed to Syria. At this time the division of the land into the five provinces familiar to readers of the Gospels, Galilee, Samaria, Judaea (often collectively called Judaea), Trachonitis and Peraea, was made. The Jews at first were permitted to live under their own laws under the high priest and a council. About B.C. 180 the land became the dowry of Cleopatra, a Syrian princess married to Ptolemy Philometor, king of Egypt, but on the death of Cleopatra was reclaimed by Antiochus Epiphanes after a bloody battle. In 170 B.C., Antiochus, after repeated interferences with the temple and priesthood, plundered Jerusalem, profaned the temple, and enslaved great numbers of the inhabitants. December 25, B.C. 168, Antiochus offered a sow upon the great altar, and erected an altar to Jupiter. This is the "desolation" of Daniel 8:13 type of the final "abomination of desolation" of Matthew 24:15. The temple worship was forbidden, and the people compelled to eat swine's flesh.

(4) The excesses of Antiochus provoked the revolt of the Maccabees, one of the most heroic pages of history. Mattathias, the first of the Maccabees, a priest of great sanctity and energy of character, began the revolt. He did little more than to gather a band of godly and determined Jews pledged to free the nation and restore the ancient worship, and was succeeded by his son Judas, known in history as Maccabaeus, from the Hebrew word for hammer. He was assisted by four brothers of whom Simon is best known.

In B.C. 165 Judas regained possession of Jerusalem, purified and rededicated the temple, an event celebrated in the Jewish Feast of the Dedication. The struggle with Antiochus and his successor continued. Judas was slain in battle, his brother Jonathan succeeding. In him the civil and priestly authority were united (B.C. 143). Under Jonathan, his brother Simon, and his nephew John Hyrcanus, the Hasmonean line of priest-rulers was established, under sufferance of other powers. They possessed none of the Maccabean virtues.

(5) A civil war followed, which was terminated by the Roman conquest of Judaea and Jerusalem by Pompey (B.C. 63), who left Hyrcanus, the last of the Hasmoneans, a nominal sovereignty, Antipater, an Idumean, wielding the actual power. B.C. 47 Antipater was made procurator of Judaea by Julius Caesar, and appointed his son, Herod, governor of Galilee. After the murder of Caesar disorder ensued in Judaea, and Herod fled to Rome. There he was appointed (B.C. 40) king of the Jews, and returning, he conciliated the people by his marriage (B.C. 38) with Mariamne, the beautiful grand-daughter of Hyrcanus, and appointed her brother, the Maccabean Aristobulus III., high priest. Herod was king when Jesus Christ was born.

II. The religious history of the Jews during the long period from Malachi (B.C. 397) to Christ followed, as to outer ceremonial, the high-priestly office, and the temple worship, the course of the troublous political history, and is of scant interest. Of greater moment are the efforts and means by which the real faith of Israel was kept alive and nurtured.

(1) The tendency to idolatry seems to have been destroyed by the Jews' experience and observation of it during the captivity. Deprived of temple and priest, and of the possibility of continuing a ceremonial worship, the Jewish people were thrown back upon that which was fundamental in their faith, the revelation of God as One, the Creator, to be conceived of as having made man in His own image, and therefore as having such analogies to the nature and life of man as to be comprehensible by man, while remaining the Eternal Spirit, God. This conception of God, enforced by the mighty ministries of the pre-exilic and exilic prophets, finally prevailed over all

idolatrous conceptions, and this ministry was continued amongst the returned remnant by Haggai, Zechariah, and Malachi. The high ethics of the older prophets, their stern rebuke of mere formalism, and their glowing prophecies of the ultimate restoration of Israel in national and religious supremacy under Messiah, were all repeated by the three prophets of the restoration.

The problem was to keep alive this exalted ideal in the midst of outward persecutions and sordid and disgraceful divisions within.

(2) The organic means to this end was the synagogue, an institution which formed no part of the biblical order of the national life. Its origin is obscure. Probably, during the captivity, the Jews, deprived of the temple and its rites, met on the Sabbath day for prayer. This would give opportunity for the reading of the Scriptures. Such meetings would require some order of procedure, and some authority for the restraint of disorder. The synagogue doubtless grew out of the necessities of the situation in which the Jews were placed, but it served the purpose of maintaining familiarity with the inspired writings, and upon these the spiritual life of the true Israel was nourished.

(3) But during this period, also, was created that mass of tradition, comment and interpretation, known as Mishna, Gemara (forming the Talmud), Halachoth, Midrashim and Kabbala, so superposed upon the Law that obedience was transferred from the Law itself to the traditional interpretation.

(4) During this period also rose the two great sects known to the Gospel narratives as Pharisees and Sadducees. (*See Scofield "Matthew 3:7"*) notes 2,3 The Herodians were a party rather than a sect.

Amongst such a people, governed, under the suzerainty of Rome, by an Idumean usurper, rent by bitter and unspiritual religious controversies, and maintaining an elaborate ritual, appeared Jesus, the Son and Christ of God.

Matthew

WRITER: The writer of the first Gospel, as all agree, was Matthew, called also Levi, a Jew of Galilee who had taken service as a tax-gatherer under the Roman oppressor. He was, therefore, one of the hated and ill-reputed publicans.

DATE: The date of Matthew has been much discussed, but no convincing reason has been given for the discrediting the traditional date of A.D. 37.

THEME: The scope and purpose of the book are indicated in the first verse. Matthew is the "book of the generation of Jesus Christ, the Son of David, the Son of Abraham" (Matthew 1:1). This connects him at once with two of the most important of the Old Testament Covenants: the Davidic Covenant of kingship, and the Abrahamic Covenant of promise. ; 2 Samuel 7:8-16; Genesis 15:18.

Of Jesus Christ in that twofold character, then, Matthew writes. Following the order indicated in the first verse, he writes first of the King, the son of David; then of the Son of Abraham, obedient unto death, according to the Isaac type Genesis 22:1-18; Hebrews 11:17-19.

But the prominent character of Christ in Matthew is that of the covenanted King, David's "righteous Branch" Jeremiah 23:5; 33:15. Matthew records His genealogy; His birth in Bethlehem the city of David, according to Micah 5:2, the ministry of His forerunner according to Malachi Malachi 3:1. His rejection by Israel; and His predictions of His second coming in power and great glory. Only then (Matthew 26-28) does Matthew turn to the earlier covenant, and record the sacrificial death of the son of Abraham. This determines the purpose and structure of Matthew. It is

peculiarly the Gospel for Israel; and, as flowing from the death of Christ, a Gospel for the whole world.

Matthew falls into three principal divisions:

The manifestation to Israel and rejection of Jesus Christ the Son of David, born King of the Jews, 1:1-25:46. The subdivisions of this part are:

The official genealogy and birth of the King, 1:1-25;

The infancy and obscurity of the King, 2:1-23;

The kingdom "at hand," 3:1-12:50 (the order of events of this subdivision is indicated in the text);

The mysteries of the kingdom, 13:1-52;

The ministry of the rejected King, 13:53-23:39;

The promise of the King to return in power and great glory, 24:1-25:46.

The sacrifice and resurrection of Jesus Christ, the Son of Abraham, 26:1-28:8.

The risen Lord in ministry to His own, 28:9-20.

The events recorded in Matthew cover a period of 38 years (Ussher).

***Matt. 1:16** And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.*

Mary

Six Marys are to be distinguished in the N.T.:

(1) the mother of Jesus; always clearly identified by the context.

(2) Mary Magdalene, a woman of Magdala, "out of whom went seven demons" Luke 8:2 She is never mentioned apart from the identifying word "Magdalene."

(3) The mother of James (called "the less," Mark 15:40) and Joses, the apostles. A comparison of ; John 19:25; Matthew 27:56; Mark 15:40 establishes the inference that this Mary, the mother of James the less, and of Joses was the wife of Alphaeus (called also Cleophas), John 19:25 and a sister of Mary the mother of Jesus. Except in ; Matthew 27:61; 28:1 where she is called "the other Mary (i.e. "other" than her sister, Mary the Virgin); and John 19:25 where she is called "of Cleophas," she is mentioned only in connection with one or both of her sons.

(4) Mary of Bethany, sister of Martha and Lazarus, mentioned by name only in Luke 10:39-42; John 11:1,2,19,20,28,31,32,45; 12:3 but referred to in ; Matthew 26:7; Mark 14:3-9.

(5) The mother of John Mark and sister of Barnabas Acts 12:12.

(6) A helper of Paul in Rome Romans 16:6.

Of whom was born

The changed expression here is important. It is no longer, "who begat," but, "Mary, of whom was born Jesus." Jesus was not begotten of natural generation.

Christ

Christ (Christos=anointed), the Greek form of the Hebrew "Messiah" Daniel 9:25,26 is the official name of our Lord, as Jesus is his human name ; Luke 1:31; 2:21. The name, or title, "Christ" connects Him with the entire O.T. foreview of a coming prophet Deuteronomy 18:15-19, Priest Psalms 110:4 and king 2 Samuel 7:7-10. As these were typically anointed with oil ; 1 Kings 19:16; Exodus 29:7; 1 Samuel 16:13 so Jesus was anointed with the Holy Spirit ; Matthew 3:16; Mark 1:10,11; Luke 3:21,22; John 1:32,33 thus becoming officially "the Christ."

Matt. 1:22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

Which was spoken of the Lord

See Isaiah 7:14.

Matt. 1:25 And knew her not till she had brought forth her firstborn son: and he called his name JESUS.

JESUS

The Greek form of the Hebrew Jehoshua meaning saviour.

Matt. 2:1 Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

Herod the king

Called Herod the Great, son of Antipater, an Idumean Genesis 36:1 (See Genesis 36:1) and Cypros, an Arabian woman. Antipater was appointed procurator of Judea by Julius Caesar, B.C. 47. At the age of fifteen Herod was appointed to the government of Galilee. B.C. 40 the Roman senate made him king of Judea. An able, strong, and cruel man, he increased greatly the splendour of Jerusalem, erecting the temple which was the centre of Jewish worship in the time of our Lord.

Matt. 2:2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

King of the Jews

"The King" is one of the divine titles Psalms 10:16 and so used in the worship of the Church 1 Timothy 1:17 but Christ is never called "King of the Church." He is "King of the Jews" Matthew 2:2 and Lord and "Head of the Church" Ephesians 1:22,23; Matthew 16:18; Hebrews 12:23

Matt. 2:4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

Scribes

(Greek – grammateis = "writer)." Heb. "spherim," "to write," "set in order," "count." The scribes were so called because it was their office to make copies of the Scriptures; to classify and teach the precepts of oral law and to keep careful count of every letter in the O.T. writings. Such an office was necessary in a religion of law and precept, and was an O.T. function 2 Samuel 8:17; 20:25; 1 Kings 4:3; Jeremiah 8:8; 36:10,12,26. To this legitimate work the scribes added a record of rabbinical decisions on questions of ritual (Halachoth); the new code resulting from those decisions (Mishna); the Hebrew sacred legends (Gemara, forming with the Mishna the Talmud); commentaries on the O.T. (Midrashim); reasonings upon these (Hagada); and finally, mystical interpretations which found in Scripture meanings other than the grammatical, lexical, and obvious ones (the Kabbala); not unlike the allegorical method of Origen, or the modern Protestant "spiritualizing" interpretation. In our Lord's time, to receive this mass of writing superposed upon the Scriptures was to be orthodox; to return to the Scriptures themselves was heterodoxy--our Lord's most serious offence.

Matt. 2:15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

Out of Egypt have I called my son

The words quoted are in [Hosea 11:1](#) and the passage illustrates the truth that prophetic utterances often have a latent and deeper meaning than at first appears. Israel, nationally, was a "[Song of Solomon 1:1](#)" [Exodus 4:22](#) but Christ was the greater "[Song of Solomon 1:1](#)" ; [Romans 9:4,5](#); [Isaiah 41:8](#); [42:1-4](#); [52:13,14](#) where the servant-nation and the Servant-Son are both in view.

***Matt. 2:22** But when he heard that Archelaus did reign in Judaea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:*

Archelaus

Son of Herod the Great, [Matthew 2:1](#) and Malthace, a Samaritan woman. Deposed A.D. 6.

***Matt. 2:23** And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.*

He shall be called a Nazarene

Probably referring to [Isaiah 11:1](#) where Christ is spoken of as "a netzer (or, 'rod') out of the stem of Jesse."

***Matt. 3:2** And saying, Repent ye: for the kingdom of heaven is at hand.*

The kingdom of heaven

(1) The phrase, kingdom of heaven (lit. of the heavens), is peculiar to Matthew and signifies the Messianic earth rule of Jesus Christ, the Son of David. It is called the kingdom of the heavens because it is the rule of the heavens over the earth [Matthew 6:10](#) The phrase is derived from Daniel, where it is defined ; [Daniel 2:34-36,44](#); [Daniel 7:23-27](#) as the kingdom which the God of heaven will set up after the destruction by "the stone cut out without hands," of the Gentile world-system. It is the kingdom covenanted to David's seed [2 Samuel 7:7-10](#) described in the prophets; (*See [Zechariah 12:8](#)*) and confirmed to Jesus the Christ, the Son of Mary, through the angel Gabriel [Luke 1:32,33](#).

(2) The kingdom of heaven has three aspects in Matthew:

(a) "at hand" from the beginning of the ministry of John the Baptist [Matthew 3:2](#) to the virtual rejection of the King, and the announcement of the new brotherhood [Matthew 12:46-50](#)

(b) in seven "mysteries of the kingdom of heaven," to be fulfilled during the present age [Matthew 13:1-52](#) to which are to be added the parables of the kingdom of heaven which were spoken after those of Mt. 13., and which have to do with the sphere of Christian profession during this age;

(c) the prophetic aspect--the kingdom to be set up after the return of the King in glory. [Matthew 24:29-25:46](#); [Luke 19:12-19](#); [Acts 15:14-17](#) See "Kingdom (N.T.)" ; [Luke 1:33](#); [1 Corinthians 15:28](#) Cf. "Kingdom of God," (*See [Matthew 6:33](#)*) .

***Matt. 3:7** But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?*

Pharisees

So called from a Heb. word meaning "separate." After the ministry of the post-exilic prophets ceased, godly men called "Chasidim" (saints) arose who sought to keep alive reverence for the law amongst the descendants of the Jews who returned from the Babylonian captivity. This movement degenerated into the Pharisaism of our Lord's

day-- a letter-strictness which overlaid the law with traditional interpretations held to have been communicated by Jehovah to Moses as oral explanations of equal authority with the law itself. (cf. Matthew 15:2,3; Mark 7:8-13; Galatians 1:14).

The Pharisees were strictly a sect. A member was "chaber" (i.e. "knit together,") Judges 20:11 and took an obligation to remain true to the principles of Pharisaism. They were correct, moral, zealous, and self-denying, but self-righteous Luke 18:9 and destitute of the sense of sin and need Luke 7:39. They were the foremost prosecutors of Jesus Christ and the objects of His unsparing denunciation (e.g.) ; Matthew 23:13-29; Luke 11:42,43

Sadducees

Not strictly a sect, but rather those amongst the Jews who denied the existence of angels or other spirits, and all miracles, especially the resurrection. They were the religious rationalists of the time Mark 12:18-23; Acts 5:15-17; 23:8 and strongly entrenched in the Sanhedrin and priesthood ; Acts 4:1; 5:17. They are identified with no affirmative doctrine, but were mere deniers of the supernatural.

***Matt. 3:15** And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.*

Suffer it to be so

Why one who needed no repentance should insist upon receiving a rite which signified confession (Matthew 3:6) and repentance (Matthew 3:11) is nowhere directly explained. It may be suggested:

(1) That Jesus was now to receive His anointing with the Holy Spirit (Matthew 3:16) unto His threefold office of Prophet, Priest, and King. In the Levitical order Exodus 29:4-7 the high priest was first washed, then anointed. While Christ's priestly work did not begin till He "offered Himself without spot to God" Hebrews 9:14 and His full manifestation as the King- Priest after the order of Melchizedek awaits the kingdom yet He was then anointed, once for all.

(2) But John's baptism was the voice of God to Israel, and the believing remnant responded (Matthew 3:5). It was an act of righteousness on the part of Him who had become, as to the flesh, an Israelite, to take His place with this believing remnant.

***Matt. 3:16** And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:*

The Spirit of God descending like a dove, and lighting upon him

For the first time the Trinity, foreshadowed in many ways in the O.T., is fully manifested. The Spirit descends upon the Son, and at the same moment the Father's voice is heard from heaven.

***Matt. 4:1** Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.*

Then was Jesus led up of the Spirit into the wilderness to be tempted

The temptation of Christ, the "last Adam" 1 Corinthians 15:45 is best understood when contrasted with that of the "first man Adam." Adam was tempted in his place of lord of creation, a lordship with but one reservation, the knowledge of good and evil ; Genesis 1:26; 2:16,17. Through the woman he was tempted to add that also to his dominion. Falling, he lost all. But Christ had taken the place of a lowly Servant, acting only from and in obedience to the Father. ; Philippians 2:5-8; John 5:19; 6:57; 8:28,54 that He might redeem a fallen race and a creation under the curse ; Genesis

3:17-19; Romans 8:19-23. Satan's one object in the threefold temptation was to induce Christ to act from Himself, in independency of His Father.

The first two temptations were a challenge to Christ from the god of this world to prove Himself indeed the Son of God (Matthew 4:3,6). The third was the offer of the usurping prince of this world to divest himself of that which rightfully belonged to Christ as Son of man and Son of David, on the condition that He accept the sceptre on Satan's world-principles (cf. John 18:36). Christ defeated Satan by a means open to His humblest follower, the intelligent use of the word of God (Matthew 4:4,7). In his second temptation Satan also used Scripture, but a promise available only to one in the path of obedience. The scene give emphasis to the vital importance of "rightly dividing the word of truth" 2 Timothy 2:15.

***Matt. 4:8** Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;*

All the kingdoms of the world

The Greek word kosmos means "order," "arrangement," and so, with the Greeks, "beauty"; for order and arrangement in the sense of system are at the bottom of the Greek conception of beauty.

When used in the N.T. of humanity, the "world" of men, it is organized humanity--humanity in families, tribes, nations--which is meant. The word for chaotic, unorganized humanity--the mere mass of man is thalassa, the "sea" of men (e.g.) Revelation 13:1 (See Revelation 13:8) . For "world" (kosmos) in the bad ethical sense, "world system" John 7:7.

***Matt. 4:17** From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.*

At hand

"At hand" is never a positive affirmation that the person or thing said to be "at hand" will immediately appear, but only that no known or predicted event must intervene. When Christ appeared to the Jewish people, the next thing in the order of revelation as it then stood, should have been the setting up of the Davidic kingdom. In the knowledge of God, not yet disclosed, lay the rejection of the kingdom (and King), the long period of the mystery-form of the kingdom, the world-wide preaching of the cross, and the out-calling of the Church. But this was as yet locked up in the secret counsels of God. Matthew 13:11,17; Ephesians 3:3-10.

***Matt. 4:18** And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.*

Two brethren

Peter and John were already disciples, John 1:35-42. This is a call to service.

***Matt. 4:21** And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.*

James

Two persons are called by this name in the N.T.

(1) James the son of Zebedee, an apostle Matthew 10:2 and the brother of the apostle John, apart from whom he is never mentioned, and with whom, together with Peter, he was admitted to the especial intimacy of our Lord. ; Matthew 17:1; Mark 5:37; 9:2; 14:33 He was martyred by Herod. Acts 12:2

(2) A son of Alphaeus (or Cleopas) and Mary the sister of Mary the mother of Jesus. (See Matthew 1:16) and brother of Joses. Mark 15:40. He was, therefore, a cousin of the Lord Jesus. He is called James "the less" Mark 15:40 lit. little, i.e. of shorter stature than James the son of Zebedee). He was an apostle. Matthew 10:3 It has been conjectured that "Lebbaeus, whose surname was Thaddaeus" Matthew 10:3 was identical with the Juda of Luke 6:16 who is there called "of i.e. 'son' or 'brother' as it has been variously translated] James." A Juda is mentioned with a James and Joses and Simon in Mark 6:3 as "brother" of our Lord Matthew 13:55. The Gospels mention no other James who could be called the brother of the Lord Jesus, but James the less was certainly the son of Alphaeus and Mary the sister of our Lord's mother. The conclusion seems, therefore most probable that ; Matthew 10:3; 13:55; Mark 3:18; 6:3; Luke 6:15; Acts 1:13; 12:17; Mark 15:13; 21:18; Galatians 1:19; Galatians 2:9,12; James 1:1 refer to James the less, son of Alphaeus and Mary, and cousin, or, according to Jewish usage, "brother" of the Lord Jesus. He was the author of the Epistle of James.

***Matt. 4:24** And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them.*

Possessed with devils

(Greek - daimonizomai , demonized; (Matthew 7:22).

***Matt. 5:2** And he opened his mouth, and taught them, saying,*

And taught them saying

Having announced the kingdom of heaven as "at hand," the King, in Mat 5.-7., declares the principles of the kingdom. The Sermon on the Mount has a twofold application:

(1) literally to the kingdom. In this sense it gives the divine constitution for the righteous government of the earth. Whenever the kingdom of heaven is established on earth it will be according to that constitution, which may be regarded as an explanation of the word "righteousness" as used by the prophets in describing the kingdom (e.g.) Isaiah 11:4,5; 32:1; Daniel 9:24. In this sense the Sermon on the Mount is pure law, and transfers the offence from the overt act to the motive. Matthew 5:21,22,27,28. Here lies the deeper reason why the Jews rejected the kingdom. They had reduced "righteousness" to mere ceremonialism, and the Old Testament idea of the kingdom to a mere affair of outward splendour and power. They were never rebuked for expecting a visible and powerful kingdom, but the words of the prophets should have prepared them to expect also that only the poor in spirit and the meek could share in it (e.g.) Isaiah 11:4. The seventy-second Psalm, which was universally received by them as a description of the kingdom, was full of this. For these reasons, the Sermon on the Mount in its primary application gives neither the privilege nor the duty of the Church. These are found in the Epistles. Under the law of the kingdom, for example, no one may hope for forgiveness who has not first forgiven. Matthew 6:12,14,15. Under grace the Christian is exhorted to forgive because he is already forgiven. Ephesians 4:30-32.

(2) But there is a beautiful moral application to the Christian. It always remains true that the poor in spirit, rather than the proud, are blessed, and those who mourn because of their sins, and who are meek in the consciousness of them, will hunger and thirst after righteousness, and hungering, will be filled. The merciful are "blessed," the

pure in heart do "see God." These principles fundamentally reappear in the teaching of the Epistles. The beatific character, unattainable by effort, is wrought in the believer by the Spirit, Galatians 5:22,23. ["In this sense it gives the divine constitution for the righteous government of the earth. Whenever the kingdom of heaven is established on earth it will be according to that constitution, which may be regarded as an explanation of the word "righteousness" as used by the prophets in describing the kingdom (e.g.) Isaiah 11:4,5; 32:1; Daniel 9:24. In this sense the Sermon on the Mount is pure law." This statement has been a cause for misunderstanding. The Sermon on the Mount brings out the higher spiritual aspect of the Law. It is also the *constitution* for Christ's literal reign upon earth. This constitution, however, will be under the New Covenant not the Mosaic. In addition, it is a preliminary statement concerning the conduct and outworking of the Holy Spirit in a believers life during the present age. *Ed.*].

Matt. 5:17 *Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.*

I am not come to destroy the law

Christ's relation to the law of Moses may be thus summarized:

- (1) He was made under the law Galatians 4:4.
- (2) He lived in perfect obedience to the law John 8:46; Matthew 17:5; 1 Peter 2:21-23.
- (3) he was a minister of the law to the Jews, clearing it from rabbinical sophistries, enforcing it in all its pitiless severity upon those who professed to obey it (e.g.) Luke 10:25-37 but confirming the promises made to the fathers under the Mosaic Covenant Romans 15:8.
- (4) He fulfilled the types of the law by His holy life and sacrificial death Hebrews 9:11-26.
- (5) He bore, vicariously, the curse of the law that the Abrahamic Covenant might avail all who believe Galatians 3:13,14.
- (6) He brought out by His redemption all who believe from the place of servants under the law into the place of sons Galatians 4:1-7.
- (7) He mediated by His blood the New Covenant of assurance and grace in which all believers stand Romans 5:2; Hebrews 8:6-13 so establishing the "law of Christ" Galatians 6:2 with its precepts of higher exaltation made possible by the indwelling Spirit.

Matt. 5:22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

Hell fire

Gr. "Geenna" = Gehenna, the place in the valley of Hinnom where, anciently, human sacrifices were offered. 2 Chronicles 33:6; Jeremiah 7:31 The word occurs, ; Matthew 5:22,29,30; 10:28; 18:9; 23:15,33; Mark 9:43,45,47; Luke 12:5; James 3:6. In every instance except the last, the word comes from the lips of Jesus Christ in most solemn warning of the consequences of sin. He describes it as the place where "their" worm never dies and of fire never to be quenched. The expression is identical in meaning with "lake of fire". ; Revelation 19:20; 20:10,14,15.

See "Death, the second" (John 8:24; Revelation 21:8); also (*See Revelation 21:8, Luke 16:23*).

Matt. 5:26 *Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.*

paid the uttermost farthing

Cf. Isaiah 40:2; Ruth 1:21,22

Matt. 5:48 *Be ye therefore perfect, even as your Father which is in heaven is perfect.*

Perfect

The word implies full development, growth into maturity of godliness, not sinless perfection. Ephesians 4:12,13. In this passage the Father's kindness, not His sinlessness, is the point in question. Luke 6:35,36

Matt. 6:10 *Thy kingdom come. Thy will be done in earth, as it is in heaven.*

Thy kingdom come

Matthew 11:27-30; Luke 1:31-33; 1 Corinthians 15:24 (See Matthew 3:2).

Matt. 6:12 *And forgive us our debts, as we forgive our debtors.*

As we forgive our debtors

This is legal ground. Cf. Ephesians 4:32 which is grace. Under law forgiveness is conditioned upon a like spirit in us; under grace we are forgiven for Christ's sake, and exhorted to forgive because we have been forgiven. ; Matthew 18:32; 26:28. (See Scofield "Matthew 26:28"). ["This is legal ground", overstates the case. Ed.].

Matt. 6:33 *But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.*

The kingdom of God

The kingdom of God is to be distinguished from the kingdom of heaven (See Matthew 3:2), in five respects:

- (1) The kingdom of God is universal, including all moral intelligences willingly subject to the will of God, whether angels, the Church, or saints of past or future dispensations Luke 13:28,29; Hebrews 12:22,23 while the kingdom of heaven is Messianic, mediatorial, and Davidic, and has for its object the establishment of the kingdom of God in the earth 1 Corinthians 15:24,25.
- (2) The kingdom of God is entered only by the new birth John 3:3,5-7 the kingdom of heaven, during this age, is the sphere of a profession which may be real or false. (See Matthew 13:3) Matthew 25:1,11,12 .
- (3) Since the kingdom of heaven is the earthly sphere of the universal kingdom of God, the two have almost all things in common. For this reason many parables and other teachings are spoken of the kingdom of heaven in Matthew, and of the kingdom of God in Mark and Luke. It is the omissions which are significant. The parables of the wheat and tares, and of the net Matthew 13:24-30,36-43,47-50 are not spoken of the kingdom of God. In that kingdom there are neither tares nor bad fish. But the parable of the leaven Matthew 13:33 is spoken of the kingdom of God also, for, alas, even the true doctrines of the kingdom are leavened with the errors of which the Pharisees, Sadducees, and the Herodians were the representatives. (See Matthew 13:33) .
- (4) The kingdom of God "comes not with outward show" Luke 17:20 but is chiefly that which is inward and spiritual Romans 14:17 while the kingdom of heaven is organic, and is to be manifested in glory on the earth. (See "Kingdom (O.T.)," Zechariah 12:8; (N.T.); Luke 1:31-33; 1 Corinthians 15:24, note; Matthew 17:2,).

(5) The kingdom of heaven merges into the kingdom of God when Christ, having put all enemies under his feet, "shall have delivered up the kingdom to God, even the Father" 1 Corinthians 15:24-28.

Matt. 7:1 Judge not, that ye be not judged.

Judge not

In the sense of condemnation.

Matt. 7:22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

Devils

Devils, lit demons. To the reality and personality of demons the N.T. scriptures bear abundant testimony. As to their origin nothing is clearly revealed, but they are not to be confounded with the angels mentioned in 2 Peter 2:4; Jude 1:6.

Summary: Demons are spirits Matthew 12:43,45 are Satan's emissaries ; Matthew 12:26,27; 25:41 and so numerous as to make Satan's power practically ubiquitous. Mark 5:9. They are capable of entering and controlling both men and beasts Mark 5:8,11-13 and earnestly seek embodiment, without which, apparently, they are powerless for evil. ; Matthew 12:43,44; Mark 5:10-12. Demon influence and demon possession are discriminated in the N. T. Instances of the latter are ; Matthew 4:24; Matthew 8:16,28,33; 9:32; 12:22; Mark 1:32; 5:15,16,18; Luke 8:35; Acts 8:7; 16:16. They are unclean, sullen, violent, and malicious ; Matthew 8:28; 9:23; 10:1; Matthew 12:43; Mark 1:23; 5:3-5; 9:17,20; Luke 6:18; 9:39. They know Jesus Christ as Most High God, and recognize His supreme authority ; Matthew 8:31,32; Mark 1:24; Acts 19:15; James 2:19. They know their eternal fate to be one of torment ; Matthew 8:29; Luke 8:31. They inflict physical maladies ; Matthew 12:22; 17:15-18; Luke 13:16 but mental disease is to be distinguished from the disorder of mind due to demonical control. Demon influence may manifest itself in religion asceticism and formalism 1 Timothy 4:1-3 degenerating into uncleanness 2 Peter 2:10-12. The sign of demon influence in religion is departing from the faith, i.e. the body of revealed truth in the Scriptures. 1 Timothy 4:1. The demons maintain especially a conflict with believers who would be spiritual. ; Ephesians 6:12; 1 Timothy 4:1-3. All unbelievers are open to demon possession Ephesians 2:2. The believer's resources, prayer and bodily control Matthew 17:21 "the whole armour of God" Ephesians 6:13-18. Exorcism in the name of Jesus Christ Acts 16:18 was practised for demon possession. One of the awful features of the apocalyptic judgments in which this age will end is an irruption of demons out the abyss. Revelation 9:1-11.

Matt. 8:2 And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

Behold, there came a leper

The King, having in Chapters 5.-7. declared the principles of the kingdom, makes proof, in Chapters 8., 9., of His power to banish from the earth the consequences of sin, and to control the elements of nature.

Lord

Gr. Kurios. The first occurrence of the word is applied to Jesus with His evident sanction. In itself the word means "master," and is so used of mere human relationships in, e.g. Matthew 6:24; 15:27; Mark 13:35; Ephesians 6:9 Both uses, divine and human, are brought together in Colossians 4:1. It is the Greek equivalent

othe the Hebrew "Adonai." (See Genesis 15:2) , and is so used by Jesus Christ in Matthew 22:43-35. In the N.T. the distinctive uses of Kurios (Lord) are:
 (1) As the N.T. translation of the Heb. Jehovah (Lord), e.g. Matthew 1:20,22; 2:15; 3:3; 4:7,10; 11:25; 21:9; Mark 12:29,30; Luke 1:68; 2:9
 (2) Jesus Himself so uses Kurios, e.g. Matthew 4:7,10; 11:25; Mark 12:11.
 (3) But the great use of Kurios is as the divine title of Jesus, the Christ. In this sense it occurs in the N.T. 663 times. That the intent is to identify Jesus Christ with the O.T. Deity is evident from Matthew 3:3; 12:8; 21:9; Psalms 118:26; Matthew 22:43-45; Luke 1:43; John 8:58; 14:8-10; John 20:28; Acts 9:5; 13:33. (Psa.2.). (See John 20:28).

Matt. 8:20 *And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.*

Son of man

(See Ezekiel 2:1) . Our Lord thus designates Himself about eighty times. It is His racial name as the representative Man, in the sense of 1 Corinthians 15:45-47 as Son of David is distinctly his Jewish name, and Son of God His divine name. Our Lord constantly uses this term as implying that his mission (e.g.) ; Matthew 11:19; Luke 19:10. His death and resurrection (e.g.) ; Matthew 12:40; 20:18; 26:2 and His second coming (e.g.) ; Matthew 24:37-44; Luke 12:40 transcended in scope and result all merely Jewish imitations. When Nathanael confesses him as "King of Israel," our Lord's answer is, "Thou shalt see greater things. . . the angels of God ascending and descending upon the Son of man." When His messengers are cast out by the Jews, His thought leaps forward to the time when the Son of man shall come, not then to Israel only but to the race ; Matthew 10:5,6; 8:23. It is in this name, also, that universal judgment is committed to Him John 5:22,27. It is also a name indicating that in Him is fulfilled the O.T. foreview of blessing through a coming man. See Genesis 1:26 ; Genesis 3:15; 12:3; Psalms 8:4; 80:17; Isaiah 7:14; 9:6,7; 32:2; Zechariah 13:7; Isaiah 32:2; Zechariah 13:7.

Matt. 10:2 *Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother;*

Apostles

The word apostle, = "one sent forth," is used of our Lord Hebrews 3:1. Elsewhere it is used for the twelve who were called to that office by our Lord during His earth ministry; of Paul, called to the apostleship by the risen and ascended Lord, and of Barnabas Acts 14:14 specially designated by the Holy Spirit Acts 13:2. Of Matthias, chosen by lot by the eleven to take the place of Judas Iscariot, Acts 1:16-26 it is said: "And he was numbered with the eleven." Acts 1:26.

The "signs" of an apostle were

- (1) They were chosen directly by the Lord Himself, or, as in the case of Barnabas, by the Holy Spirit Matthew 10:1,2; Mark 3:13,14; Luke 6:13; Acts 9:6,15; 13:2; 22:10,14,15; Romans 1:1
- (2) They were endowed with sign gifts, miraculous powers which were the divine credentials of their office Matthew 10:1; Acts 5:15,16; 16:16-18; Matthew 28:8,9.
- (3) Their relation to the kingdom was that of heralds, announcing to Israel only Matthew 10:5,6 the kingdom as at hand. (See Matthew 4:17) and manifesting kingdom powers Matthew 10:7,8.
- (4) To one of them, Peter, the keys of the kingdom of heaven, viewed as the sphere of Christian profession, as in Mat 13, were given Matthew 16:19.

(5) Their future relation to the king will be that of judges over the twelve tribes Matthew 19:28.

(6) Consequent upon the rejection of the kingdom, and the revelation of the mystery hid in God Matthew 16:18; Ephesians 3:1-12 the Church, the apostolic office was invested with a new endowment, the baptism with the Holy Spirit Acts 2:1-4 a new power, that of imparting the Spirit to Jewish-Christian believers; a new relation, that of foundation stones of the new temple Ephesians 2:20-22 and a new function, that of preaching the glad tidings of salvation through a crucified and risen Lord to Jew and gentile alike.

(7) The indispensable qualification of an apostle was that he should have been an eye-witness of the resurrection Acts 1:22; 1 Corinthians 9:1.

***Matt. 10:9** Provide neither gold, nor silver, nor brass in your purses,*

Provide neither gold

(Cf) Mark 6:8,9; Luke 9:3. The central thought here, urgency, must be kept in mind. The emphasis is upon "provide." Time is not to be taken to search for additional staves or shoes. The disciples were to go in their ordinary sandals, with such staff as they might have, or with none. Cf. Paul, Romans 1:15.

***Matt. 10:16** Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.*

I send you forth as sheep in the midst of wolves

The scope of Matthew 10:16-23 reaches beyond the personal ministry of the twelve, covering in a general sense the sphere of service during the present age. Matthew 10:23 has in view the preaching of the remnant. Isaiah 1:9. (See Romans 11:5) in the tribulation Psalms 2:5; Revelation 7:14". and immediately preceding the return of Christ in glory ; Deuteronomy 30:3; Acts 1:9-11. The remnant then will not have gone over the cities of Israel till the Lord comes.

***Matt. 10:19** But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.*

Take no thought how or what ye shall speak

An instruction to martyrs, not to preachers.

***Matt. 10:34** Think not that I am come to send peace on earth: I came not to send peace, but a sword.*

Think not that I am come to send peace on earth

Cf. John 14:27. Peace is spoken of in Scripture in three ways:

(1) "Peace with God" Romans 5:1 this is the work of Christ into which the individual enters by faith ; Ephesians 2:14-17; Romans 5:1.

(2) "The peace of God" Philippians 4:7 inward peace, the state of soul of that believer who, having entered into peace with God through faith in Christ, has also committed to God through prayer and supplication with thanksgiving all his anxieties ; Luke 7:50; Philippians 4:6.

(3) Peace "on earth" Luke 2:14; Psalms 72:7; 85:10; Isaiah 9:6,7; 11:1-12 the universal prevalency of peace in the earth under the kingdom. Matthew 10:34 was Christ's warning that the truth which He was proclaiming would not bring in the kingdom age of peace, but conflict rather. John 14:27.

***Matt. 11:6** And blessed is he, whosoever shall not be offended in me.*

Blessed is he

In prison, the King rejected, John's faith wavers; the Lord exhorts and encourages His servant. Cf. [John 15:20](#); [Isaiah 42:3](#).

Matt. 11:11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.

There hath not risen a greater than John the Baptist

Positionally greater, not morally. John the Baptist was as great morally, as any man "born of woman," but as to the kingdom he but announced it at hand. The kingdom did not then come, but was rejected, and John was martyred, and the King presently crucified. The least in the kingdom when it is set up in glory (see "Kingdom (N.T.)") [Luke 1:31-33](#); [1 Corinthians 15:24](#) will be in the fullness of power and glory. It is not heaven which is in question, but Messiah's kingdom.

Matt. 11:12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

The kingdom of heaven suffereth violence

It has been much disputed whether the "violence" here is external, as against the kingdom in the persons of John the Baptist and Jesus; or that, considering the opposition of the scribes and Pharisees, only the violently resolute would press into it. Both things are true. The King and His herald suffered violence, and this is the primary and greater meaning, but also, some were resolutely becoming disciples. Cf [Luke 16:16](#).

Matt. 11:14 And if ye will receive it, this is Elias, which was for to come.

This is Elias

(See [Matthew 17:10](#)) . Also, [Matthew 17:12](#); [Malachi 4:5](#)

Matt. 11:20 Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

Then began he to upbraid the cities

The kingdom of heaven announced as "at hand" by John the Baptist, by the King Himself, and by the twelve, and attested by mighty works, has been morally rejected. The places chosen for the testing of the nation, Chorazin, Bethsaida, etc. having rejected both John and Jesus, the rejected King now speaks of judgment. The final official rejection is later. [Matthew 27:31-37](#).

Matt. 11:28 Come unto me, all ye that labour and are heavy laden, and I will give you rest.

Come unto me

The new message of Jesus. The rejected King now turns from the rejecting nation and offers, not the kingdom, but rest and service to such in the nation as are conscious of the need. It is a pivotal point in the ministry of Jesus.

Matt. 12:1 At that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat.

Jesus went on the sabbath day through the corn

(1) The sabbath ("cessation") appears in Scripture as the day of God's rest in the finished work of creation. [Genesis 2:2,3](#). For 2500 years of human life absolutely no

mention is made of it. Then the sabbath was revealed ; Exodus 16:23; Nehemiah 9:13,14, made a part of the law Exodus 20:8-11 and invested with the character of a "sign" between Jehovah and Israel, and a perpetual reminder to Israel of their separation to God Exodus 31:13-17. It was observed by complete rest Exodus 35:2,3 and by Jehovah's express order a man was put to death for gathering sticks on the sabbath day. Numbers 15:32-36. Apart from maintaining the continued burnt-offering Numbers 28:9, and its connection with the annual feasts ; Exodus 12:16; Leviticus 23:3,8; Numbers 28:25 the seventh day sabbath was never made a day of sacrifice, worship, or any manner of religious service. It was simply and only a day of complete rest for man and beast, a humane provision for man's needs. In Christ's words, "The sabbath was made for man, and not man for the sabbath." Mark 2:27.

(2) Our Lord found the observance of the day encrusted with rabbinical evasions Matthew 12:2 and restrictions, wholly unknown to the law, so that He was Himself held to be a sabbath breaker by the religious authorities of the time. The sabbath will be again observed during the kingdom age Isaiah 66:23.

(3) The Christian first day perpetuates in the dispensation of grace the principle that one-seventh of the time is especially sacred, but in all other respects is in contrast with the sabbath. One is the seventh day, the other the first. The sabbath commemorates God's creation rest, the first day Christ's resurrection. On the seventh day God rested, on the first day Christ was ceaselessly active. The sabbath commemorates a finished creation, the first day a finished redemption. The sabbath was a day of legal obligation, the first day one of voluntary worship and service. The sabbath is mentioned in the Acts only in connection with the Jews, and in the rest of the N.T. but twice. Colossians 2:16; Hebrews 4:4. In these passages the seventh day sabbath is explained to be to the Christian not a day to be observed, but a type of the present rest into which he enters when "he also ceases from his own works" and trusts Christ.

***Matt. 12:3** But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him;*

What David did

Jesus' action Matthew 12:1-7 is highly significant. "What David did" refers to the time of his rejection and persecution by Saul. 1 Samuel 21:6. Jesus here is not so much the rejected Saviour as the rejected King; hence the reference to David.

***12:18** Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.*

He shall shew judgment to the Gentiles

This too is most significant. The rejected King of Israel will turn to the Gentiles (cf.) Matthew 10:5,6. In fulfilment this awaited the official rejection, crucifixion, and resurrection of Christ, and the final rejection of the risen Christ. ; Luke 24:46,47; Acts 9:15; 13:46; Acts 28:25-28; Romans 11:11.

***Matt. 12:31** Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.*

Blasphemy against the Holy Ghost

Ascribing to Satan the work of the Holy Spirit. Cf. Matthew 12:24,32,40.

***Matt. 12:34** O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.*

Generation of vipers

Progeny. Matthew 3:7; 23:33.

***Matt. 12:41** The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.*

The men of Nineveh shall rise in judgement

Again the rejected King announces judgment (cf) Matthew 11:20-24 Israel, in the midst of the Pharisaic revival of outward religious strictness, was like a man out of whom a demon had "gone," i.e, of his own volition. He would come back and find an empty house, etc. The personal application is to a mere self-cleansed moralist.

***Matt. 12:46** While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him.*

His mother and his brethren stood without, desiring to speak with him

Rejected by Israel, His "kinsmen according to the flesh" (cf) Romans 9:3 our Lord intimates the formation of the new family of faith which, overstepping mere racial claims, receives "whosoever" will be His disciple. ; Matthew 12:49,50; John 6:28,29.

***Matt. 13:3** And he spake many things unto them in parables, saying, Behold, a sower went forth to sow;*

Parables

The seven parables of Mat 13., called by our Lord, "mysteries of the kingdom of heaven" (Matthew 13:11), taken together, describe the result of the presence of the Gospel in the world during the present age, that is, the time of seed sowing which began with our Lord's personal ministry, and ends with the "harvest" Matthew 13:40-43. Briefly, the result is mingled tares and wheat, good fish and bad, in the sphere of Christian profession. It is Christendom.

Behold, a sower went forth to sow

The figure marks a new beginning. To labour in God's vineyard Israel, Isaiah 5:1-7 is one thing, to go forth sowing the seed of the word in a field which is the world, quite another (cf) Matthew 10:5. One fourth of the seed takes permanent root, but the result is "wheat" ; Matthew 13:25; 1 Peter 1:23 or "children of the kingdom" Matthew 13:38. This parable Matthew 13:3-9,18-23 is treated throughout as foundational to the mysteries of the kingdom of heaven. It is interpreted by our Lord Himself.

***Matt. 13:11** He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.*

The mysteries

A "mystery" in Scripture is a previously hidden truth, now divinely revealed; but in which a supernatural element still remains despite the revelation. The greater mysteries are:

- (1) The mysteries of the kingdom of heaven Matthew 13:3-50.
- (2) the mystery of Israel's blindness during this age Romans 11:25 (with context);
- (3) the mystery of the translation of living saints at the end of this age 1 Corinthians 15:51,52; 1 Thessalonians 4:14-17.
- (4) the mystery of N.T. church as one body composed of Jew and Gentile Ephesians 3:1-11; Romans 16:25; Ephesians 6:19; Colossians 4:3.
- (5) the mystery of the church as the bride of Christ Ephesians 5:28-32.
- (6) the mystery of the inliving Christ Galatians 2:20; Colossians 1:26,27.

- (7) the "mystery of God even Christ," i.e. Christ as the incarnate fullness of the Godhead embodied, in whom all the divine wisdom for man subsists Colossians 2:2,9; 1 Corinthians 2:7.
- (8) the mystery of the processes by which godlikeness is restored to man 1 Timothy 3:16.
- (9) the mystery of iniquity 2 Thessalonians 2:7; Matthew 13:33.
- (10) the mystery of the seven stars Revelation 1:20.
- (11) the mystery of Babylon Revelation 17:5,7.

***Matt. 13:17** For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.*

Many prophets and righteous men have desired to see those things

The O.T. prophets saw in blended vision the rejection and crucifixion of the King and also His glory as David's Son: but "what manner of time the Spirit of Christ which was in them did signify when it testified beforehand the sufferings of Christ and the glory that should follow," was not revealed to them--only that the vision was not for themselves. 1 Peter 1:10-12. That revelation Christ makes in these parables. A period of time is to intervene between His sufferings and His glory. That interval is occupied with the "mysteries of the kingdom of heaven" here described.

***Matt. 13:24** Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:*

A man which sowed good seed in his field

This parable Matthew 13:24-30 is also interpreted by our Lord Matthew 13:36-43. Here the "good seed" is not the "word," as in the first parable Matthew 13:19,23 but rather that which the word has produced. 1 Peter 1:23, viz.: the children of the kingdom. These are, providentially Matthew 13:37 "sown," i.e. scattered, here and there in the "field" of the "world" Matthew 13:38. The "world" here is both geographical and ethnic--the earth-world, and also the world of men. The wheat of God at once becomes the scene of Satan's activity. Where children of the kingdom are gathered, there "among the wheat" Matthew 13:25,38,39. Satan "sows" "children of the wicked one," who profess to be children of the kingdom, and in outward ways are so like the true children that only the angels may, in the end, be trusted to separate them Matthew 13:28-30,40-43. So great is Satan's power of deception that the tares often really suppose themselves to be children of the kingdom Matthew 7:21-23. Many other parables and exhortations have this mingled condition in view (e.g.) Matthew 22:11-14; 25:1-13,14-30; Luke 18:10-14; Hebrews 6:4-9. Indeed, it characterizes Matthew from Chapter 13 to the end. The parable of the wheat and tares is not a description of the world, but of that which professes to be the kingdom. Mere unbelievers are never the children of the devil, but only religious unbelievers are so called (cf) Matthew 13:38; John 8:38-44; Matthew 23:15.

***Matt. 13:30** Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.*

Gather ye together first the tares

The gathering of the tares into bundles for burning does not imply immediate judgment. At the end of this age (Matthew 13:40) the tares are set apart for burning, but first the wheat is gathered into the barn. ; John 14:3; 1 Thessalonians 4:14-17.

***Matt. 13:31** Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:*

A grain of mustard seed

The parable of the Mustard Seed prefigures the rapid but unsubstantial growth of the mystery form of the kingdom from an insignificant beginning Acts 1:15; 2:41; 1 Corinthians 1:26 to a great place in the earth. The figure of the fowls finding shelter in the branches is drawn from Daniel 4:20-22. How insecure was such a refuge the context in Daniel shows.

***Matt. 13:33** Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.*

Leaven, which a woman took, and hid in three measures of meal

That interpretation of the parable of the Leaven (Matthew 13:33) which makes (with variation as to details) the leaven to be the Gospel, introduced into the world ("three measures of meal") by the church, and working subtly until the world is converted ("till the whole was leavened") is open to fatal objection:

(1) it does violence to the unvarying symbolical meaning of leaven, and especially to the meaning fixed by our Lord Himself. Matthew 16:6-12; Mark 8:15. See "Leaven," Genesis 19:3.

(2) The implication of a converted world in this age ("till the whole was leavened"), is explicitly contradicted by our Lord's interpretation of the parables of the Wheat and Tares, and of the Net. Our Lord presents a picture of a partly converted kingdom in an unconverted world; of good fish and bad in the very kingdom-net itself.

(3) The method of the extension of the kingdom is given in the first parable. It is by sowing seed, not by mingling leaven. The symbols have, in Scripture, a meaning fixed by inspired usage. Leaven is the principle of corruption working subtly; is invariably used in a bad sense, and is defined by our Lord as evil doctrine. Matthew 16:11,12; Mark 8:15. Meal, on the contrary, was used in one of the sweet- savour offerings Leviticus 2:1-3. and was food for the priests Leviticus 6:15-17. A woman, in the bad ethical sense, always symbolizes something out of place, religiously, See "Zechariah 5:6". In Thyatira it was a woman teaching (cf. ; Revelation 2:20; 17:1-6. Interpreting the parable by these familiar symbols, it constitutes a warning that the true doctrine, given for nourishment of the children of the kingdom ; Matthew 4:4; 1 Timothy 4:6; 1 Peter 2:2 would be mingled with corrupt and corrupting false doctrine, and that officially, by the apostate church itself ; 1 Timothy 4:1-3; 2 Timothy 2:17,18; 4:3,4; 2 Peter 2:1-3.

Leaven

Summary: (1) Leaven, as a symbolic or typical substance, is always mentioned in the O.T. in an evil sense Genesis 19:3, (*See Genesis 19:3*).

(2) The use of the word in the N.T. explains its symbolic meaning. It is "malice and wickedness," as contrasted with "sincerity and truth" 1 Corinthians 5:6-8, it is evil doctrine Matthew 16:12 in its three-fold form of Pharisism, Sadduceism, Herodianism ; Matthew 16:6; Mark 8:15. The leaven of the Pharisees was externalism in religion. Matthew 23:14,16,23-28, of the Sadducees, scepticism as to the supernatural and as to the Scriptures Matthew 22:23,29, of the Herodians, worldliness--a Herod party amongst the Jews ; Matthew 22:16-21; Mark 3:6.

(3) The use of the word in Matthew 13:33 is congruous with its universal meaning.

Matt. 13:43 *Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.*

The kingdom of their Father

The kingdom does not become the kingdom of the "Father" until Christ, having "put all enemies under his feet," including the last enemy, death, has "delivered up the kingdom to God, even the Father" 1 Corinthians 15:24-28; Revelation 20:2. There is triumph over death at the first resurrection 1 Corinthians 15:54,55 but death, "the last enemy," is not destroyed till the end of the millennium. Revelation 20:14.

Matt. 13:44 *Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.*

Treasure hid in a field

The interpretation of the parable of the treasure, which makes the buyer of the field to be a sinner who is seeking Christ, has no warrant in the parable itself. The field is defined (v. 38) to be the world. The seeking sinner does not buy, but forsakes, the world to win Christ. Furthermore, the sinner has nothing to sell, nor is Christ for sale, nor is He hidden in a field, nor, having found Christ, does the sinner hide Him again (cf) Mark 7:24; Acts 4:20. At every point the interpretation breaks down.

Our Lord is the buyer at the awful cost of His blood 1 Peter 1:18, and Israel, especially Ephraim Jeremiah 31:5-12,18-20, the lost tribes hidden in "the field," the world (v. 38), is the treasure ; Exodus 19:5; Psalms 135:4. Again, as in the separation of tares and wheat, the angels are used ; Matthew 24:31; Jeremiah 16:16. The divine Merchantman buys the field (world) for the sake of the treasure (v. 44) Romans 11:28, beloved for the fathers' sakes, and yet to be restored and saved. The note of joy (v. 44) is also that of the prophets in view of Israel's restoration. ; Deuteronomy 30:9; Isaiah 49:13; 52:1-3; 62:4-7 65:18,19.

Matt. 13:45 *Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:*

Seeking goodly pearls

The true Church, "one body" formed by the Holy Spirit 1 Corinthians 12:12,13. As Israel is the hid treasure, so the Church is the pearl of great cost. Covering the same period of time as the mysteries of the kingdom, is the mystery of the Church ; Romans 16:25,26; Ephesians 3:3-10; Ephesians 5:32. Of the true Church a pearl is a perfect symbol:

(1) A pearl is one, a perfect symbol of unity 1 Corinthians 10:17; 12:12,13; Ephesians 4:4-6.

(2) a pearl is formed by the accretion, and that not mechanically, but vitally, through a living one, as Christ adds to the Church Acts 2:41,47; 5:14; 11:24; Ephesians 2:21; Colossians 2:19.

(3) Christ, having given Himself for the pearl, is now preparing it for presentation to Himself Ephesians 5:25-27. The kingdom is not the Church, but the true children of the kingdom during the fulfilment of these mysteries, baptized by one Spirit into one body 1 Corinthians 12:12,13 compose the true Church, the pearl.

Matt. 13:47 *Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:*

A net that was cast into the sea

The parable of the Net (Greek dragnet) presents another view from that of the wheat and tares of the mysteries of the kingdom as the sphere of profession, but with this difference: there Satan was the active agent; here the admixture is more the result of the tendency of a movement to gather to itself that which is not really of it. The kingdom of heaven is like a net which, cast into the sea of humanity, gathers of every kind, good and bad, and these remain together in the net (v. 49) and not merely in the sea, until the end of the age. It is not even a converted net, much less a converted sea. Infinite violence has been done to sound exegesis by the notion that the world is to be converted in this age. Against that notion stands our Lord's own interpretation of the parables of the Sower, the Wheat and Tares, and the Net.

Such, then, is the mystery form of the kingdom. It is the sphere of Christian profession during this age. It is a mingled body of true and false, wheat and tares, good and bad. It is defiled by formalism, doubt, and worldliness. But within it Christ sees the true children of the true kingdom who, at the end, are to "shine forth as the sun." In the great field, the world, He sees the redeemed of all ages, but especially His hidden Israel, yet to be restored and blessed. Also, in this form of the kingdom, so unlike that which is to be, He sees the Church, His body and bride, and for joy He sells all that He has 2 Corinthians 8:9 and buys the field, the treasure, and the pearl.

***Matt. 14:1** At that time Herod the tetrarch heard of the fame of Jesus,*

Herod

Called Antipas; son of Herod the Great, (See Matthew 2:1) and Malthace, a Samaritan woman; brother of Archelaus, a daughter of King Aretas; Herodias, wife of his half-brother, Philip.

***Matt. 15:5** But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me;*

It is a gift

i.e. dedicated to God. Matthew 5:23,24; Mark 7:11 (See Mark 7:11).

***Matt. 15:21** Then Jesus went thence, and departed into the coasts of Tyre and Sidon.*

Jesus...departed into the coasts of Tyre and Sidon

The Syrophenician woman. For the first time the rejected Son of David ministers to a Gentile. It is a precursive fulfilment of Matthew 12:18 Addressed by a Gentile as Son of David, He makes no reply, for a Gentile has no claim upon Him in that character. (See Matthew 2:2) Ephesians 2:12. Addressing him as "Lord," she obtained an immediate answer. Romans 10:12,13

***Matt. 15:28** Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.*

Great is thy faith

See, Luke 7:7-9; Mark 6:6. Faith honours God, knowing that he is faithful. cf. 1 John 5:10.

***Matt. 16:18** And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.*

Thou art Peter

There is the Greek a play upon the words, "thou art Peter petros-- literally 'a little rock', and upon this rock Petra I will build my church." He does not promise to build His church upon Peter, but upon Himself, as Peter is careful to tell us (1 Peter 2:4-9).

[The church is built on Peter's profession: "Thou art the Christ the Son of the Living God", 16:16. *Ed.*].

I will build my church

Greek: ecclesia (ek=="out of," kaleo=="to call"), an assembly of called out ones. The word is used of any assembly; the word itself implies no more, as, e.g., the town-meeting at Ephesus Acts 19:39 and Israel, called out of Egypt and assembled in the wilderness Acts 7:38. Israel was a true "church," but not in any sense the N.T. church-the only point of similarity being that both were "called out" and by the same God. All else is contrast. (See Acts 7:38; Hebrews 12:23).

***Matt. 16:19** And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.*

The keys of the kingdom

Not the keys of the church, but of the kingdom of heaven in the sense of Mat 13., i.e. the sphere of Christian profession. A key is a badge of power or authority (cf) Isaiah 22:22; Revelation 3:7. The apostolic history explains and limits this trust, for it was Peter who opened the door of Christian opportunity to Israel on the day of Pentecost Acts 2:38-42 and to Gentiles in the house of Cornelius. Acts 10:34-46. There was no assumption by Peter of any other authority Acts 15:7-11. In the council James, not Peter, seems to have presided; Acts 15:19; Galatians 2:11-15. Peter claimed no more for himself than to be an apostle by gift 1 Peter 1:1 and an elder by office 1 Peter 5:1. The power of binding and loosing was shared Matthew 18:18; John 20:23 by the other disciples. That it did not involve the determination of the eternal destiny of souls is clear from Revelation 1:18. The keys of death and the place of departed spirits are held by Christ alone.

***Matt. 16:20** Then charged he his disciples that they should tell no man that he was Jesus the Christ.*

That they should tell no man

The disciples had been proclaiming Jesus as the Christ, i.e. the covenanted King of a kingdom promised to the Jews, and "at hand." The church, on the contrary, must be built upon testimony to Him as crucified, risen from the dead, ascended, and made "Head over all things to the church." Ephesians 1:20-23. The former testimony was ended, the new testimony was not yet ready, because the blood of the new covenant had not yet been shed, but our Lord begins to speak of His death and resurrection Matthew 16:21. It is a turning- point of immense significance:

***Matt. 17:2** And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.*

Transfigured before them

The transfiguration scene contains, in miniature, all the elements of the future kingdom in manifestation:

- (1) the Lord, not in humiliation, but in glory (v. 2).
- (2) Moses, glorified, representative of the redeemed who have passed through death into the kingdom. Matthew 13:43; Luke 9:30,31.
- (3) Elijah, glorified, representative of the redeemed who have entered the kingdom by translation. 1 Corinthians 15:50-53; 1 Thessalonians 4:14-17.
- (4) Peter, James, and John, not glorified, representatives (for the moment) of Israel in the flesh in the future kingdom Ezekiel 37:21-27.

(5) The multitude at the foot of the mountain Matthew 17:2, representative of the nations who are to be brought into the kingdom after it is established over Israel Isaiah 11:10-12, etc.

***Matt. 17:10** And his disciples asked him, saying, Why then say the scribes that Elias must first come?*

Why then say the scribes that Elias must first come

Cf Matthew 11:14; Mark 9:11,12,13; Luke 1:17; Malachi 3:1; 4:5,6 All the passages must be construed together.

(1) Christ confirms the specific and still unfulfilled prophecy of Malachi 4:5,6: "Elias shall truly first come and restore all things." Here, as in Malachi, the prediction fulfilled in John the Baptist, and that yet to be fulfilled in Elijah, are kept distinct.

(2) But John the Baptist had come already, and with a ministry so completely in the spirit and power of Elijah's future ministry Luke 1:17 that in an adumbrative and typical sense it could be said: "Elias is come already." Cf ; Matthew 10:40; Philemon 1:12,17 where the same thought of identification, while yet preserving personal distinction, occurs. John 1:27

***Matt. 18:34** And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.*

Delivered him to the tormentors

The ground of law, of exact justice. Cf. grace, Romans 3:23,24; Ephesians 4:30; John 1:17 (See John 1:17).

***Matt. 19:4** And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female,*

Have ye not read

See, Genesis 1:27; 2:23,24. The passage is significant as Jesus' confirmation of the Genesis narrative of creation.

***Matt. 19:8** He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.*

Moses... suffered you to put away your wives

Thus confirming the Mosaic authorship of Deut.

***Matt. 19:20** The young man saith unto him, All these things have I kept from my youth up: what lack I yet?*

All these things have I kept from my youth

See, Philippians 3:6,7 contra vs. Philippians 3:7-9

***Matt. 19:28** And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.*

In the regeneration

(Greek: palingenesia = "re-creation," "making new). The word occurs once again in Titus 3:5. There it refers to the new birth or a believing person; here to the re-creation of the social order, and renewal of the earth ; Isaiah 11:6-9; Romans 8:19-23 when the kingdom shall come. (See "Kingdom (O.T.),"

Judging the twelve tribes of Israel

Disclosing how the promise Isaiah 1:26 will be fulfilled when the kingdom is set up. The kingdom will be administered over Israel through the apostles, according to the ancient theocratic judgeship. Judges 2:18.

***Matt. 20:30** And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou Son of David.*

Behold, two blind men

A discrepancy has been imagined between this account and those in Mark 10:46; Luke 18:35. Matthew and Mark obviously refer to a work of healing as Jesus departed from Jericho. Bartimaeus, the active one of the two, the one who cried, "Jesus, thou Son of David," is specifically mentioned by Mark. Of the other one of the "two," we know nothing. The healing described by Luke 18:35 occurred before Jesus entered Jericho. As to the form of appeal, "Son of David" (cf) ; Matthew 9:27; 15:22; 21:9. Jesus must have been so addressed constantly. The narratives therefore supplement, but in no way contradict each other.

***Matt. 21:1** And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,*

When they drew nigh unto Jerusalem

Matthew 21:1-9; Zechariah 9:9; 14:4-9. The two advents are in striking contrast.

***Matt. 21:4** All this was done, that it might be fulfilled which was spoken by the prophet, saying,*

That it might be fulfilled

The king's final and official offer of Himself according to Zechariah 9:9. Acclaimed by an unthinking multitude whose real belief is expressed in Matthew 21:11, but with no welcome from the official representatives of the nation, He was soon to hear the multitude shout: "Crucify him."

***Matt. 21:12** And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves,*

Cast out all them that bought and sold in the temple

See, Luke 19:45; Mark 11:15-18. Cf. John 2:13-25 which introduced, as this cleansing closed, the offer of Christ to Israel as King.

***Matt. 21:17** And he left them, and went out of the city into Bethany; and he lodged there.*

Bethany

See, John 11:1,2; Luke 10:39-42. Cf. ; Mark 11:1-11; Luke 19:29-35; John 12:1-8. With no other place is the human Christ so tenderly associated, while it also was the place of manifestation of His divine power. John 11:43,44.

***Matt. 21:19** And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.*

He saw a fig tree

Lit. a solitary fig tree. Luke 13:6-9. The withered fig tree is a parabolic miracle concerning Israel. Luke 13:6-9. Cf., Matthew 24:32,33, a prophecy that Israel shall again bud.

Matt. 21:42 Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

This was the Lord's doing

Jehovah. Psalms 118:23.

Matt. 21:43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

The kingdom of God shall be taken from you

Note that Matthew here as in Matthew 21:31 uses the larger word, kingdom of God: (See Matthew 6:33). The kingdom of heaven (See Matthew 3:2) will yet be set up. Meantime the kingdom of God and his righteousness is taken from Israel nationally and given to the Gentiles. Romans 9:30-33.

Matt. 21:44 And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

Whosoever shall fall upon this stone shall be broken

Christ as the "Stone" is revealed in a threefold way:

(1) To Israel Christ, coming not as a splendid monarch but in the form of a servant, is a stumbling stone and rock of offence. Isaiah 8:14,15; Romans 9:32,33; 1 Corinthians 1:23; 1 Peter 2:8

(2) to the church, Christ is the foundation stone and the head of the corner 1 Corinthians 3:11; Ephesians 2:20-22; 1 Peter 2:4,5

(3) to the Gentile world-powers (see "Gentiles," Luke 21:24; Revelation 16:19 He is to be the smiting-stone of destruction Daniel 2:34. Israel stumbled over Christ; the church is built upon Christ; Gentile world- dominion will be broken by Christ. See "Armageddon" Revelation 16:14; 19:19.

Matt. 22:9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

Go ye therefore into the highways

The world-wide call. Matthew 28:16-20; Revelation 22:17

Matt. 22:15 Then went the Pharisees, and took counsel how they might entangle him in his talk.

How they might entangle him

In the different classes, vs. Matthew 23:15-40. Jesus meets representatives of all Israel, Pharisees, Sadducees. Herodians. (See Matthew 3:7). For them, silenced but unrepentant, no message is left but "woe." Matthew 23:1-39.

Matt. 22:29 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.

Ye do err, not knowing the scriptures

Jesus' answer gives the three incapacities of the rationalist: self-deception, Romans 1:21,22, ignorance of the spiritual content of Scripture, Acts 13:27, disbelief in the intervention of divine power, 2 Peter 3:5-9.

Matt. 22:35 Then one of them, which was a lawyer, asked him a question, tempting him, and saying,

A lawyer asked him a question

(Greek - nomikos , "of the law"; occurs also [Luke 7:30](#); [10:25](#); [11:45,46,52](#); [Luke 14:3](#); [Titus 3:13](#). Except in the last instance, "lawyer" is another name for "scribe." (See [Matthew 2:4](#)) . In [Titus 3:13](#) the term has the modern meaning.

Matt. 22:41 While the Pharisees were gathered together, Jesus asked them,

Jesus asked them

Cf. [Matthew 21:24](#); [John 19:7](#) Jesus' question is not personal but doctrinal: "Whose son is the Messiah?" Cf. ; [Acts 2:25-36](#); [Romans 1:3,4](#).

Matt. 23:2 Saying, The scribes and the Pharisees sit in Moses' seat:

Sit in Moses' seat

Cf. [Ezra 7:6,25,26](#). Jesus' disciples were to honour the law, but not the hypocritical teachers of it.

Matt. 23:5 But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,

Make broad their phylacteries

Passages of Scripture enclosed in a small case, bound upon arm or forehead, [Deuteronomy 6:8](#).

Matt. 23:35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

The blood of righteous Abel

Jesus' confirmation of [Genesis 4:8-10](#). Cf. [Hebrews 12:24](#).

Matt. 23:36 Verily I say unto you, All these things shall come upon this generation.

All these things shall come upon this generation

See, [Revelation 18:21-24](#). It is the way also of history; judgment falls upon one generation for the sins of centuries. The prediction was fulfilled in the destruction of Jerusalem, A.D. 70.

Matt. 23:39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

Ye shall not see me henceforth, till ye shall say

The three "untils" of Israel's blessing:

(1) Israel must say, "blessed is He" [Matthew 23:39](#); [Romans 10:3,4](#)

(2) Gentile world-power must run its course. [Luke 21:24](#); [Daniel 2:34,35](#).

(3) The elect number of Gentiles must be brought in. Then "the Deliverer shall come out of Zion." etc. [Romans 11:25-27](#).

Matt. 24:1 And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple.

Jesus went out, and departed from the temple

Jesus leaves that which He abandons to judgment. (See [Mark 8:23](#)) in light of [Matthew 11:21,22](#) Cf., [Revelation 18:4](#).

Matt. 24:3 *And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?*

Tell us, when...

The beginning of the Olivet Discourse Mat 24 with Luke 21:20-24 answers the threefold question. The order is as follows: "when shall these things be?"--i.e.

destruction of the temple and city. Answer: Luke 21:20-24.

Second and third questions: "And what shall be the sign of thy coming, and of the end of the age?" Answer: Matthew 24:4-33.

Verses 4 to 14 have a double interpretation: They give

(1) the character of the age--wars, international conflicts, famines, pestilences, persecutions, and false Christs (cf) Daniel 9:26. This is not the description of a converted world.

(2) But the same answer (Matthew 24:4-14) applies in a specific way to the end of the age, viz. Daniel's seventieth week. Daniel 9:24-27. All that has characterized the age gathers into awful intensity at the end.

Verse 14 has specific reference to the proclamation of the good news that the kingdom is again "at hand" by the Jewish remnant Isaiah 1:9; Revelation 14:6,7.

Verse 15 gives the sign of the abomination, (*See SDaniel 9:27*), the "man of sin," or "Beast" 2 Thessalonians 2:3-8; Daniel 9:27; 12:11; Revelation 13:4-7.

This introduces the great tribulation Psalms 2:5. (*See Revelation 7:14*), which runs its awful course of three and a half years, culminating in the battle of "Revelation 19:19" at which time Christ becomes the smiting Stone of Daniel 2:34.

The detail of this period (Matthew 24:15-28) is:

(1) The abomination in the holy place (Matthew 24:15);

(2) the warning (Matthew 24:16-20) to believing Jews who will then be in Jerusalem;

(3) the great tribulation, with renewed warning as to false Christs (Matthew 24:21-26);

(4) the sudden smiting of the Gentile world-power (Matthew 24:27,28);

(5) the glorious appearing of the Lord, visible to all nations, and the regathering of Israel (Matthew 24:29-31);

(6) the sign of the fig-tree (Matthew 24:32,33);

(7) warnings, applicable to this present age over which these events are ever impending (Matthew 24:34-51); Philippians 4:5).

Matt. 24:16 *Then let them which be in Judaea flee into the mountains:*

Let them which be in Judaea flee into the mountains

Cf. Luke 21:20-24. The passage in Luke refers in express terms to a destruction of Jerusalem which was fulfilled by Titus, A.D. 70; the passage in Matthew to a future crisis in Jerusalem after the manifestation of the abomination. See "Beast" ; Daniel 7:8; Revelation 19:20.

As the circumstances in both cases will be similar, so are the warnings. In the former case Jerusalem was destroyed; in the latter it will be delivered by divine interposition.

Matt. 24:45 *Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?*

Who then is a faithful and wise servant

See, Luke 12:42-46; 1 Corinthians 4:2. It is faithfulness, not ability, in the Lord's service that is first approved by Him.

***Matt. 25:1** Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.*

Then shall the kingdom of heaven be likened unto...

This part of the Olivet discourse goes beyond the "sign" questions of the disciples Matthew 24:3 and presents our Lord's return in three aspects:

- (1) As testing profession, Matthew 25:1-13
- (2) as testing service, Matthew 25:14-30;
- (3) as testing the Gentile nations, Matthew 25:31-46.

Ten virgins

The kingdom of heaven here is the sphere of profession, as in Mat 13. All alike have lamps, but two facts fix the real status of the foolish virgins: They "took no oil," and the Lord said, "I know you not." Oil is the symbol of the Holy Spirit, and "If any man have not the spirit of Christ, he is none of his" Romans 8:9

Nor could the Lord say to any believer, however unspiritual, "I know you not."

***Matt. 25:21** His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.*

Well done

The Lord's commendation may be earned by the weakest of His servants; it is given for faithful service.

***Matt. 25:23** His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.*

Well done, thou good and faithful servant

The same commendation is gained by the servant with two talents as by him with five; he was equally faithful though his gift was less.

***Matt. 25:32** And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:*

Before him shall be gathered all nations

This judgment is to be distinguished from the judgment of the great white throne. Here there is no resurrection; the persons judged are living nations; no books are opened; three classes are present, sheep, goats, and brethren; the time is at the return of Christ (Matthew 25:31); and the scene is on the earth. All these particulars are in contrast with Revelation 20:11-15.

The test in this judgment is the treatment accorded by the nations to those whom Christ here call "my brethren." These "brethren" are the Jewish Remnant who will have preached the Gospel of the kingdom to all nations during the tribulation. The test in Revelation 20:11-15 is the possession of eternal life.

See, for the other six judgments: (John 12:31).

***Matt. 26:7** There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat.*

An alabaster box of very precious ointment

No contradiction of John 12:3 is implied. The ordinary anointing of hospitality and honour was of the feet Luke 7:38 and head Luke 7:46 But Mary of Bethany, who alone of our Lord's disciples had comprehended His thrice repeated announcement of

His coming death and resurrection, invested the anointing with the deeper meaning of the preparation of His body for burying. Mary of Bethany was not among the women who went to the sepulchre with intent to embalm the body of Jesus.

A woman

i.e. Mary of Bethany.

***Matt. 26:20** Now when the even was come, he sat down with the twelve.*

He sat down with the twelve

The order of events on the night of the Passover supper appears to have been:

- (1) The taking by our Lord and the disciples of their places at the table;
- (2) the contention who should be greatest;
- (3) the feet washing;
- (4) the identification Judas as the traitor;
- (5) the withdrawal of Judas;
- (6) the institution of the supper;
- (7) the words of Jesus while still in the room Matthew 26:26-29; Luke 22:35-38; John 13:3-35; Matthew 14:1-31
- (8) the words of Jesus between the room and the garden Matthew 26:31-35; Mark 14:26-31; John 15:16,17 it seems probable that the high-priestly prayer John 17:1-26 was uttered after they reached the garden;
- (9) the agony in the garden;
- (10) the betrayal and arrest;
- (11) Jesus before Caiaphas; Peter's denial.

***Matt. 26:28** For this is my blood of the new testament, which is shed for many for the remission of sins.*

The remission of sins

Forgiveness. Summary: The Greek word translated "remission" in Matthew 26:28; Acts 10:43; Hebrews 9:22 is elsewhere rendered "forgiveness." It means, to send off, or away. And this, throughout Scripture, is the one fundamental meaning of forgiveness--to separate the sin from the sinner. Distinction must be made between divine and human forgiveness:

(1) Human forgiveness means the remission of penalty. In the Old Testament and the New, in type and fulfilment, the divine forgiveness follows the execution of the penalty. "The priest shall make an atonement for his sin that he had committed, and it shall be forgiven him" Leviticus 4:35. "This is my blood of the new covenant, which is shed for many for the remission sending away, forgiveness of sins" (Matthew 25:28). "Without shedding of blood there is no remission" Hebrews 9:22.

The sin of the justified believer interrupts his fellowship, and is forgiven upon confession, but always on the ground of Christ's propitiating sacrifice ; 1 John 1:6-9; 2:2.

(2) Human forgiveness rests upon and results from the divine forgiveness. In many passages this is assumed rather than stated, but the principle is declared in Ephesians 4:32; Matthew 18:32,33.

***Matt. 26:39** And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.*

Let this cup pass from me

The "cup" must be interpreted by our Lord's own use of that symbol in speaking of His approaching sacrificial death Matthew 20:22; John 18:11. In view of John 10:17,18, He could have been in no fear of an unwilling death. The value of the account of the agony in the Garden is in the evidence it affords that He knew fully what the agony of the cross would mean when His soul was made an offering for sin, Isaiah 53:10, in the hiding of the Father's face. Knowing the cost to the utmost, he voluntarily paid it. [In taking the sinners place who faces an eternal doom, the cup had "forever" marked upon it, *Ed.*].

Matt. 26:57 And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled.

They that had laid hold on Jesus led him away to...

A comparison of the narratives gives the following order of events in the crucifixion day:

(1) Early in the morning Jesus is brought before Caiaphas and the Sanhedrin. He is condemned and mocked Matthew 26:57-68; Mark 14:55-65; Luke 22:63-71; John 18:19-24.

(2) The Sanhedrin lead Jesus to Pilate, Matthew 27:1,2,11-14; Mark 15:1-5; Luke 23:1-5; John 18:28-38.

(3) Pilate sends Jesus to Herod Luke 23:6-12; John 19:4.

(4) Jesus is again brought before Pilate, who releases Barabbas and delivers Jesus to be crucified Matthew 27:15-26; Mark 15:6-15; Luke 23:13-25; John 18:39,40; 19:4-16.

(5) Jesus is crowned with thorns and mocked Matthew 27:26-30; Mark 15:15-20; John 19:1-3.

(6) Suicide of Judas Matthew 27:3-10.

(7) Led forth to be crucified, the cross is laid upon Simon: Jesus discourses to the women Matthew 27:31,32; Mark 15:20-23; Luke 23:26-33; John 19:16,17.

Matt. 26:71 And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth.

This fellow was also with Jesus of Nazareth

Peter's denial: Cf Matthew 26:69; Mark 14:69; Luke 22:58; John 18:25. A discrepancy has been imagined in these accounts. Let it be remembered that an excited crowd had gathered, and that Peter was interrogated in two places: "With the servants" Matthew 26:58 where the first charge was made Matthew 26:69, "the porch" where a great number of people would be gathered, and where the second and third interrogations were made by "another maid" and by the crowd, i.e. "they" ; Matthew 26:71,73; John 18:25

Matt. 27:9 Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value;

Spoken by Jeremy the prophet

The allusion is to Jeremiah 18:1-4; 19:1-3 but more distinctly to Zechariah 11:12,13.

Matt. 27:33 And when they were come unto a place called Golgotha, that is to say, a place of a skull,

And when they were come unto a place called Golgotha

The Order of Events at the Crucifixion:

- (1) the arrival at Golgotha Matthew 27:33; Mark 15:22; Luke 23:33; John 19:17
- (2) the offer of the stupefying drink refused Matthew 27:34; Mark 15:23
- (3) Jesus is crucified between two thieves Matthew 27:35-38; Mark 15:24-28; Luke 23:33-38; John 19:18-24
- (4) He utters the first cry from the cross, "Father, forgive," etc. Luke 23:34.
- (5) The soldiers part His garments Matthew 27:35; Mark 15:24; Luke 23:34; John 19:23
- (6) The Jews mock Jesus Matthew 27:39-44; Mark 15:29-32; Luke 23:35-38
- (7) The thieves rail on Him, but one repents and believes Matthew 27:44; Mark 15:32; Luke 23:39-43.
- (8) The second cry from the cross, "To-day shalt thou be with me," etc. Luke 23:43.
- (9) The third cry, "Woman, behold thy son" John 19:26,27.
- (10) The darkness Matthew 27:45; Mark 15:33; Luke 23:44.
- (11) The fourth cry, "My God," etc. Matthew 27:46,47; Mark 15:34-36
- (12) The fifth cry, "I thirst" John 19:28.
- (13) The sixth cry, "It is finished" John 19:30.
- (14) The seventh cry, "Father, into thy hands," etc. Luke 23:46.
- (15) Our Lord dismisses his spirit Matthew 27:50; Mark 15:37; Luke 23:46; John 19:30.

***Matt. 27:37** And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.*

THIS IS JESUS THE KING OF THE JEWS

Cf Mark 15:26; Luke 23:38; John 19:19 These accounts supplement, but do not contradict one another. No one of the Evangelists quotes the entire inscription. All have "The King of the Jews." Luke adds to this the further words, "This is"; Matthew quotes the name, "Jesus"; whilst John gives the additional words "of Nazareth." The narratives combined give the entire inscription: "This is Matthew, Luke Jesus Matthew, John of Nazareth John the King of the Jews" all.

***Matt. 27:46** And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?*

My God, my God, why hast thou forsaken me?

Psalms 22:3 gives the answer to this significant and terrible cry:

***Matt. 27:50** Jesus, when he had cried again with a loud voice, yielded up the ghost.*

Jesus...yielded up the ghost

Literally, "dismissed his spirit." The Greek implies an act of the will. This expression, taken with Mark 15:37; Luke 23:46; John 19:30. differentiates the death of Christ from all other physical death. He died by his own volition when He could say of His redemptive work, "It is finished." "No man taketh it from me, but I lay it down of myself" John 10:18.

***Matt. 27:51** And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;*

The veil of the temple was rent in twain from the top to the bottom

The veil which was rent was the veil which divided the holy place into which the priests entered from the holy of holies into which only the high priest might enter on the day of atonement, (See Exodus 26:31) Leviticus 16:1-30 The rending of that veil, which was a type of the human body of Christ Hebrews 10:20 signified that a "new

and living way" was opened for all believers into the very presence of God with no other sacrifice or priesthood save Christ's. (cf) ; Hebrews 9:1-8; 10:19-22.

***Matt. 27:52** And the graves were opened; and many bodies of the saints which slept arose,*

Many bodies of the saints which slept arose

That these bodies returned to their graves is not said and may not be inferred. The wave-sheaf Leviticus 23:10-12 typifies the resurrection of Christ, but a sheaf implies plurality. It was a single "corn of wheat" that fell into the ground in the crucifixion and entombment of Christ John 12:24, it was a sheaf which came forth in resurrection. The inference is that these saints, with the spirits of "just men made perfect" Hebrews 12:23 from Paradise, went with Jesus Ephesians 4:8-10 into heaven.

***Matt. 27:63** Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.*

After three days I will rise again

See, Matthew 16:21; 17:23; 20:19; 26:61; Mark 8:31; 10:34; Luke 9:22; 18:33; 24:6,7; John 2:19

***Matt. 28:1** In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.*

In the end of the Sabbath

The order of events, combining the four narratives, is as follows: Three women, Mary Magdalene, and Mary the mother of Jesus, and Salome, start for the sepulchre, followed by other women bearing spices. The three find the stone rolled away, and Mary Magdalene goes to tell the disciples. Luke 23:55-24:9; John 20:1,2. Mary, the mother of James and Joses, draws nearer the tomb and sees the angel of the Lord Matthew 28:2. She goes back to meet the other women following with the spices. Meanwhile Peter and John, warned by Mary Magdalene, arrive, look in, and go away John 20:3-10. Mary Magdalene returns weeping, sees the two angels and then Jesus John 20:11-18 and goes as He bade her to tell the disciples. Mary (mother of James and Joses), meanwhile, has met the women with the spices and, returning with them, they see the two angels. ; Luke 24:4,5; Mark 16:5. They also receive the angelic message, and, going to seek the disciples, are met by Jesus. Matthew 28:8-10.

End of

Lit. end of the sabbaths. The sabbaths end, the first day comes. (See Matthew 12:1) .

***Matt. 28:9** And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.*

Behold, Jesus met them, saying

The order of our Lord's appearances would seem to be: On the day of his resurrection:

- (1) To Mary Magdalene John 10:14-18.
- (2) To the women returning from the tomb with angelic message Matthew 28:8-10.
- (3) To Peter, probably in the afternoon Luke 24:34; 1 Corinthians 15:5.
- (4) To the Emmaus disciples toward evening Luke 24:13-31.
- (5) To the apostles, except Thomas Luke 24:36-43; John 20:19-24.

Eight days afterward:

- (1) to the apostles, Thomas being present John 20:24-29.

In Galilee:

- (1) To the seven by the Lake of Tiberias John 21:1-23.
 (2) On a mountain, to the apostles and five hundred brethren 1 Corinthians 15:6.
 At Jerusalem and Bethany again:
 (1) To James 1 Corinthians 15:7.
 (2) To the eleven Matthew 28:16-20; Mark 16:14-20; Luke 24:33-53; Acts 1:3-12.
 To Paul:
 (1) Near Damascus Acts 9:3-6; 1 Corinthians 15:8
 (2) In the temple Acts 22:17-21; 23:11.
 To Stephen outside Jerusalem Acts 7:55.
 To John on Patmos Revelation 1:10-19.

Matt. 28:19 *Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:*

Go ye therefore

With the death and resurrection of Jesus Christ begins the "dispensation of the grace of God" Ephesians 3:2, which is defined as "his kindness toward us through Christ Jesus"; and, "the gift of God: not of works, lest any man should boast." Ephesians 2:7-9, under grace God freely gives to the believing sinner eternal life Romans 6:23 accounts to him a perfect righteousness ; Romans 3:21,22; 4:4,5 and accords to him a perfect position Ephesians 1:6

The predicted results of this sixth testing of man are

- (1) the salvation of all who believe Acts 16:31.
 (2) judgment upon an unbelieving world and an apostate church. Matthew 25:31-46;
2 Thessalonians 1:7-10 ; 1 Peter 4:17,18; Revelation 3:15,16.
 (1) Man's state at the beginning of the dispensation of Grace Romans 3:19; Galatians 3:22; Ephesians 2:11,12.
 (2) Man's responsibility under grace John 1:11,12; 3:36; 6:28,29.
 (3) His predicted failure Matthew 24:37-39; Luke 18:8; 19:12-14.
 (4) The judgment 2 Thessalonians 2:7-12.

In the name of the Father, and of the Son, and of the Holy Ghost

The word is in the singular, the "name," not names. Father, Son, and Holy Spirit is the final name of the one true God. It affirms:

- (1) That God is one.
 (2) That He subsists in a personality which is threefold, indicated by relationship as Father and Son; by a mode of being as Spirit; and by the different parts taken by the Godhead in manifestation and in the work of redemption, e.g. John 3:5,6, (Spirit), John 3:16,17 (Father and Son). In ; Matthew 3:16,17; Mark 1:10,11; Luke 3:21,22 the three persons are in manifestation together.
 (3) The conjunction in one name of the Three affirms equality and oneness of substance. See O.T. Names of God: (*See Malachi 3:18*).

Mark

WRITER: The writer of the second Gospel, Mark, called also John, was the son of one the New Testament "Marys", and nephew of Barnabas. He was an associate of the apostles, and is mentioned in the writings of Paul and of Luke Acts 12:12,25; 15:37,39; Colossians 4:10; 2 Timothy 4:11; Philemon 1:24.

DATE: The date of Mark has been variously placed between A.D. 57 and 63.

THEME: The scope and purpose of the book are evident from its contents. In it Jesus is seen as the mighty Worker, rather than as the unique Teacher. It is the Gospel of Jehovah's "Servant the Branch" Zechariah 3:8 as Matthew is the Gospel of the "Branch. . . unto David" Jeremiah 33:15.

Everywhere the servant character of the incarnate Son is manifest. The key verse is Mark 10:45. "For even the Son of man came not to be ministered unto, but to minister." The characteristic word is "straightway," a servant's word. There is no genealogy, for who gives the genealogy of a servant? The distinctive character of Christ in Mark is that set forth in Philippians 2:6-8.

But this lowly Servant, who emptied Himself of the "form of God," "and was found in fashion as a man," was, nevertheless, "the mighty God" Isaiah 9:6 as Mark distinctly declares (Mark 1:1) and therefore mighty works accompanied and authenticated His ministry. As befits a Servant-Gospel, Mark is characteristically a Gospel of deeds, rather than on words.

The best preparation of the heart for the study of Mark is the prayerful reading of Isaiah 42:1-21; 50:4-11; 52:13-53:12; Zechariah 3:8; Philippians 2:5-8.

Mark is in five principal divisions:

The manifestation of the Servant-Son, 1:1-11.

The Servant-Son tested as to His fidelity, 1:12,13.

The Servant-Son at work, 1:14-13:37.

The Servant-Son "obedient unto death," 14:1-15:47.

The ministry of the risen Servant-Son, now exalted to all authority, 16:1-20.

The events recorded in this book cover a period of 7 years.

Mark 1:3 *The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.*

Lord

Jehovah. Isaiah 40:3.

Mark 4:22 *For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.*

There is nothing hid

For nothing is hidden except unto manifestation, nor a secret thing done that shall not be exposed. Cf. Revelation 20:12; Romans 4:6; Hebrews 10:16,17

Mark 5:30 *And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?*

Virtue had gone out of him

(Greek - dynamis, "power). Cf. Luke 6:19; 8:46 .

Mark 7:5 *Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?*

Tradition

i.e. the so-called "oral law" alleged to have been handed down from Moses; really a traditional interpretation of the written law. See 7:7.

Mark 8:23 And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.

And led him out of town

Our Lord's action here is most significant, Having abandoned Bethsaida to judgment Matthew 11:12-24. He would neither heal in that village, nor permit further testimony to be borne there Mark 8:26. The probation of Bethsaida as a community was ended, but He would still show mercy to individuals. Cf Revelation 3:20. Christ is outside the door of that church, but "If any man hear My voice," etc.

Mark 10:16 And he took them up in his arms, put his hands upon them, and blessed them.

He took them up in his arms

In Hebrew custom, a father's act. (Cf) Genesis 27:38. "He had no children that He might adopt all children."--Bengel.

Mark 10:18 And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God.

Why callest thou me good

Believing Me to be but a human teacher, why callest thou Me "good," etc. ["If I am not God, I am not good." Ed.].

Mark 10:24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

Astonished at his words

i.e. as Jews: knowing that temporal prosperity was, to the Jew as such, a token of divine favour. e.g. Deuteronomy 28:1-12.

Mark 10:25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

The eye of a needle

It has been thought the reference here was to a postern door set in a gate of Jerusalem.

Mark 10:51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.

Lord

Gr. "Rabboni," my Master, a term of reverent love. Cf. John 20:16.

Mark 11:1 And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples,

Bethphage

Meaning, house of unripe figs, see Mark 11:12,20. probably so called after the fig tree was cursed.

Mark 11:13 And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet.

Nothing but leaves

Fig trees which have retained their leaves through the winter usually have figs also. It was still too early for new leaves or fruit.

Mark 12:1 *And he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country.*

A certain man planted a vineyard

Israel. Isaiah 5:1-7. Israel was not fruitless, but brought forth only wild grapes. Cf. ; John 3:6; Hosea 10:1 contra, Hosea 14:8.

Mark 12:10 *And have ye not read this scripture; The stone which the builders rejected is become the head of the corner:*

The stone which the builders rejected

Psalms 118:22,23 cf. (See 1 Peter 2:8).

Mark 12:11 *This was the Lord's doing, and it is marvellous in our eyes?*

The Lord's doing

Jehovah Mark 10:10,11; Psalms 118:22,23

Mark 12:26 *And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?*

Have ye not read in the book

Jesus affirms the historic truth and inspiration of Ex. 3.

Mark 12:36 *For David himself said by the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.*

For David himself said

Inspiration. (Jesus affirms the inspiration and Davidic authorship of Psa 110) Matthew 12:36; Luke 1:3; Exodus 4:15; Revelation 22:19

The Lord

Jehovah.

My Lord

Adonai, Psalms 110:1.

Mark 13:8 *For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows.*

The beginning of sorrows

Birthpangs. Answering to the "seals." (Rev. 6.) Revelation 6:1-17.

The death-agony of this age is the birth-agony of the next.

Mark 13:13 *And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved.*

He that shall endure unto the end

Not the end of the believer's life, but the end of the great tribulation.

Saved

In the sense of Revelation 13:8; 20:4

Mark 13:14 *But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains:*

Then let them that be in Judaea flee to the mountains

Cf. Luke 21:20-24. which is a prophecy fulfilled in the destruction of Jerusalem, A.D. 70, when the Christians escaped, and which foreshadowed the more terrible day here described. See "Great Tribulation." ; Psalms 2:5; Revelation 7:14.

Mark 14:45 *And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him.*

Master

Never once in the Gospel record does Judas Iscariot call Jesus "Lord." He was the first Arian amongst the professed followers of Jesus. No one can in reality say that Jesus is Lord, but by the Holy Ghost, 1 Corinthians 12:3 but it is possible to use the term as an empty formality without believing the Lordship of Christ; Matthew 7:21; 25:11,12.

Mark 14:65 *And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands.*

And some began to spit on him

See, Isaiah 50:6 See note, Isaiah 52:14, (See Scofield "Isaiah 52:14") cf. Revelation 20:11

Mark 15:21 *And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.*

Rufus

It is possible that this may be the same Rufus mentioned in Romans 16:13.

Mark 15:25 *And it was the third hour, and they crucified him.*

The third hour

Cf. John 19:14. John used the Roman, Mark the Hebrew, computation of time.

Mark 15:38 *And the veil of the temple was rent in twain from the top to the bottom.*

From the top to the bottom

God rent it down; it was rent from the top. Christ having made atonement and glorified God, the way into the holiest was now made manifest. Cf. Hebrews 9:8,24; 10:19-22.

Mark 16:6 *And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.*

He is not here

The tone is of triumph. Cf. Psalms 2:4.

Luke

WRITER: The writer of the third Gospel is called by Paul "the beloved physician" Colossians 4:14 and, as we learn from the Acts, was Paul's frequent companion. He

was of Jewish ancestry, but his correct Greek marks him as a Jew of the dispersion. Tradition says that he was a Jew of Antioch, as Paul was of Tarsus.

DATE: The date of Luke falls between A.D. 63 and 68.

THEME: Luke is the Gospel of the human-divine One, as John is of the divine-human One. The key-phrase is "Son of man," and the key-verse Luke 19:10. "For the Son of man is come to seek and to save that which was lost." In harmony with this intent, Luke relates those things concerning Jesus which demonstrate how entirely human He was. His genealogy is traced to Adam, and the most detailed account is given of His mother, and of His infancy and boyhood. The parables peculiar to Luke have distinctively the human and the seeking note. But Luke is careful to guard the Deity and Kingship of Jesus Christ Luke 1:32-35. Luke, then, is the Gospel of "the man whose name is The BRANCH" Zechariah 6:12.

Luke has seven chief divisions:

The Evangelist's Introduction, 1:1-4.

The human relationships of Jesus, 1:5-2:52.

The baptism, ancestry, and testing of Jesus, 3:1-4:13.

The ministry of the Son of man as Prophet-King in Galilee, 4:14-9:50.

The final offer of the Son of man as King to Israel, His rejection and sacrifice, 19:45-23:56.

The resurrection, resurrection ministry, and ascension of the Son of man, 24:1-53.

The events recorded in this book cover a period of 39 years.

***Luke 1:3** It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,*

From the very first

"From the very first": (Greek - another "from above)." So translated in John 3:31; 19:11; James 1:17; 3:15,17. The use by Luke of another is an affirmation that his knowledge of these things, derived from those who had been eye-witnesses from the beginning Luke 1:2 was confirmed by revelation. In like manner Paul had doubtless heard from the eleven the story of the institution of the Lord's Supper, but he also had it by revelation from the Lord (cf 1 Corinthians 11:23) and his writing, like Luke's another knowledge, thus became first-hand, not traditional, merely.

***Luke 2:1** And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed.*

All the world

(Greek - oikoumene "inhabited earth). This passage is noteworthy as defining the usual N.T. use of oikoumene as the sphere of Roman rule at its greatest extent, that is, of the great Gentile world-monarchies Daniel 2:7. That part of the earth is therefore peculiarly the sphere of prophecy.

***Luke 2:25** And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.*

Just and devout

Righteousness. The O.T. righteousness. Summary: In the O.T. "righteous" and "just" are English words used to translate the Hebrew words yasher, "upright"; tsadiq, "just";

tsidkai, "righteous." In all of these words but one idea inheres: the righteous, or just, man is so called, because he is right with God; and he is right with God because he has walked "in all the commandments and ordinances of the Lord blameless" Luke 1:6; Romans 10:5; Philemon 3:6. The O.T. righteous man was not sinless Ecclesiastes 7:20, but one who, for all his sins, resorted to the ordinances, and offered in faith the required sacrifice (e.g.) Leviticus 4:27-35 CF. "Righteousness (N.T.), (See Romans 10:10) and Paul's contrast, Philippians 3:4-9.

Luke 3:23 *And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli,*

The son of Heli

In Matthew, where unquestionably we have the genealogy of Joseph, we are told Matthew 1:16, that Joseph was the son of Jacob. In what sense, then, could he be called in Luke "the son of Heli"? He could not be by natural generation the son both of Jacob and of Heli. But in Luke it is not said that Heli begat Joseph, so that the natural explanation is that Joseph was the son-in-law of Heli, who was, like himself, a descendant of David. That he should in that case be called "son of Heli" ("son" is not in the Greek, but rightly supplied by the translators) would be in accord with Jewish usage. (Cf) 1 Samuel 24:16 The conclusion is therefore inevitable that in Luke we have Mary's genealogy; and Joseph was "son of Heli" because espoused to Heli's daughter. The genealogy in Luke is Mary's, whose father, Heli, was descended from David.

Luke 4:10 *For it is written, He shall give his angels charge over thee, to keep thee:*

To keep thee

After Satan's failure to tempt the Lord away from the Word, he seeks to tempt Him by it. He however misquotes by the omission of "in all thy ways" Psalms 91:11. The Lord's "ways" were those marked out for Him in perfect dependence upon His Father's will; cf. Hebrews 10:7,9.

Luke 4:16 *And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.*

He came to Nazareth

Our Lord visited Nazareth twice after beginning His public ministry. See Matthew 13:54-58; Mark 6:1-6.

Luke 4:18 *The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,*

Lord

Adonai Jehovah. Isaiah 61:1

Luke 4:19 *To preach the acceptable year of the Lord.*

The acceptable year of the Lord

A comparison with the passage quoted, Isaiah 61:1,2 affords an instance of the exquisite accuracy of Scripture. Jesus stopped at, "The acceptable year of the Lord," which is connected with the first advent and the dispensation of grace Genesis 3:15. (See Acts 1:11) , "the day of vengeance of our God" belongs to the second advent, Deuteronomy 30:3. See Scofield "Acts 1:11", and judgment.

***Luke 7:44** And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head.*

Simon, seest thou this woman

See James 2:14-26. When Jesus would justify the woman in the eyes of Simon, He points to her works, for only through her works could Simon see the proof of her faith; but when He would send the woman away in peace, He points to her faith, not her works. See ; Titus 2:14; 3:4-8. His own works can never be to the believer his own ground of assurance, which must rest upon the work of Christ (cf. Matthew 7:22,23). See "Assurance" ; Isaiah 32:17; Jude 1:1.

***Luke 8:37** Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again.*

Besought him to depart

Unconscious of their own need, the Gadarenes beseech the Lord to depart -- His power terrifies and condemns them; whilst he whose need has been met beseeches Him that he may follow Him.

***Luke 9:11** And the people, when they knew it, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.*

Them that had need of healing

See, Luke 4:40; Romans 5:20. Wherever there is need acknowledged the Lord is ready to meet it. Men might have put the bodily need of healing first, since that is keenly felt. Spiritual need is often the greatest where there is the least consciousness of it; cf. Revelation 3:17.

***Luke 11:1** And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.*

Teach us to pray

This is the central N.T. passage on prayer. In the Sermon on the Mount Christ had announced the new basis of prayer, viz.: relationship Matthew 6:9,28-32. The believer is a child of God through the new birth. The clear revelation of this fact at once establishes the reasonableness of prayer; a reasonableness against which the argument from the apparent uniformity of natural law shatters itself. God is more than a Creator, bringing a universe into being, and establishing laws for it; more than a decree-maker determining future events by an eternal fiat. Above all this is the divine family for whom the universe with its laws exists ; Colossians 1:16-20; Hebrews 1:2; 2:10,11; Romans 8:17".

When ye pray, say, Our Father." What God habitually does in the material universe concerns the reverent investigator of that universe. What He may do in His own family concerns Him, and them, and is matter for divine promise and revelation. Science, which deals only with natural phenomena, cannot intrude there 1 Corinthians 2:9.

Christ's law of prayer may be thus summarized:

(1) He grounds prayer upon relationship, and reveals God as freely charging himself with all the responsibilities, as His heart glows with all the affections of a Father

toward all who believe on Jesus Christ Matthew 6:25,32; 7:9-11. Prayer, therefore, is a child's petition to an all-wise, all-loving, and all-powerful, Father-God.

(2) In the so-called Lord's prayer Christ gives an incomparable model for all prayer. It teaches that right prayer begins with worship; puts the interest of the kingdom before merely personal interest; accepts beforehand the Father's will, whether to grant or withhold; and petitions for present need, leaving the future to the Father's care and love. Used as a form, the Lord's prayer is, dispensationally, upon legal, not church ground; it is not a prayer in the name of Christ (cf) John 14:13,14; 16:24 and it makes human forgiveness, as under the law it must, the condition of divine forgiveness; an order which grace exactly reverses (cf) Ephesians 4:32.

(3) Prayer is to be definite Luke 11:5,6 and,

(4) importunate, that is undiscouraged by delayed answers.

***Luke 11:13** If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?*

Give the Holy Spirit to them that ask him

It is evident that none of the disciples, with the possible exception of Mary of Bethany, asked for the Spirit in the faith of this promise. It was a new and staggering thing to a Jew that, in advance of the fulfilment of Joel 2:28,29 all might receive the Spirit. Mary alone of the disciples understood Christ's repeated declaration concerning His own death and resurrection John 12:3-7. Save Mary, not one of the disciples but Peter, and he only in the great confession Matthew 16:16 manifested a spark of spiritual intelligence till after the resurrection of Christ and the impartation of the Spirit ; John 20:22; Acts 2:1-4. To go back to the promise of Luke 11:13, is to forget Pentecost, and to ignore the truth that now every believer has the indwelling Spirit ; Romans 8:9,15; 1 Corinthians 6:19; Galatians 4:6; 1 John 2:20,27. (See Acts 2:4).

***Luke 14:26** If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.*

And hate not...

All terms which define the emotions or affections are comparative. Natural affection is to be, as compared with the believer's devotedness to Christ, as if it were hate. See Matthew 12:47-50 where Christ illustrates this principle in His own person. But in the Lord the natural affections are sanctified and lifted to the level of the divine love (cf) ; John 19:26,27; Ephesians 5:25-28.

***Luke 15:8** Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?*

Pieces of silver

drachma, here translated a piece of silver, is the eighth part of an ounce, and is equal to the Roman penny. See, Matthew 18:28.

***Luke 16:19** There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:*

There was a certain rich man

Luke 16:19-31 is not said to be a parable. Rich men and beggars are common; there is no reason why Jesus may not have had in mind a particular case. In no parable is an individual named.

Luke 16:23 *And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.*

In hell he lifted up his eyes

(Greek - hades "the unseen world," is revealed as the place of departed human spirits between death and resurrection). The word occurs, Matthew 11:23; 16:18; Luke 10:15; Acts 2:27,31; Revelation 1:18; 6:8; 20:13,14 and is the equivalent of the O.T. "sheol." (See Habakkuk 2:5). The Septuagint invariably renders sheol by hades. Summary: (1) Hades before the ascension of Christ. The passages in which the word occurs make it clear that hades was formerly in two divisions, the abodes respectively of the saved and of the lost. The former was called "paradise" and "Abraham's bosom." Both designations were Talmudic, but adopted by Christ in Luke 16:22; 23:43. The blessed dead were with Abraham, they were conscious and were "comforted" Luke 16:25. The believing malefactor was to be, that day, with Christ in "paradise." The lost were separated from the saved by a "great gulf fixed" Luke 16:26. The representative man of the lost who are now in hades is the rich man of Luke 16:19-31. He was alive, conscious, in the full exercise of his faculties, memory, etc., and in torment.

(2) Hades since the ascension of Christ. So far as the unsaved dead are concerned, no change of their place or condition is revealed in Scripture. At the judgment of the great white throne, hades will give them up, they will be judged, and will pass into the lake of fire Revelation 20:13,14. But a change has taken place which affects paradise. Paul was "caught up to the third heaven. . .into paradise" 2 Corinthians 12:1-4. Paradise, therefore, is now in the immediate presence of God. It is believed that Ephesians 4:8-10 indicates the time of the change. "When he ascended up on high he led a multitude of captives." It is immediately added that He had previously "descended first into the lower parts of the earth," i.e. the paradise division of Hades. During the present church-age the saved who died are "absent from the body, at home with the Lord." The wicked dead in hades, and the righteous dead "at home with the Lord," alike await the resurrection ; Job 19:25; 1 Corinthians 15:52. [Aspects of Scofield's view are probably incorrect. As Elijah was carried up into heaven (II Kings 4:11), so likely also were Enoch, Abraham, Moses and the other Old Testament believers. *Ed.*].

Luke 17:20 *And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:*

Cometh not with observation

Or, outward show. [Or, in the sense of hostile watching, *Ed.*].

Luke 17:21 *Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.*

The kingdom of God is within you

(Greek - entos = "in the midst). It could not be said of a self-righteous, Christ rejecting pharisee, that the kingdom of God, as to its spiritual content, was within him. Our Lord's whole answer, designedly enigmatic to the Pharisees (cf) Matthew 13:10-13 had a dispensational meaning. The kingdom in its outward form, as covenanted to David 2 Samuel 7:8-17 and described by the prophets (See Zechariah 12:8) had been rejected by the Jews; so that, during this present age, it would not "come with observation" (lit. "outward show") but in the hearts of men (cf) ; Luke 19:11,12; Acts 1:6-8. (See Acts 1:6; Romans 14:17).

Meantime, the kingdom was actually "in the midst" of the Pharisees in the persons of the King and His disciples.

Luke 18:8 *I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?*

Shall he find faith on the earth?

The reference is not to personal faith, but to belief in the whole body of revealed truth. (Cf) Romans 1:5; 1 Corinthians 16:13; 2 Corinthians 13:5; Colossians 1:23; Colossians 2:7; Titus 1:13; Jude 1:3. (See 2 Timothy 3:1) .

Luke 18:13 *And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.*

God be merciful to me a sinner

Gr.hilaskomai, used in the Septuagint and N.T. in connection with the mercy-seat Exodus 25:17,18,21; Hebrews 9:5. As an instructed Jew, the publican is thinking, not of mere mercy, but of the blood-sprinkled mercy seat. (See Leviticus 16:5).

"Propitiation," (See Romans 3:25). His prayer might be paraphrased, "Be toward me as thou art when thou lookest upon the atoning blood." The Bible knows nothing of divine forgiveness apart from sacrifice. See Scofield "Matthew 26:28".

Luke 19:13 *And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.*

Pounds

"mina," here translated "a pound," is 12 ounces and a half.

Luke 21:20 *And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.*

When ye shall see Jerusalem compassed with armies

Verses 20,24 are not included in the report of the Olivet discourse as given by Matthew and Mark. Two sieges of Jerusalem are in view in that discourse. Luke 21:20-24 refers to the siege by Titus, A.D. 70, when the city was taken, and verse 24 literally fulfilled. But that siege and its horrors but adumbrate the final siege at the end of this age, in which the "great tribulation" culminates. At that time the city will be taken, but delivered by the glorious appearing of the Lord Revelation 19:11-21. The references in ; Matthew 24:15-28.; Mark 13:14-26 are to the final tribulation siege; Luke 21:20-24 to the destruction of Jerusalem by Titus. In Luke the sign is the compassing of Jerusalem by armies Luke 21:20 in ; Matthew 24:15; Mark 13:14 the sign is the abomination in the holy place. 2 Thessalonians 2:4.

Luke 21:24 *And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.*

Jerusalem shall be trodden down of the Gentiles

The "times of the Gentiles" began with the captivity of Judah under Nebuchadnezzar 2 Chronicles 36:1-21, since which time Jerusalem has been under Gentile overlordship.

Luke 22:31 *And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat:*

That he may sift you as wheat

Peter was the wheat, his self-confidence the chaff. Cf. [Matthew 13:30](#); [John 5:24](#); [10:23](#); [Romans 6:1,2](#); [1 John 1:8](#); [2:1](#).

***Luke 22:45** And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,*

He found them sleeping

Peter was sleeping while his Master was praying, [Luke 22:45](#), resisting while his Master was submitting, Lu 22: 49-51, he followed afar off; sat down amongst his Lord's enemies; and denied his Lord, the faith, and the brotherhood.

***Luke 23:35** And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God.*

The people stood beholding

Jesus crucified is the true touchstone revealing what the world is: "The people stood beholding" in stolid indifference; the rulers, who wanted religion, but without a divine Christ crucified for their sins, "reviled"; the brutal amongst them mocked or railed; the conscious sinner prayed; the covetous sat down before the cross and played their sordid game. The cross is the judgment of this world. [John 12:31](#)

***Luke 23:43** And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.*

To day shalt thou be with me in paradise

As to "paradise," cf. [Luke 16:23](#). One thief was saved, that none need despair; but only one, that none should presume.

***Luke 24:51** And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.*

While he blessed them, he was parted from them

The attitude of our Lord here characterizes this age. It is one of grace; an ascended Lord is blessing a believing people with spiritual blessings. The Jewish age was marked by temporal blessings as the reward of an obedient people. [Deuteronomy 28:1-15](#). In the kingdom-age spiritual and temporal blessings unite.

Heaven

The Scriptures distinguish three heavens: first, the lower heavens, or the region of the clouds; secondly, the second or planetary heavens; and, thirdly, the heaven of heavens, the abode of God.

John

WRITER: The fourth Gospel was written by the Apostle John [John 21:24](#). This has been questioned on critical grounds, but on the same grounds and with equal scholarship, the early date and Johanean authorship have been maintained.

DATE: The date of John's Gospel falls between A.D. 85 and 90. Probably the latter.

THEME: This is indicated both in the Prologue ([1:1-14](#)), and in the last verse of the Gospel proper ([20:31](#)), and is: The incarnation of the eternal Word, and Son of life; (2) that as many as believe on Him as "the Christ, the Son of God" ([20:31](#)) may have eternal life. The prominent words are, "believed" and "life."

The book is in seven natural divisions:

Prologue: The eternal Word incarnate in Jesus the Christ, 1:1-14.

The witness of John the Baptist, 1:15-34.
The public ministry of Christ, 1:35-12:50.
The private ministry of Christ to His own, 13:1-17:26.
The sacrifice of Christ, 18:1-19:42.
The manifestation of Christ in resurrection, 20:1-31.
Epilogue: Christ the Master of life and service, 21:1-25.

The events recorded in this book cover a period of 7 years.

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

The Word

Gr. "Logos" (arm. "Memra," used in the Targums, or Heb. paraphrases, for God). The Greek term means,

- (1) a thought or concept;
- (2) the expression or utterance of that thought. As a designation of Christ, therefore,

Logos is peculiarly felicitous because,

- (1) in Him are embodied all the treasures of the divine wisdom, the collective "thought" of God 1 Corinthians 1:24; Ephesians 3:11; Colossians 2:2,3 and,
- (2) He is from eternity, but especially in His incarnation, the utterance or expression of the Person, and "thought" of Deity John 1:3-5,9,14-18; 14:9-11; Colossians 2:9.
In the Being, Person, and work of Christ, Deity is told out.

John 1:17 For the law was given by Moses, but grace and truth came by Jesus Christ.

Grace and truth came by Jesus Christ

Grace. Summary:

(1) Grace is "the kindness and love of God our Saviour toward man. . . not by works of righteousness which we have done" Titus 3:4,5. It is, therefore, constantly set in contrast to law, under which God demands righteousness from man, as, under grace, he gives righteousness to man Romans 3:21,22; 8:4; Philemon 3:9. Law is connected with Moses and works; grace with Christ and faith ; John 1:17; Romans 10:4-10. Law blesses the good; grace saves the bad ; Exodus 19:5; Ephesians 2:1-9. Law demands that blessings be earned; grace is a free gift ; Deuteronomy 28:1-6; Ephesians 2:8; Romans 4:4,5.

(2) As a dispensation, grace begins with the death and resurrection of Christ Romans 3:24-26 4:24,25. The point of testing is no longer legal obedience as the condition of salvation, but acceptance or rejection of Christ, with good works as a fruit of salvation, ; John 1:12,13; 3:36; Matthew 21:37; 22:24; John 15:22,25; Hebrews 1:2; 1 John 5:10-12. The immediate result of this testing was the rejection of Christ by the Jews, and His crucifixion by Jew and Gentile Acts 4:27. The predicted end of the testing of man under grace is the apostasy of the professing church: See "Apostasy" 2 Timothy 3:1-8 and the resultant apocalyptic judgments.

(3) Grace has a twofold manifestation: in salvation Romans 3:24 and in the walk and service of the saved Romans 6:15.

See, for the other six dispensations:

Innocence, (See Scofield "Genesis 1:28")

Conscience, (See Scofield "Genesis 3:23")

Human Government, (See Scofield "Genesis 8:21")
Promise, (See Scofield "Genesis 12:1")
Law, (See Scofield "Exodus 19:8")
Kingdom, (See Scofield "Ephesians 1:10") .

John 1:18 *No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.*

No man hath seen God

CF Genesis 32:20; Exodus 24:10; 33:18; Judges 6:22; 13:22; Revelation 22:4. The divine essence, God, veiled in angelic form, and especially as incarnate in Jesus Christ, has been seen of men. ; Genesis 18:2,22; John 14:8,9.

He hath declared him

Lit. led him forth, i.e. into full revelation. John 14:9.

John 1:39 *He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.*

Come and see

The call to discipleship. Cf. Matthew 4:18-22 the call to service.

The tenth hour

That was two hours before night.

John 3:3 *Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.*

Ye must be born again

Regeneration:

(1) The necessity of the new birth grows out of the incapacity of the natural man to "see" or "enter into" the kingdom of God. However gifted, moral, or refined, the natural man is absolutely blind to spiritual truth, and impotent to enter the kingdom; for he can neither obey, understand, nor please God John 3:3,5,6; Psalms 51:5; Jeremiah 17:9; Mark 7:21-23; 1 Corinthians 2:14; Romans 8:7,8; Ephesians 2:3 (See S Matthew 6:33) .

(2) The new birth is not a reformation of the old nature (See Romans 6:6) but a creative act of the holy Spirit John 3:5; 1:12,13; 2 Corinthians 5:17; Ephesians 2:10; 4:24.

(3) The condition of the new birth is faith in Christ crucified John 3:14,15; 1:12,13; Galatians 3:24

(4) Through the new birth the believer becomes a partaker of the divine nature and of the life of Christ Himself Galatians 2:20; Ephesians 2:10; 4:24; Colossians 1:27; 1 Peter 1:23-25; 2 Peter 1:4; 1 John 5:10-12

John 3:16 *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*

Shall not perish

(Greek - apollumi," trans). "marred," Mark 2:22, "lost," ; Matthew 10:6; 15:24; 18:11; Luke 15:4,6,32. In no N.T. instance does it signify cessation of existence or of consciousness. It is the condition of every non-believer.

John 5:2 *Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches.*

By the sheep market a pool

Gate, [Nehemiah 3:1](#); [12:39](#)

John 5:18 *Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.*

But said also that God was his Father

(Greek - bibliaridion, "his own Father). The Jews understood perfectly that Jesus was claiming to be God. Cf. [John 10:33](#).

John 5:31 *If I bear witness of myself, my witness is not true.*

If I bear witness of myself

Cf. [John 8:14](#). In [John 5:31](#) our Lord, defending His Messianic claims before Jews who denied those claims, accepts the biblical rule of evidence, which required "two witnesses" ; [John 8:17](#); [Numbers 35:30](#); [Deuteronomy 17:6](#). A paraphrase of verse [John 5:31](#) would be: "If I bear witness of myself ye will say my witness is not true." Cf. [John 8:14](#).

John 6:70 *Jesus answered them, Have not I chosen you twelve, and one of you is a devil?*

One of you is a devil

(Greek - diabolos, "adversary", usually trans). Satan. Cf. (See [Revelation 20:10](#)) . Also see, [John 13:27](#).

John 8:37 *I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.*

I know that ye are Abraham's seed

Cf. [John 8:39](#). The contrast, "I know that ye are Abraham's seed"--"If ye were Abraham's children," is that between the natural and the spiritual posterity of Abraham. The Israelitish people and Ishmaelites are the former; all who are "of like precious faith with Abraham," whether Jews or Gentiles, are the latter ; [Romans 9:6-8](#); [Galatians 3:6-14](#). See "Abrahamic Covenant," (See [Genesis 15:18](#)).

John 10:7 *Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.*

I am the door of the sheep

The shepherd work of our Lord has three aspects:

(1) As the "Good" Shepherd He gives His life for the sheep [John 10:11](#) and is, therefore, "the door" by which "if any man enter in he shall be saved." [John 10:9](#). This answers to Ps 22.

(2) He is the "Great" Shepherd, "brought again from the dead" [Hebrews 13:20](#) to care for and make perfect the sheep. This answers to Ps 23.

(3) He is the "Chief" Shepherd, who is coming in glory to give crowns of reward to the faithful shepherds [1 Peter 5:4](#). This answers to Ps 24.

John 10:16 *And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.*

Other sheep

not of the Jewish fold, but Gentiles. [John 10:4](#); [Isaiah 56:8](#); [John 17:20](#); [Acts 15:7-9](#).

John 11:26 *And whosoever liveth and believeth in me shall never die. Believest thou this?*

Shall never die

i.e. the "second death." Cf. Revelation 2:1; 20:6.

John 12:3 *Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.*

Then took Mary a pound of ointment

As Martha stands for service, and Lazarus for communion, so Mary shows us the worship of a grateful heart. Others before her had come to his feet to have their need met; she came to give Him His due. Though two of the evangelists record her act, John alone gives her name.

John 12:23 *And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.*

The hour is come

He does not receive these Gentiles. A Christ in the flesh, King of the Jews, could be no proper object of faith to the Gentiles, though the Jews should have believed on Him as such. For Gentiles the corn of wheat must fall into the ground and die; Christ must be lifted up on the cross and believed in as a sacrifice for sin, as seed of Abraham, not David John 12:24,32; Galatians 3:7-14; Ephesians 2:11-13.

John 12:24 *Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.*

Except a corn of wheat fall into the ground and die

Chapters 12-17 are a progression according to the order of approach to God in the tabernacle types: chapter 12., in which Christ speaks of His death, answers to the brazen altar of burnt-offering, type of the cross. Passing from the altar toward the holy of holies, the laver is next reached Exodus 30:17-21, answering to Chapter 13. With His associate priests, now purified, the High Priest approaches and enters the holy place, in the high communion of Chapters 14-16. Entering alone the holy of holies John 17:1, the High Priest intercedes. (Cf) Hebrews 7:24-28. That intercession is not for the salvation, but the keeping and blessing of those for whom He prays. His death (assumed as accomplished), John 17:4 has saved them.

John 12:31 *Now is the judgment of this world: now shall the prince of this world be cast out.*

Now is the judgment of this world

Of Jesus Christ as bearing the believer's sins. The sins of believers have been judged in the person of Jesus Christ "lifted up" on the cross. The result was death for Christ, and justification for the believer, who can never again be put in jeopardy.

John 5:24; Romans 5:9; 8:1; 2 Corinthians 5:21; Galatians 3:13. ; Hebrews 9:26-28; 10:10,14-17; 1 Peter 2:24; 3:18.

See other judgments,

1 Corinthians 11:31; 2 Corinthians 5:10 Matthew 25:32 Ezekiel 20:37 Jude 1:6". Revelation 20:12.

John 13:10 *Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.*

Needeth not save to wash his feet

The underlying imagery is of an oriental returning from the public baths to his house. His feet would contract defilement and require cleansing, but not his body. So the believer is cleansed as before the law from all sin "once for all" Hebrews 10:1-12 but needs ever to bring his daily sins to the Father in confession, that he may abide in unbroken fellowship with the Father and with the Son 1 John 1:1-10. The blood of Christ answers forever to all the law could say as to the believer's guilt, but he needs constant cleansing from the defilement of sin, ; Ephesians 5:25-27; 1 John 5:6. Typically, the order of approach to the presence of God was, first, the brazen altar of sacrifice, and then the laver of cleansing Exodus 40:6,7. See, also, the order in Exodus 30:17-21. Christ cannot have communion with a defiled saint, but He can and will cleanse him.

Washed Lit. bathed. The Greek word signifies a complete ablution.

***John 14:3** And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.*

I will come again and receive you unto myself

This promise of a second advent of Christ is to be distinguished from His return in glory to the earth is here first intimated in Scripture of "the day of Christ". Here He comes for His saints 1 Thessalonians 4:14-17 there Matthew 24:29,30. He come to judge the nations, etc.

***John 14:16** And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;*

Another Comforter

Greek, Parakletos, "one called alongside to help." Translated "advocate," 1 John 2:1. Christ is the believer's Paraclete with the Father when he sins; the Holy Spirit the believer's indwelling Paraclete to help his ignorance and infirmity and to make intercession Romans 8:26,27.

***John 15:1** I am the true vine, and my Father is the husbandman.*

The true vine

"True" in contrast with Israel. Isaiah 5:1-7.

***John 15:2** Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.*

He purgeth it

Three conditions of the fruitful life: Cleansing, abiding, obedience, John 15: 1-14.

***John 15:4** Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.*

Abide in me

To abide in Christ is, on the one hand, to have no known sin unjudged and unconfessed, no interest into which He is not brought, no life which He cannot share. On the other hand, the abiding one takes all burdens to Him, and draws all wisdom, life and strength from Him. It is not unceasing consciousness of these things, and of Him, but that nothing is allowed in the life which separates from Him. See "Fellowship," 1 John 1:3. See "Communion," 1 Corinthians 10:16.

John 15:8 *Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.*

That ye bear much fruit

Three degrees in fruit-bearing: "Fruit," [John 15:2](#), "more fruit," [John 15:2](#), "much fruit," [John 15:5,8](#). As we bear "much fruit" the Father is glorified in us. The minor moralities and graces of Christianity are often imitated, but never the ninefold "fruit" of [Galatians 5:22,23](#). Where such fruit is the Father glorified. The Pharisees were moral and intensely "religious," but not one of them could say with Christ, "I have glorified thee on the earth" [John 17:4](#).

John 15:15 *Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.*

Henceforth I call you not servants

Progressive intimacy in John: Servants, [John 13:13](#), Friends [John 15:15](#), Brethren, [John 20:17](#).

John 16:12 *I have yet many things to say unto you, but ye cannot bear them now.*

I have yet many things to say unto you

Christ's pre-authentication of the New Testament:

- (1) he expressly declared that He would leave "many things" unrevealed ([John 16:12](#)).
- (2) He promised that this revelation should be completed ("all things") after the Spirit should come, and that such additional revelation should include new prophecies ([John 16](#)).
- (3) He chose certain persons to receive such additional revelations, and to be His witnesses to them [Matthew 28:19](#); [John 15:27](#); [16:13](#); [Acts 1:8](#); [Acts 9:15-17](#).
- (4) he gave to their words when speaking for Him in the Spirit precisely the same authority as His own [Matthew 10:14,15](#); [Luke 10:16](#); [John 13:20](#); [17:20](#) see e.g. [1 Corinthians 14:37](#) and "Inspiration," ; [Exodus 4:15](#); [Revelation 22:19](#).

John 17:1 *These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:*

Glorify thy Son

Seven petitions:

- (1) That Jesus may be glorified as the Son who has glorified the Father ([John 17:1](#)), [Philippians 2:9-11](#).
- (2) for restoration to the eternal glory ([John 17:5](#));
- (3) for the safety of believers from
 - (a) the world ([John 17:11](#))
 - (b) the evil one ([John 17:15](#));
- (4) for the sanctification of believers ([John 17:17](#));
- (5) for the spiritual unity of believers ([John 17:21](#));
- (6) that the world may believe ([John 17:21](#));
- (7) that believers may be with Him in heaven to behold and share His glory ([John 17:24](#)).

John 17:2 *As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.*

That he should give eternal life

Christ's gifts to those whom the Father gave Him: Eternal life John 17:2; the Father's name (John 17:6,26; 20:17), the Father's words (John 17:8,14); His own joy (John 17:13); His own glory (John 17:22).

To as many as thou hast given him

Seven times Jesus speaks of believers as given to Him by the Father (John 17:2,6,9,11,12,24). Jesus Christ is God's love-gift to the world (John 3:16), and believers are the Father's love-gift to Jesus Christ. It is Christ who commits the believer to the Father for safe keeping, so that the believer's security rests upon the Father's faithfulness to His Son Jesus Christ.

***John 19:30** When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.*

It is finished

It is the Victor's cry. John 4:34; 17:4; Romans 10:4; Galatians 3:13; Hebrews 10:5-10.

***John 20:17** Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.*

Touch me not for I am not yet ascended

Cf. Matthew 28:9, "and they came and held him by the feet." A contradiction has been supposed. Three views are held:

(1) That Jesus speaks to Mary as the High Priest fulfilling the day of atonement (Lev 16). Having accomplished the sacrifice, He was on His way to present the sacred blood in heaven, and that, between the meeting with Mary in the garden and the meeting of Matthew 28:9. He had so ascended and returned: a view in harmony with types.

(2) That Mary Magdalene, knowing as yet only Christ after the flesh 2 Corinthians 5:15-17 and having found her Beloved, sought only to hold Him so; while He, about to assume a new relation to His disciples in ascension, gently teaches Mary that now she must not seek to hold Him to the earth, but rather become His messenger of the new joy.

(3) That He merely meant: "Do not detain me now; I am not yet ascended; you will see me again; run rather to my brethren," etc.

***John 20:28** And Thomas answered and said unto him, My Lord and my God.*

My Lord and My God

The deity of Jesus Christ is declared in Scripture:

(1) In the intimations and explicit predictions of the O.T.

(a) The theophanies intimate the appearance of God in human form, and His ministry thus to man Genesis 16:7-13; 18:2-23 especially ; Genesis 18:17; 32:28 with ; Hosea 12:3-5; Exodus 3:2-14.

(b) The Messiah is expressly declared to be the Son of God Psalms 2:2-9 and God ; Psalms 45:6,7; Hebrews 1:8,9; Psalms 110:1; Matthew 22:44; Acts 2:34; Hebrews 1:13; Psalms 110:4; Hebrews 5:6; 6:20; 7:17-21; Zechariah 6:13.

(c) His virgin birth was foretold as the means through which God could be "Immanuel," God with us ; Isaiah 7:13,14; Matthew 1:22,23

(d) The Messiah is expressly invested with the divine names Isaiah 9:6,7

(e) In a prophecy of His death He is called Jehovah's "fellow" ; Zechariah 13:7; Matthew 26:31.

(f) His eternal being is declared ; Micah 5:2; Matthew 2:6; John 7:42.

(2) Christ Himself affirmed His deity.

(a) He applied to Himself the Jehovistic I AM. (The pronoun "he" is not in the Greek; cf John 8:24; 8:56-58. The Jews correctly understood this to be our Lord's claim to full deity. John 8:59. See also, John 10:33; 18:4-6 where, also, "he" is not in the original.)

(b) He claimed to be the Adonai of the O.T. Matthew 22:42-45. (*See Genesis 15:2*)

(c) He asserted His identity with the Father ; Matthew 28:19; Mark 14:62; John 10:30, that the Jews so understood Him is shown by ; John 10:31,32; 14:8,9 17:5.

(d) He exercised the chief prerogative of God ; Mark 2:5-7; Luke 7:48-50.

(e) He asserted omnipresence ; Matthew 18:20; John 3:13 omniscience, John 11:11-14, when Jesus was fifty miles away; Mark 11:6-8, omnipotence ; Matthew 28:18; Luke 7:14; John 5:21-23; 6:19, mastery over nature, and creative power ; Luke 9:16,17; John 2:9; 10:28.

(f) He received and approved human worship, ; Matthew 14:33; 28:9; John 20:28,29.

(3) The N.T. writers ascribe divine titles to Christ: John 1:1; 20:28; Acts 20:28; Romans 1:4; 9:5; 2 Thessalonians 1:12; 1 Timothy 3:16; Titus 2:13; Hebrews 1:8; 1 John 5:20.

(4) The N.T. writers ascribe divine perfections and attributes to Christ (e.g.) Matthew 11:28; 18:20; 28:20; John 1:2; 2:23-25; 3:13; John 5:17; 21:17; Hebrews 1:3,11,12; 13:8; Revelation 1:8,17,18; 2:23; Revelation 11:17; 22:13.

(5) The N.T. writers ascribe divine works to Christ John 1:3,10; Colossians 1:16,17; Hebrews 1:3.

(6) The N.T. writers teach that supreme worship should be paid to Christ Acts 7:59,60; 1 Corinthians 1:2; 2 Corinthians 13:14; Philippians 2:9,10; Hebrews 1:6; Revelation 1:5,6; 5:12,13.

(7) The holiness and resurrection of Christ prove His deity John 8:46; Romans 1:4.

***John 21:3** Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.*

I go a fishing

Contra. Numbers 9:17-23.

***John 21:11** Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.*

Yet was not the net broken

Contra. Luke 5:6.

***John 21:15** So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.*

Lovest thou me?

(Greek - agapas, deeply love; used of divine love John 14:21, and of that love which the law demands Luke 10:27.)

Thou knowest that I love thee

(Greek - phileo, am fond of). It is a lesser degree of love than agapas.

Feed my lambs

See, 1 Peter 5:2.

John 21:17 He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

Lovest thou me?

Our Lord here takes Peter's word, phileis.

Acts

WRITER: In the Acts of the Apostles Luke continues the account of Christianity begun in the Gospel which bears his name. In the "former treatise" he tells what Jesus "began both to do and teach"; in the Acts, what Jesus continued to do and teach through His Holy Spirit sent down.

DATE: The Acts concludes with the account of Paul's earliest ministry in Rome, A.D. 65, and appears to have been written at or near that time.

THEME: This book records the ascension and promised return of the Lord Jesus, the descent of the Holy Spirit at Pentecost, Peter's use of the keys, opening the kingdom (considered as the sphere of profession, as in Mat. 13) to the Jews at Pentecost, and to the Gentiles in the house of Cornelius; the beginning of the Christian church and the conversion and ministry of Paul.

The Holy Spirit fills the scene. As the presence of the Son, exalting and revealing the Father, is the great fact of the Gospels, so the presence of the Spirit, exalting and revealing the Son, is the great fact of the Acts.

Acts is in two chief parts: In the first section (1-9:43) Peter is the prominent personage, Jerusalem is the center, and the ministry is to Jews. Already in covenant relations with Jehovah, they had sinned in rejecting Jesus as the Christ. The preaching, therefore, was directed to that point, and repentance (i.e. "a changed mind") was demanded. The apparent failure of the Old Testament promises concerning the Davidic kingdom was explained by the promise that the kingdom would be set up at the return of Christ (Acts 2:25-31; Acts 15:14-16). This ministry to Israel fulfilled Luke 19:12-14. In the persecutions of the apostles and finally in the martyrdom of Stephen, the Jews sent after the king the message, "We will not have this man to reign over us." In the second division (10:1;- 28:31) Paul is prominent, a new center is established at Antioch, and the ministry is chiefly to Gentiles who, as "strangers from the covenants of promise" (2:12), had but to "believe on the Lord Jesus Christ" to be saved. Chapters 11,12, and 15 of this section are transitional, establishing finally the distinction, doctrinally, between law and grace. Galatians should be read in this connection.

The events recorded in The Acts cover a period of 32 years.

Acts 1:6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

Wilt thou at this time restore again the kingdom to Israel

Forty days the risen Lord had been instructing the apostles "of the things pertaining to the kingdom of God," doubtless, according to His custom Luke 24:27,32,44,45 teaching them out of the Scriptures. One point was left untouched, viz., the time when He would restore the kingdom to Israel; hence the apostles' question. The answer was

according to His repeated teaching; the time was God's secret. ; Matthew 24:36,42,44; 25:13; 1 Thessalonians 5:1. (See Matthew 3:2).

Acts 1:11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

This same Jesus... shall so come

The two Advents--Summary:

(1) The O.T. foreview of the coming Messiah is in two aspects--that of rejection and suffering (as e.g. in Is 53), and that of earthly glory and power (as e.g. In Is 11 Jer 23 Eze 37). Often these two aspects blend in one passage (e.g. Ps 2). The prophets themselves were perplexed by this seeming contradiction 1 Peter 1:10,11. It was solved by partial fulfilment. In due time the Messiah, born of a virgin according to Isaiah, appeared among men and began His ministry by announcing the predicted kingdom as "at hand." (See Matthew 4:17). The rejection of King and kingdom followed.

(2) Thereupon the rejected King announced His approaching crucifixion, resurrection, departure, and return (Mat. 24., 25). Matthew 12:38-40; 16:1-4,21,27; Luke 12:35-46; 17:20-36 ; 18:31-34; 19:12-27.

(3) He uttered predictions concerning the course of events between His departure and return Matthew 13:1-50; 16:18; 24:4-26

(4) This promised return of Christ becomes a prominent theme in the Acts, Epistles, and Revelation.

Taken together, the N.T. teachings concerning the return of Jesus Christ may be summarized as follows:

(1) That return is an event, not a process, and is personal and corporeal Matthew 23:39; 24:30; 25:31; Mark 14:62; Luke 17:24; John 14:3; Acts 1:11; Philippians 3:20,21; 1 Thessalonians 4:14-17.

(2) His coming has a threefold relation: to the church, to Israel, to the nations.

(a) To the church the descent of the Lord into the air to raise the sleeping and change the living saints is set forth as a constant expectation and hope Matthew 24:36,44,48-51; 25:13; 1 Corinthians 15:51,52; Philippians 3:20; 1 Thessalonians 1:10; 4:14-17; 1 Timothy 6:14; Titus 2:13; Revelation 22:20.

(b) To Israel, the return of the Lord is predicted to accomplish the yet unfulfilled prophecies of her national regathering, conversion, and establishment in peace and power under the Davidic Covenant Acts 15:14-17 with Zechariah 14:1-9.

(c) To the Gentile nations the return of Christ is predicted to bring the destruction of the present political world-system Daniel 2:34,35, the judgment of Matthew 25:31-46 followed by world-wide Gentile conversion and participation in the blessings of the kingdom ; Isaiah 2:2-4; 11:10; 60:3; Zechariah 8:3,20,23; 14:16-21.

Acts 2:4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

The Holy Ghost

The Holy Spirit, N.T. Summary (see Malachi 2:15):

(1) The Holy Spirit is revealed as a divine Person. This is expressly declared (e.g.) John 14:16,17,26; 15:26; 16:7-15; Matthew 28:19 and everywhere implied.

(2) The revelation concerning Him is progressive

(a) In the O.T. He comes upon whom He will, apparently without reference to conditions in them

(b) During His earth-life, Christ taught His disciples Luke 11:13 that they might receive the Spirit through prayer to the Father.

(c) At the close of His ministry He promised that He would Himself pray the Father, and that in answer to prayer the Comforter would come to abide John 14:16,17.

(d) On the evening of His resurrection He came to the disciples in the upper room, and breathed on them saying, "Receive ye the Holy Ghost" John 20:22 but instructed them to wait before beginning their ministry till the Spirit should come upon them ; Luke 24:49; Acts 1:8.

(e) On the day of Pentecost the Spirit came upon the whole body of believers Acts 2:1-4

(f) After Pentecost, so long as the Gospel was preached to Jews only, the Spirit was imparted to such as believed by the laying on of hands Acts 8:17; 9:17.

(g) When Peter opened the door of the kingdom to the Gentiles (Ac 10.), the Holy Spirit, without delay, or other condition than faith, was given to those who believed. Acts 10:44; 11:15-18. This is the permanent fact for the entire church age. Every believer is born of the Spirit ; John 3:3,6; 1 John 5:1 indwelt by the Spirit, whose presence makes the believer's body a temple ; 1 Corinthians 6:19; Romans 8:9-15; 1 John 2:27; Galatians 4:6 and baptized by the Spirit ; 1 Corinthians 12:12,13; 1 John 2:20,27 thus sealing him for God ; Ephesians 1:13; 4:30.

(3) The N.T. distinguishes between having the Spirit, which is true of all believers, and being filled with the Spirit, which is the believer's privilege and duty (cf) Acts 2:4 with ; Acts 4:29-31; Ephesians 1:13,14 with Ephesians 5:18. --"One baptism, many fillings."

(4) The Holy Spirit is related to Christ in His Conception Matthew 1:18-20; Luke 1:35 baptism ; Matthew 3:16; Mark 1:10; Luke 3:22; John 1:32,33 walk and service Luke 4:1,14 resurrection Romans 8:11, and as His witness throughout this age ; John 15:26; 16:8-11,13,14.

(5) The Spirit forms the church Matthew 16:18 (See Hebrews 12:23) by baptizing all believers into the body of Christ 1 Corinthians 12:12,13, imparts gifts for service to every member of that body 1 Corinthians 12:7-11,27,30, guide the members in their service ; Luke 2:27; 4:1; Acts 16:6,7 and is Himself the power of that service ; Acts 1:8; 2:4; 1 Corinthians 2:4.

(6) The Spirit abides in the company of believers who constitute a local church, making of them, corporately, a temple 1 Corinthians 3:16,17.

(7) Christ indicates a threefold personal relationship of the Spirit to the believer: "With", "In", "upon" John 14:17; Luke 24:49; Acts 1:8. "With" indicates the approach of God to the soul, convicting of sin John 16:9 presenting Christ as the object of faith John 16:14 imparting faith Ephesians 2:8 and regenerating John 3:3-16. "In" describes the abiding presence of the Spirit in the believer's body 1 Corinthians 6:19 to give victory over the flesh ; Romans 8:2-4; Galatians 5:16,17 to create the Christian character Galatians 5:22,23 to help infirmities Romans 8:26 to inspire prayer Ephesians 6:18 to give conscious access to God Ephesians 2:18 to actualize to the believer his sonship Galatians 4:6 to apply the Scripture in cleansing and sanctification ; Ephesians 5:26; 2 Thessalonians 2:13; 1 Peter 1:2 to comfort and intercede ; Acts 9:31; Romans 8:26 and to reveal Christ John 16:14.

(8) Sins against the Spirit committed by unbelievers are: To blaspheme Matthew 12:31, resist Acts 7:51, insult Hebrews 10:29, "despite," lit. insult). Believers' sins

against the Spirit are: To grieve Him by allowing evil in heart or life Ephesians 4:30,31 and to quench Him by disobedience 1 Thessalonians 5:19.

The right attitude toward the Spirit is yieldedness to His sway in walk and service, and in constant willingness that He shall "put away" whatever grieves Him or hinders His power Ephesians 4:31.

(9) The symbols of the Spirit are:

- (a) oil John 3:34; Hebrews 1:9
- (b) water, John 7:38,39,
- (c) wind ; Acts 2:2; John 3:8,
- (d) fire Acts 2:3,
- (e) a dove Matthew 3:16,
- (f) a seal ; Ephesians 1:13; 4:30,
- (g) an earnest or pledge Ephesians 1:14.

Acts 2:8 And how hear we every man in our own tongue, wherein we were born?

Hear we every man in our own tongue

language.

Acts 2:11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

Tongues

languages.

Acts 2:14 But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:

Peter, standing up with the eleven, lifted up his voice

The theme of Peter's sermon at Pentecost is stated in Acts 2:36. It is, that Jesus is the Messiah. No message could have been more unwelcome to the Jews who had rejected His Messianic claims, and crucified Him. Peter, therefore, does not announce his theme until he has covered every possible Jewish objection. The point of difficulty with the Jews was the apparent failure of the clear and repeated prophetic promise of a regathered Israel established in their own land under their covenanted King (e.g.) ; Isaiah 11:10-12; Jeremiah 23:5-8; Ezekiel 37:21-18. Instead of explaining, as Rome first taught, followed by some Protestant commentators, that the covenant and promises were to be fulfilled in the church in a so-called "spiritual" sense, Peter shows Acts 2:25-32 from Ps 16. that David himself understood that the dead and risen Christ would fulfil the covenant and sit on his throne Luke 1:32,33. In precisely the same way James Acts 15:14-17 met the same difficulty. See "Kingdom (O.T.)," Zechariah 12:8 (N.T.), ; Luke 1:33; 1 Corinthians 15:24.

Acts 2:17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

It shall come to pass in the last days

A distinction must be observed between "the last days" when the prediction relates to Israel, and the "last days" when the prediction relates to the church 1 Timothy 4:1-3; 2 Timothy 3:1-8; Hebrews 1:1,2; 1 Peter 1:4,5; 2 Peter 3:1-9; 1 John 2:18,19; Jude 1:17-19. Also distinguish the expression the "last days" (plural) from "the last day" (singular); the latter expression referring to the resurrections and last judgment ; John

6:39,40,44,54; 11:24; 12:48. The "last days" as related to the church began with the advent of Christ Hebrews 1:2 but have especial reference to the time of declension and apostasy at the end of this age ; 2 Timothy 3:1; 4:4. The "last days" as related to Israel are the days of Israel's exaltation and blessing, and are synonymous with the kingdom-age ; Isaiah 2:2-4; Micah 4:1-7. They are "last" not with reference to this dispensation, but with reference to the whole of Israel's history.

Acts 3:19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

The times of refreshing

"Namely, seasons in which, through the appearance of the Messiah in His kingdom, there shall occur blessed rest and refreshment for the people of God." --Heinrich A. W. Meyer.

Acts 3:20 And he shall send Jesus Christ, which before was preached unto you:

And he shall send Jesus Christ

The appeal here is national to the Jewish people as such, not individuals as in Peter's first sermon Acts 2:38,39. There those who were pricked in heart were exhorted to save themselves from (among) the untoward nation; here the whole people is addressed, and the promise to national repentance is national deliverance: "and he shall send Jesus Christ" to bring in the times which the prophets had foretold. The official answer was the imprisonment of the apostles, and the inhibition to preach, so fulfilling Luke 19:14.

Acts 3:21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

Times of restitution of all things

(Greek - apokatastaseos = restoration, occurring here and Acts 1:6 only. The meaning is limited by the words: "Which God hath spoken by the mouth of all his holy prophets." The prophets speak of the restoration of Israel to the land and of the restoration the theocracy under David's Son. No prediction of the conversion and restoration of the wicked dead is found in the prophets, or elsewhere. CF Revelation 20:11-15.

Acts 4:16 Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it.

What shall we do to these men?

Cf. Acts 2:37; Acts 5:33. The Gospel when preached in the power of the Spirit convicts or enrages.

Acts 6:1 And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.

Grecians

Hellenists, i.e. Grecian Jews.

Acts 6:5 And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch:

And they chose

It is beautiful to see that these were all Hellenists, as the Grecian names show.

Acts 7:14 Then sent Joseph, and called his father Jacob to him, and all his kindred, threescore and fifteen souls.

Threescore and fifteen souls

Cf. (*Genesis 46:26*) . There is no real contradiction. The "house of Jacob" numbered seventy but the "kindred" would include the wives of Jacob's sons.

Acts 7:16 And were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor the father of Sychem.

The sepulchre that Abraham bought

(See *Genesis 23:4*).

Acts 7:38 This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us:

The church in the wilderness

Israel in the land is never called a church. In the wilderness Israel was a true church (Greek, ecclesia = called-out assembly), but in striking contrast with the N.T. ecclesia (See *Matthew 16:18*).

Acts 7:54 When they heard these things, they were cut to the heart, and they gnashed on him with their teeth.

They were cut to the heart

They had brought false witnesses against Stephen; he bears true witness against them, quoting the testimony of writers they owned to be inspired. He speaks of the persistent rejection of God and His servants by the nation til at last it is brought home to themselves, and arouses the maddened enmity of their hearts. It was the final trial of the nation.

Acts 8:5 Then Philip went down to the city of Samaria, and preached Christ unto them.

Philip went down to the city of Samaria

The Jews having rejected Stephen's witness to, and of, them, the Gospel now begins to go out to "all nations." Cf. *Luke 24:47*.

Acts 8:26 And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert.

Unto Gaza which desert

Contra, *Acts 8:6-8*.

Acts 9:2 And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

If they found any of this way

that were of The Way, i.e. Christ. *John 14:6*.

Acts 9:4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

Why persecutest thou me?

The Lord identifies Himself with His people.

Acts 9:7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

Hearing a voice

Cf Acts 22:9; 26:14. A contradiction has been imagined. The three statements should be taken together. The men heard the "voice" as a sound ((Greek - anaphoneo, but did not hear the "voice" as articulating the words, "Saul, Saul," etc).

Acts 9:20 And straightway he preached Christ in the synagogues, that he is the Son of God.

That he is the Son of God

Cf. Acts 2:36. Peter, while maintaining the deity of Jesus--"God hath made that same Jesus, whom ye have crucified, both Lord and Christ"--gives especial prominence to His Messiahship. Paul, fresh from the vision of the glory, puts the emphasis on His Deity. Peter's charge was that the Jews had crucified the Son of David Acts 2:25-30 Paul's that they had crucified the Lord of glory 1 Corinthians 2:8.

Acts 9:22 But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

But Saul increased the more in strength

It seems probable that Acts 9:22-25 refer to Paul's labours in Damascus after his return from Arabia Galatians 1:17. The "many days" of verse Acts 9:23 may represent the "three years" of Galatians 1:18, which intervened between Paul's return to Damascus and his visit to Peter.

Acts 9:26 And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.

When Saul was come to Jerusalem

The Acts records four visits of Paul to Jerusalem after conversion:

- (1) Acts 9:23-30. This seems identical with the visit of Galatians 1:18,19. The "apostles" of verse Acts 9:27 were Peter, and James, the Lord's brother.
- (2) Acts 11:30. Paul may have been in Jerusalem during the events of Acts 12:1-24,25.
- (3) Acts 15:1-30; Galatians 2:2-10.
- (4) Acts 21:17-23:35.

Acts 10:44 While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

While Peter yet spake the Holy Ghost fell

Verse 44 is one of the pivotal points of Scripture. Heretofore the Gospel has been offered to Jews only, and the Holy Spirit bestowed upon believing Jews through apostolic mediation. But now the normal order for this age is reached: the Holy Spirit is given without delay, mediation, or other condition than simple faith in Jesus Christ. Cf. (See Acts 2:4) 1 Corinthians 6:19.

Acts 12:1 Now about that time Herod the king stretched forth his hands to vex certain of the church.

Herod the king

Herod Agrippa I., grandson of Herod the Great, (See Matthew 2:1) , a strict observer of the law, and popular with the Jews, see Acts 12:21. Herod Agrippa II., Paul's Agrippa, was his son.

Acts 13:22 And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will.

He raised up David

See, 1 Samuel 13:14; Psalms 89:20. See Kingdom, Zechariah 12:8; 1 Corinthians 15:28; 2 Samuel 7:8-17. (See 2 Samuel 7:16).

Acts 14:23 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

Ordained them elders

(Greek – cheirotonesantes, to designate by stretching out (or pointing with) the hand).

Acts 15:7 And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

That the Gentiles by my mouth should hear

See, Matthew 16:19. Peter used the keys first for the Jews on the day of Pentecost; secondly, in the house of Cornelius for the Gentiles, Acts 15:14. But Paul was distinctively the apostle to the Gentiles. Galatians 2:7,8.

Acts 15:13 And after they had held their peace, James answered, saying, Men and brethren, hearken unto me:

Men and brethren hearken unto me

Dispensationally, this is the most important passage in the N.T. It gives the divine purpose for this age, and for the beginning of the next.

(1) The taking out from among the Gentiles of a people for His name, the distinctive work of the present, or church-age. The church is the ecclesia--the "called-out assembly." Precisely this has been in progress since Pentecost. The Gospel has never anywhere converted all, but everywhere has called out some.

(2) "After this viz. the out-calling I will return." James quotes from Amos 9:11,12. The verses which follow in Amos describe the final regathering of Israel, which the other prophets invariably connect with the fulfilment of the Davidic Covenant (e.g.) ; Isaiah 11:1,10-12; Jeremiah 23:5-8.

(3) "And will build again the tabernacle of David," i.e. re-establish the Davidic rule over Israel 2 Samuel 7:8-17; Luke 1:31-33.

(4) "That the residue of men Israelites may seek after the Lord" cf Zechariah 12:7,8; 13:1,2.

(5) "And all the Gentiles," etc. cf Micah 4:2; Zechariah 8:21,22. This is also the order of Romans 11:24-27.

Acts 15:16 After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

Will build again the tabernacle of David

Kingdom (N.T.); Acts 15:14-17; Revelation 3:21; Luke 1:31-33; 1 Corinthians 15:34.

Acts 15:17 That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

Lord

Jehovah. vs. Acts 15:16,17; Amos 9:11,12.

Acts 15:19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God:

That we trouble not them

The scope of the decision goes far beyond the mere question of circumcision. The whole question of the relation of the law to Gentile believers had been put in issue (Acts 15:5), and their exemption is declared in the decision (Acts 15:19,24). The decision might be otherwise stated in the terms of Romans 6:14. "Ye are not under the law, but under grace." Gentile believers were to show grace by abstaining from the practices offensive to godly Jews. Acts 15:20,21,28,29 cf ; Romans 14:12-17; 1 Corinthians 8:1-13

Acts 15:32 And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them.

Judas and Silas, being prophets

See, 1 Corinthians 14:3 defines the N.T. gift of prophecy.

Acts 15:39 And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus;

So Barnabas...sailed unto Cyprus

And is heard of no more in the Bible story.

Acts 16:10 And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

Immediately we endeavoured

The change here from "they," as in the preceding verses, to "we" indicates that at Troas Luke, the narrator, joined Paul's company.

Acts 17:3 Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.

Opening and alleging, that Christ must needs have suffered

The Christ, i.e. that, according to the Scriptures, the Messiah must die and rise again. That Jesus was the Messiah was the second part of his argument.

Acts 17:12 Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few.

Therefore many of them believed

Illustrates John 5:46. Believing the O.T. they believed the Gospel.

Acts 17:18 Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.

Epicureans

Disciples of Epicurus, B.C. 342-271, who abandoned as hopeless the search by reason for pure truth, cf. John 18:38 seeking instead true pleasure through experience.

Stoicks

Disciples of Zeno, B.C. 280, and Chrysippus, B.C. 240. This philosophy was founded on human self-sufficiency, inculcated stern self-repression, the solidarity of the race, and the unity of Deity. Epicureans and Stocis divided the apostolic world.

Acts 17:29 Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

We are the offspring of God

(Greek - genos = "race). The reference is to the creation-work of God in which He made man (i.e. mankind, the race in Adam) in his own likeness, Genesis 1:26,27, thus rebuking the thought that "the Godhead is like unto gold," etc. The word "Father" is not used, nor does the passage affirm anything concerning fatherhood or sonship, which are relationships based on faith, and the new birth.

Cf John 1:12,13; Galatians 3:26; 4:1-7; John 5:1.

Acts 17:30 And the times of this ignorance God winked at; but now commandeth all men every where to repent:

But now commandeth all men every where to repent

Repentance is the trans. of a (Greek - "metanoia-metanoeo") meaning "to have another mind," "to change the mind," and is used in the N.T. to indicate a change of mind in respect of sin, of God, and of self. This change of mind may, especially in the case of Christians who have fallen into sin, be preceded by sorrow 2 Corinthians 7:8-11 but sorrow for sin, though it may "work" repentance, is not repentance. The son in Matthew 21:28,29 illustrates true repentance. Saving faith: (See Hebrews 11:39) includes and implies that change of mind which is called repentance.

Acts 18:17 Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment seat. And Gallio cared for none of those things.

Cared for none of these things

Contra. John 19:13-16; Acts 24:26,27.

Acts 18:28 For he mightily convinced the Jews, and that publickly, shewing by the scriptures that Jesus was Christ.

Shewing from the Scriptures that Jesus was Christ

Apollos' ministry seems to have gone no further; Jesus was the long expected Messiah. Of Paul's doctrine of justification through the blood, and sanctification through the Spirit, he seems at that time to have known nothing. See Acts 19:3-6.

Acts 19:2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

Have ye received the Holy Ghost since ye believed?

Paul was evidently impressed by the absence of spirituality and power in these so-called disciples. Their answer brought out the fact that they were Jewish proselytes, disciples of John the Baptist, looking backward to an accomplished redemption.

Romans 8:9; 1 Corinthians 6:19; Ephesians 1:13.

Acts 19:16 And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

The evil spirit was leaped on them

The sons of Sceva sought to imitate a power to which they were strangers, only to their own confusion. This striking witness from another side caused fear to fall on all.

Prevailed

Luke 11:21,22; 1 John 4:4.

Acts 19:28 And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians.

Diana

Gr. Artemis. Not anciently of the Greek pantheon, but an Eastern goddess. Cf. Judges 2:13. But "Diana of the Ephesians" was rather a particular image of Artemis, reputed to have fallen from heaven; Acts 19:35.

Acts 20:7 And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

The first day of the week

The passage indicates the use by the apostolic churches of the first day, not the seventh. Cf. 1 Corinthians 16:2.

Acts 20:22 And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:

I go bound in the spirit

Cf. Acts 21:4. In Acts 20:22 Paul's own spirit (*See 1 Thessalonians 5:23*) is meant; in Acts 21:4 the Holy Spirit. Paul's motive in going to Jerusalem seems to have been his great affection for the Jews Romans 9:1-5 and his hope that gifts of the Gentile churches, sent by him to the poor saints at Jerusalem Romans 15:25-28 would open the hearts of the law-bound Jewish believers to the "gospel of the grace of God" Acts 20:24.

Acts 20:24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.

Neither count I my life dear

Or, I hold not my life of any account, as unto myself, in comparison with accomplishing my course. See, 1 Corinthians 9:26; Philippians 3:13,14. 2 Timothy 4:7,8.

Acts 20:29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

Grievous wolves

The two sources of the apostasy: false teachers from without, 2 Corinthians 11:13-15; 2 Peter 2:1-3. Ambitious leaders from within, 3 John 1:9,10; Revelation 2:6,15. Also, 1 Timothy 1:20; 1 John 2:19.

Acts 20:35 I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

It is more blessed to give than to receive

See, Luke 14:12.

Acts 21:4 And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem.

That he should not go up to Jerusalem

Lit. set foot in. Not, as in Acts 20:23 a warning of danger, but now an imperative command. See Acts 22:17,18.

Acts 21:23 Do therefore this that we say to thee: We have four men which have a vow on them;

Four men which have a vow

Probably according to Numbers 6:1-7. Cf. Colossians 2:14-17.

Acts 21:26 Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

Paul took the men

Contra. Acts 21:4; Galatians 2:2-6. See, ; Romans 3:9,10,19,20,28; 4:3-5 ; 5:1,2; 6:14; 7:1-4,6; 8:3,4; Galatians 2:15,16,18,19; 3:10,24,25 ; 4:9-11,21-31; Philippians 3:7-9; Hebrews 9:14,15,28; 10:1-4,17,18 13:11-14

Acts 22:17 And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance;

When I was come again to Jerusalem

i.e. probably on his first visit to Jerusalem after his conversion.

Acts 24:25 And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.

As he reasoned of righteousness

(See Romans 10:10).

Acts 25:13 And after certain days king Agrippa and Bernice came unto Caesarea to salute Festus.

King Agrippa

This (Acts 5:13) was Herod Agrippa II., son of the Herod Agrippa I. of Acts 12:1, and great-grandson of Herod the Great. (See Matthew 2:1). Bernice was the sister of Herod Agrippa II. Acts 5:13.

Acts 27:9 Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished them,

The fast was now already past

The fast was on the tenth day of the seventh month. Leviticus 23:27,29.

Acts 28:28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it.

The salvation of God

(See Romans 1:16).

Acts 28:30 And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

Two whole years in his own hired house

It has been much disputed whether Paul endured two Roman imprisonments, from A.D. 62 to 68 or one. The tradition from Clement to Eusebius favours two imprisonments with a year of liberty between. Erdman (W.J.) has pointed out the leaving of Trophimus sick at Miletus, mentioned in 2 Timothy 4:20 could not have been an occurrence of Paul's last journey to Jerusalem, for then Trophimus was not left ; Acts 20:4; 21:29 nor of the journey to Rome to appear before Caesar, for then he did not touch at Miletus. To make this incident possible there must have been a release from the first imprisonment, and an interval of ministry and travel.

Romans

WRITER: The Apostle Paul (Romans 1:1).

DATE: Romans, the sixth in chronological order of Paul's Epistles, was written from Corinth during the apostle's third visit to that city. 2 Corinthians 13:1 in A.D. 60. The Epistle has its occasion in the intention of the apostle soon to visit Rome. Naturally, he would wish to announce before his coming the distinctive truths which had been revealed to and through him. He would desire the Christians in Rome to have his own statement of the great doctrines of grace so bitterly assailed everywhere by legalistic teachers.

THEME: The theme of Romans is "the Gospel of God" (Romans 1:1), the very widest possible designation of the whole body of redemption truth, for it is He with whom is "no respect of persons"; and who is not "the God of the Jews only," but "of the Gentiles also" ; Romans 2:11; 3:29. Accordingly, "all the world" is found guilty Romans 3:19, and a redemption is revealed as wide as the need, upon the alone condition of faith. Not only does Romans embody in the fullest way the doctrines of grace in relation to salvation, but in three remarkable chapters (9-11.) the great promises to Israel are reconciled with the promises concerning the Gentiles, and the fulfilment of the former shown to await the completion of the church and coming of the Deliverer out of Zion Romans 11:25-27. The key-phrase is "the righteousness of God" ; Romans 1:17; 3:21,22.

The Epistle, exclusive of the introduction (1:1-17), is in seven parts.

The whole world guilty before God, 1:18-3:20.

Justification through the righteousness of God by faith, the Gospel remedy for guilt, 3:21-5:11.

Crucifixion with Christ, the resurrection life of Christ, and the walk in the Spirit, the Gospel provision for inherent sin, 5:12-8:13.

The full result in blessing of the Gospel, 8:14-39.

Parenthesis: the Gospel does not abolish the covenant promises to Israel, 9:1-11:36.

Christian life and service, 12:1-15:33.

The outflow of Christian love, 16:1-27.

Rom. 1:16 *For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.*

Salvation

The Hebrew and Greek words for salvation imply the ideas of safety, preservation, healing, and soundness. Salvation is the great inclusive word of the Gospel, gathering into itself all the redemptive acts and processes: as justification, redemption, grace, propitiation, imputation, forgiveness, sanctification, and glorification. Salvation is in three tenses:

(1) The believer has been saved from the guilt and penalty of sin Luke 7:50; 1 Corinthians 1:18; 2 Corinthians 2:15; Ephesians 2:5,8; 2 Timothy 1:9 and is safe.

(2) the believer is being saved from the habit and dominion of sin Romans 6:14; Philippians 1:19; 2:12,13; 2 Thessalonians 2:13; Romans 8:2; Galatians 2:19,20; 2 Corinthians 3:18.

(3) The believer is to be saved in the sense of entire conformity to Christ. Romans 13:11; Hebrews 10:36; 1 Peter 1:5; 1 John 3:2. Salvation is by grace through faith, is a free gift, and wholly without works ; Romans 3:27,28; 4:1-8 ; 6:23; Ephesians 2:8. The divine order is: first salvation, then works ; Ephesians 2:9,10; Titus 3:5-8.

Rom. 3:21 *But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;*

The righteousness of God

The righteousness of God is neither an attribute of God, nor the changed character of the believer, but Christ Himself, who fully met in our stead and behalf every demand of the law, and who is, but the act of God called imputation Leviticus 25:50; James 2:23, "made unto us . . . righteousness" 1 Corinthians 1:30.

"The believer in Christ is now, by grace, shrouded under so complete and blessed a righteousness that the law from Mt. Sinai can find neither fault nor diminution therein. This is that which is called the righteousness of God by faith."--Bunyan.

2 Corinthians 5:21; Romans 4:6; 10:4; Philippians 3:9; Romans 3:26

Rom. 3:23 *For all have sinned, and come short of the glory of God;*

All have sinned

Sin, Summary: The literal meanings of the Hebrew and Greek words translated "sin," "sinner," etc, disclose the true nature of sin in its manifold manifestations. Sin is transgression, an overstepping of the law, the divine boundary between good and evil Psalms 51:1; Luke 15:29, iniquity, an act inherently wrong, whether expressly forbidden or not; error, a departure from right ; Psalms 51:9; Romans 3:23, missing the mark, a failure to meet the divine standard; trespass, the intrusion of self-will into the sphere of divine authority Ephesians 2:1, lawlessness, or spiritual anarchy 1 Timothy 1:9, unbelief, or an insult to the divine veracity John 16:9.

Sin originated with Satan Isaiah 14:12-14, entered the world through Adam Romans 5:12, was, and is, universal, Christ alone excepted ; Romans 3:23; 1 Peter 2:22, incurs the penalties of spiritual and physical death ; Genesis 2:17; 3:19; Ezekiel 18:4,20; Romans 6:23 and has no remedy but in the sacrificial death of Christ ; Hebrews 9:26; Acts 4:12 availed of by faith Acts 13:38,39.

Sin may be summarized as threefold: An act, the violation of, or want of obedience to the revealed will of God; a state, absence of righteousness; a nature, enmity toward God.

Rom. 3:24 *Being justified freely by his grace through the redemption that is in Christ Jesus:*

Redemption

Redemption, "to deliver by paying a price." The N.T. doctrine. The N.T. records the fulfilment of the O.T. types and prophecies of redemption through the sacrifice of Christ. The completed truth is set forth in the three words which are translated redemption

(1) agorazo, "to purchase in the market." The underlying thought is of a slave-market. The subjects of redemption are "sold under sin" Romans 7:14 but are, moreover, under sentence of death ; Ezekiel 18:4; John 3:18,19; Romans 3:19; Galatians 3:10, and the purchase price is the blood of the Redeemer who dies in their stead ; Galatians 3:13; 2 Corinthians 5:21; Matthew 20:28; Mark 10:45; 1 Timothy 2:6; 1 Peter 1:18.

(2) exagorazo, "to buy out of the market." The redeemed are never again to be exposed to sale;

(3) lutroo, "to loose," "to set free by paying a price" John 8:32; Galatians 4:4,5,31; 5:13; Romans 8:21. Redemption is by sacrifice and by power (*See Exodus 14:30*). Christ paid the price, the Holy Spirit makes deliverance actual in experience Romans 8:2.

Grace

Grace (in salvation), Romans 4:4-16; 3:24. (*See John 1:17*).

Rom. 3:25 *Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;*

Propitiation

Lit. a propitiatory sacrifice, through faith by his blood; (Greek - hilasterion, "place of propitiation)." The word occurs, 1 John 2:2; 4:10 as the trans. of hilasmos, "that which propitiates," "a propitiatory sacrifice." Hilasterion is used by the Septuagint, and Hebrews 9:5 for "mercy-seat." The mercy-seat was sprinkled with atoning blood in the day of atonement Leviticus 16:14 in token that the righteous sentence of the law had been (typically) carried out, so that what must else have been a judgment-seat could righteously be a mercy-seat ; Hebrews 9:11-15; 4:14-16, a place of communion Exodus 25:21,22.

In fulfilment of the type, Christ is Himself the hilasmos, "that which propitiates," and the hilasterion, "the place of propitiation" --the mercy-seat sprinkled with His own blood-- the token that in our stead He so honoured the law by enduring its righteous sentence that God, who ever foresaw the cross, is vindicated in having "passed over" sins from Adam to Moses Romans 5:13 and the sins of believers under the old covenant (*See Exodus 29:33*) and just in justifying sinners under the covenant. There is no thought in propitiation of placating a vengeful God, but of doing right by His holy law and so making it possible for Him righteously to show mercy.

Remission

passing over of sins done aforetime, i.e. since Adam. Cf. Hebrews 9:15.

Rom. 3:26 *To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.*

Righteousness

"His righteousness" here is God's consistency with His own law and holiness in freely justifying a sinner who believes in Christ; that is, one in whose behalf Christ has met every demand of the law Romans 10:4.

Rom. 3:28 *Therefore we conclude that a man is justified by faith without the deeds of the law.*

Justification

Justification, Summary: Justification and righteousness are inseparably united in Scripture by the fact that the same word (dikaios, "righteous"; dikaioo, "to justify") is used for both. The believing sinner is justified because Christ, having borne his sins on the cross, has been "made unto him righteousness" 1 Corinthians 1:30. Justification originates in grace ; Romans 3:24; Titus 3:4,5 is through the redemptive and propitiatory work of Christ, who has vindicated the law ; Romans 3:24,25; 5:9 is by faith, not works ; Romans 3:28-30; 4:5; 5:1; Galatians 2:16; 3:8,24 and may be defined as the judicial act of God whereby He justly declares righteous one who believes on Jesus Christ. It is the Judge Himself Romans 8:31-34 who thus declares. The justified believer has been in court, only to learn that nothing is laid to his charge. Romans 8:1,33,34.

Rom. 3:31 *Do we then make void the law through faith? God forbid: yea, we establish the law.*

Do we then make void the law

The sinner establishes the law in its right use and honour by confessing his guilt, and acknowledging that by it he is justly condemned. Christ, on the sinner's behalf, establishes the law by enduring its penalty, death. Cf. Matthew 5:17,18.

Rom. 4:2 *For if Abraham were justified by works, he hath whereof to glory; but not before God.*

Works

Cf. James 2:24. These are two aspects of one truth. Paul speaks of that which justifies man before God, viz.: faith alone, wholly apart from works; James of the proof before men, that he who professes to have justifying faith really has it. Paul speaks of what God sees--faith; James of what men see--works, as the visible evidence of faith. Paul draws his illustration from Genesis 15:6 James from Genesis 22:1-19. James' key phrase is "ye see" James 2:24 for men cannot see faith except as manifested through works.

Rom. 4:3 *For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.*

Counted

Or, reckoned, or imputed, i.e. put to the account of. See Philemon 1:18 same word:

Rom. 4:25 *Who was delivered for our offences, and was raised again for our justification.*

Raised again for our justification

Christ died under our sins 1 Peter 2:24; 2 Corinthians 5:21 that He was raised and exalted to God's right hand, "now to appear in the presence of God for us" Hebrews 9:24 is the token that our sins are gone, that His work for us has the divine approbation and that we, for whom He suffered, are completely justified.

Rom. 5:12 *Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:*

The "wherefore" relates back to Romans 3:19-23 and may be regarded as a continuation of the discussion of the universality of sin, interrupted ; Romans 3:24-5:11; by the passage on justification and its results.

By one man sin entered into the world

The first sin wrought the moral ruin of the race. The demonstration is simple.

(1) Death is universal (Romans 4:12,14), all die: sinless infants, moral people, religious people, equally with the depraved. For a universal effect there must be a universal cause; that cause is a state of universal sin (Romans 5:12).

(2) But this universal state must have had a cause. It did. The consequence of Adam's sin was that "the many were made sinners" (Romans 5:19)--"By the offence of one judgment came upon all men unto condemnation" (Romans 5:18).

(3) Personal sins are not meant here. From Adam to Moses death reigned (Romans 5:14), although, there being no law, personal guilt was not imputed (Romans 5:13). Accordingly, from Genesis 4:7 to Exodus 29:14 the sin-offering is not once mentioned. Then, since physical death from Adam to Moses was not due to the sinful acts of those who die (Romans 5:13), it follows that it was due to a universal sinful state, or nature, and that state is declared to be out inheritance from Adam.

(4) the moral state of fallen man is described in Scripture Genesis 6:5; 1 Kings 8:46; Psalms 14:1-3; 39:5; Jeremiah 17:9; Matthew 18:11; Mark 7:20,23; Romans 1:21; 2:1-29; 3:9-19 ; 7:24; 8:7; John 3:6; 1 Corinthians 2:14; 2 Corinthians 3:14; 4:4; Galatians 5:19-21; Ephesians 2:1-3,11,12; 4:18-22; Colossians 1:21; Hebrews 3:13; James 4:14; 1 Corinthians 15:22.

***Rom. 5:14** Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.*

Death reigned from Adam to Moses

Broadly, the contrast is: Adam: sin, death; Christ: righteousness, life. Adam drew down into his ruin the old creation Romans 8:19-22 of which he was lord and head. Christ brings into moral unity with God, and into eternal life, the new creation of which he is Lord and Head. Ephesians 1:22,23. Even the animal and material creation, cursed for man's sake. Genesis 3:17 will be delivered by Christ. ; Isaiah 11:6-9; Romans 8:19-22.

***Rom. 6:6** Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.*

Our old man

The expression occurs elsewhere, in Ephesians 4:22; Colossians 3:9 and always means the man of old, corrupt human nature, the inborn tendency to evil in all men. In Romans 6:6 it is the natural man himself; in ; Ephesians 4:22; Colossians 3:9 his ways. Positionally, in the reckoning of God, the old man is crucified, and the believer is exhorted to make this good in experience, reckoning it to be so by definitely "putting off" the old man and "putting on" the new ; Colossians 3:8-14; 4:24. (See Ephesians 4:24).

***Rom. 6:15** What then? shall we sin, because we are not under the law, but under grace? God forbid.*

Shall we sin, because we are not under the law, but under grace?

The old relation to the law and sin, and the new relation to Christ and life are illustrated by the effect of death upon servitude Romans 6:16-23 and marriage Romans 7:1-6.

(1) The old servitude was nominally to the law, but, since the law had no delivering power, the real master continued to be sin in the nature. The end was death. The law could not give life, and "sin" (here personified as the old self) is in itself deathful. But death in another form, i.e., crucifixion with Christ, has intervened to free the servant from his double bondage to sin (Romans 6:6,7), and to the law Romans 7:4,6

(2) This effect of death is further illustrated by widowhood. Death dissolves the marriage relation Romans 7:1-3. As natural death frees a wife from the law of her husband, so crucifixion with Christ sets the believer free from the law. (See Galatians 3:24).

Rom. 7:4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.

Married to another, even to him who is raised from the dead

joined. Ephesians 5:31, same Greek word. Bride of Christ. 2 Corinthians 11:1-3; John 3:29; Revelation 19:6-8.

Rom. 7:6 But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

Not in the oldness of the letter

Cf. Romans 2:29; 2 Corinthians 3:6. "The letter" is a Paulinism for the law, as "spirit" in these passages is his word for the relationships and powers of new life in Christ Jesus. In 2 Cor. 3. a series is presented of contrast of law with "spirit," of the old covenant and the new. The contrast is not between two methods of interpretation, literal, and spiritual, but between two methods of divine dealing: one through the law, the other through the Holy Spirit.

Rom. 7:9 For I was alive without the law once: but when the commandment came, sin revived, and I died.

Sin revived, and I died

The passage (vs 7-25) is autobiographical. Paul's religious experience was in three strongly marked phases:

(1) He was a godly Jew under the law. That the passage does not refer to that period is clear from his own explicit statements elsewhere. At that time he held himself to be "blameless" as concerned the law Philippians 3:6. He had "lived in all good conscience" Acts 23:1.

(2) With his conversion came new light upon the law itself. He now perceived it to be "spiritual" (Romans 7:14). He now saw that, so far from having kept it, he was condemned by it. He had supposed himself to be "alive," but now the commandment really "came" (Romans 7:9) and he "died." Just when the apostle passed through the experience of Romans 7:7-25 we are not told. Perhaps during the days of physical blindness at Damascus Acts 9:9, perhaps in Arabia Galatians 1:17. It is the experience of a renewed man, under the law, and still ignorant of the delivering power of the Holy Spirit Romans 8:2.

(3) With the great revelations afterward embodied in Galatians and Romans, the apostle's experience entered its third phase. He now knew himself to be "dead to the

law by the body of Christ," and, in the power of the indwelling Spirit, "free from the law of sin and death" Romans 8:2 while "the righteousness of the law" was wrought in him (not by him) while he walked after the Spirit Romans 8:4, Romans 7. is the record of past conflicts and defeats experience as a renewed man under law.

Rom. 7:14 *For we know that the law is spiritual: but I am carnal, sold under sin.*

Carnal

Cf. 1 Corinthians 3:1,4. "Carnal" = "fleshly" is Paul's word for the Adamic nature, and for the believer who "walks," i.e. lives, under the power of it. "Natural" is his characteristic word for the unrenewed man 1 Corinthians 2:14 as "spiritual" designates the renewed man who walks in the Spirit ; 1 Corinthians 3:1; Galatians 6:1.

Rom. 7:15 *For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.*

That I do I allow not

The apostle personifies the strife of the two natures in the believer, the old or Adamic nature, and the divine nature received through the new birth 1 Peter 1:23; 2 Peter 1:4; Galatians 2:20; Colossians 1:27. The "I" which is Saul of Tarsus, and the "I" which is Paul the apostle are at strife, and "Paul" is in defeat. In Chapter 8, this strife is effectually taken up on the believer's behalf by the Holy Spirit ; Romans 8:2; Galatians 5:16,17 and Paul is victorious.

Contra, Ephesians 6:12 where the conflict is not fleshly, but spiritual.

Rom. 7:21 *I find then a law, that, when I would do good, evil is present with me.*

I find then a law

Six "laws" are to be distinguished in Romans: The **law of Moses**, which condemns Romans 3:19 "**law**" as a principle Romans 3:21 the **law of faith**, which excludes self-righteousness Romans 3:27 the **law of sin** in the members, which is victorious over the law of the mind Romans 7:21,23,25 the **law of the mind**, which consents to the law of Moses but cannot do it because of the law of sin in the members Romans 7:16,23 and the "**law of the Spirit**," having power to deliver the believer from the law of sin which is in his members, and his conscience from condemnation by the Mosaic law. Moreover the Spirit works in the yielded believer the very righteousness which Moses' law requires Romans 8:2,4.

Rom. 7:24 *O wretched man that I am! who shall deliver me from the body of this death?*

Who shall deliver me from the body

Romans 8:11; 1 Corinthians 15:51,52; 1 Thessalonians 4:14-17.

Rom. 8:2 *For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.*

The law of the Spirit of life

Hitherto in Romans the Holy Spirit has been mentioned but once Romans 5:5 in this chapter He is mentioned nineteen times. Redemption is by blood and by power. (*See S Exodus 14:30*); Romans 3:21-5:11; speaks of the redemptive price; Romans 8. of redemptive power.

Rom. 8:13 *For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.*

Mortify the deeds of the body

make to die the doings of the body.

Rom. 8:16 *The Spirit itself beareth witness with our spirit, that we are the children of God:*

Children

(Greek - teknon, "one born," a child (and so in Romans 8:17,21); not, as in Romans 8:14, "sons" (Gr. huios). See Galatians 4:1,7 where babyhood and sonhood are contrasted. Also "Adoption" ; Romans 8:15,23; Ephesians 1:5.)

Rom. 8:23 *And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.*

Adoption

Lit. placing as sons. See Adoption, Ephesians 1:5.

Rom. 9:6 *Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel:*

For they are not all Israel

The distinction is between Israel after the flesh, the mere natural posterity of Abraham, and Israelites who, through faith, are also Abraham's spiritual children. Gentiles who believe are also of Abraham's spiritual seed; but here the apostle is not considering them, but only the two kinds of Israelites, the natural and the spiritual Israel. (Romans 4:1-3; Galatians 3:6,7; John 8:37-39.)

Rom. 10:10 *For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.*

Righteousness

Righteousness here, and in the passages which refer to Romans 10:10, means that righteousness of God which is judicially reckoned to all who believe on the Lord Jesus Christ; believers are the righteous. (See Romans 3:21).

Rom. 11:1 *I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.*

Hath God cast away his people

That Israel has not been forever set aside is the theme of this chapter.

- (1) The salvation of Paul proves that there is still a remnant (Romans 11:1)
- (2) The doctrine of the remnant proves it (Romans 11:2-6).
- (3) The present national unbelief was foreseen (Romans 11:7-10).
- (4) Israel's unbelief is the Gentile opportunity (Romans 11:11-25).
- (5) Israel is judicially broken off from the good olive tree, Christ (Romans 11:17-22).
- (6) They are to be grafted in again (Romans 11:23,24).
- (7) The promised Deliverer will come out of Zion and the nation will be saved (Romans 11:25-29). That the Christian now inherits the distinctive Jewish promises is not taught in Scripture. The Christian is of the heavenly seed of Abraham ; Genesis 15:5,6; Galatians 3:29 and partakes of the spiritual blessings of the Abrahamic Covenant. (See Genesis 15:18), but Israel as a nation always has its own place, and is yet to have its greatest exaltation as the earthly people of God. See "Israel" Genesis 12:2; Romans 11:26.

Rom. 11:5 *Even so then at this present time also there is a remnant according to the election of grace.*

Remnant

Remnant, Summary: In the history of Israel, a "remnant" may be discerned, a spiritual Israel within the national Israel. In Elijah's time 7,000 had not bowed the knee to Baal 1 Kings 19:18. In Isaiah's time it was the "very small remnant" for whose sake God still forbore to destroy the nation Isaiah 1:9. During the captivities the remnant appears in Jews like Ezekiel, Daniel, Shadrach, Meshach, and Abednego, Esther, and Mordecai. At the end of the 70 years of Babylonian captivity it was the remnant which returned under Ezra and Nehemiah. At the advent of our Lord, John the Baptist, Simeon, Anna, and "them that looked for redemption in Jerusalem" Luke 2:38 were the remnant. During the church-age the remnant is composed of believing Jews Romans 11:4,5. But the chief interest in the remnant is prophetic. During the great tribulation a remnant out of all Israel will turn to Jesus as Messiah, and will become His witnesses after the removal of the church Revelation 7:3-8. Some of these will undergo martyrdom Revelation 6:9-11 some will be spared to enter the millennial kingdom Zechariah 12:6-13:9. Many of the Psalms express, prophetically, the joys and sorrows of the tribulation remnant. See, Isaiah 1:9.

Rom. 11:23 *And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again.*

If they abide not still in unbelief

See, Jeremiah 3:21-25; 50:4,5; 2 Corinthians 3:16.

Rom. 11:25 *For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.*

The fullness of the Gentiles

The "fulness of the Gentiles" is the completion of the purpose of God in this age, viz. the outcalling from among the Gentiles of a people for Christ's name, "the church which is His body" Ephesians 1:22,23 Cf ; Acts 15:14; Ephesians 4:11-13; 1 Corinthians 12:12,13. It must be distinguished from "the times of the Gentiles" Luke 21:24.

Mystery

(See Matthew 13:11).

Rom. 11:26 *And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:*

Shall turn away ungodliness from Jacob

Summary: Israel, so named from the grandson of Abraham, was chosen for a fourfold mission:

(1) To witness to the unity of God in the midst of universal idolatry Deuteronomy 6:4; Isaiah 43:10,12,

(2) to illustrate to the nations the blessedness of serving the true God Deuteronomy 33:26-29; 1 Chronicles 17:20,21; Psalms 144:15.

(3) to receive, preserve, and transmit the Scripture Deuteronomy 4:5-8; Romans 3:1,2.

(4) to produce, as to His humanity, the Messiah Genesis 3:15; 12:3; 22:18; 28:10-14; 49:10; 2 Samuel 7:12-16; Isaiah 7:14; 9:6; Matthew 1:1; Romans 1:3. According to the prophets, Israel, regathered from all nations, restored to her own land and

converted, is yet to have her greatest earthly exaltation and glory. See "Kingdom (O.T.)" ; Genesis 1:26; Zechariah 12:8.

Rom. 12:1 *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.*

The mercies of God

The "mercies" described in Romans 3:22; 8:39.

Your reasonable service

(Greek - latreian translated "divine service," Hebrews 9:1).

Rom. 12:9 *Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.*

Dissimulation

hypocrisy.

Rom. 13:11 *And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.*

Now is our salvation nearer

"Nearer" in the sense of the full result of salvation in glory. (See Romans 1:16). Also, 1 John 3:2.

Rom. 16:26 *But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:*

The obedience of faith

(See Romans 1:5) . Faith as a system, in contrast with law as a system.

1 Corinthians

WRITER: The Apostle Paul. His relation to the church at Corinth is set forth in Acts 18:1-18 and in the Epistles to the Corinthians.

DATE: First Corinthians was written in A.D. 59, at the close of Paul's three year's residence in Ephesus. Acts 20:31; 1 Corinthians 16:5-8.

THEME: The subjects treated are various, but may all be classified under the general theme, Christian conduct. Even the tremendous revelation of the truth concerning resurrection is made to bear upon that theme 1 Corinthians 15:58. The occasion of the Epistle was a letter on inquiry from Corinth concerning marriage, and the use of meats offered to idols ; 1 Corinthians 7:1; 8:1-13 but the apostle was much more exercised by reports of the deepening divisions and increasing contentions in the church, and of a case of incest which had not been judged ; 1 Corinthians 1:10-12; 5:1.

The factions were not due to heresies, but to the carnality of the restless Corinthians, and to their Greek admiration of "wisdom" and eloquence. The abomination of human leadership in the things of God is here rebuked. Minor disorders were due to vanity, yielding to a childish delight in tongue and the sign gifts, rather than to sober instruction (1 Corinthians 14:1-28). Paul defends his apostleship because it involved the authority of the doctrine revealed through him.

A rigid analysis of First Corinthians is not possible, The Epistle is not a treatise, but came from the Spirit through the apostle's grief, solicitude, and holy indignation. The following analysis may, however, be helpful.

Introduction: The believer's standing in grace, 1:1-9

The contrast of their present factious state, 1:10-4:21.

Immorality rebuked; discipline enjoined, 5:1-6,8.

The sanctity of the body, and Christian marriage, 6:9-7,40.

Meats, and the limitations of Christian liberty, 8:1-11:1.

Christian order and the Lord's Supper, 11:2-34

Spiritual gifts in relation to the body, the church, and Christian ministry, 12:1-14,40.

The resurrection of the dead, 15:1-58

Special directions and greetings, 16:1-24.

***1 Cor. 1:2** Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:*

To them that are sanctified in Christ Jesus

1 Corinthians 1:2-9, in contrast with 1Co 10-13, illustrate a distinction constantly made in the Epistles between the believer's position in Christ Jesus, in the family of God, and his walk, or actual state. Christian position in grace is the result of the work of Christ, and is fully entered the moment that Christ is received by faith ; John 1:12,13; Romans 8:1,15-17; 1 Corinthians 1:2,30; 12:12,13; Galatians 3:26; Ephesians 1:3-14; 2:4-9; 1 Peter 2:9; Revelation 1:6; 5:9,10. The weakest, most ignorant, and fallible believer has precisely the same relationships in grace as the most illustrious saint. All the after work of God in his behalf, the application of the word to walk and conscience ; John 17:17; Ephesians 5:26 the divine chastenings ; 1 Corinthians 11:32; Hebrews 12:10, the ministry of the Spirit Ephesians 4:11,12 the difficulties and trials of the path 1 Peter 4:12,13 and the final transformation at the appearing of Christ 1 John 3:2 have for their object to make the believer's character conform to his exalted position in Christ. He grows in grace, not into grace.

***1 Cor. 1:7** So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ:*

Waiting for the coming of our Lord Jesus Christ

Three words are used in connection with the return of the Lord:

- (1) Parousia, "personal presence," also used by Paul of the "coming" of Stephanas 1 Corinthians 16:17 of Titus 2 Corinthians 7:6,7 and of his own "coming" to Philippi Philippians 1:26. The word means simply personal presence, and is used of the return of the Lord as that event relates to the blessing of the saints ; 1 Corinthians 15:23; 1 Thessalonians 4:14,17 and to the destruction of the man of sin 2 Thessalonians 2:8.
- (2) Apokalupsis, "unveiling," "revelation." The use of this word emphasizes the visibility of the Lord's return. It is used of the Lord 2 Thessalonians 1:7; 1 Peter 1:7,13; 4:13 of the sons of God in connection with the Lord's return Romans 8:19 and of the man of sin 2 Thessalonians 2:3,6,8 and always implies visibility.
- (3) Epiphaneia, "appearing," trans. "brightness" 2 Thessalonians 2:8 A.V; and means simply an appearing. It is used of both advents. ; 2 Timothy 1:10; 2 Thessalonians 2:8; 1 Timothy 6:14; 2 Timothy 4:1,8; Titus 2:13.

1 Cor. 1:8 Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

The day of our Lord Jesus Christ

The expression "day of Christ," occurs in the following passages: 1 Corinthians 1:8; 5:5; 2 Corinthians 1:14; Philippians 1:6,10; 2:16; 2 Thessalonians 2:2. Cf. Isaiah 2:12; Revelation 19:11-21 The "day of Christ" relates wholly to the reward and blessing of saints at his coming, [Except in II Thess. 2:2, *Ed.*] as "day of the Lord" is connected with judgment.

1 Cor. 2:13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

Not in the words which man's wisdom teacheth

(1) The writers of Scripture invariably affirm, where the subject is mentioned by them at all, that the words of their writings are divinely taught.

(2) 1 Corinthians 2:9-14 gives the process by which a truth passes from the mind of God to the minds of His people.

(a) The unseen things of God are undiscoverable by the natural man (1 Corinthians 2:9).

(b) These unseen things God has revealed to chosen men (1 Corinthians 2:10-12).

(c) The revealed things are communicated in Spirit-taught words (1 Corinthians 2:13). This implies neither mechanical dictation nor the effacement of the writer's personality, but only that the Spirit infallibly guides in the choice of words from the writer's own vocabulary (1 Corinthians 2:13).

(d) These Spirit-taught words, in which the revelation has been expressed, are discerned, as to their true spiritual content, only by the spiritual among believers ; 1 Corinthians 2:15,16; (See Revelation 22:19).

1 Cor. 2:14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

The natural man

Paul divides men into three classes: psuchikos, "of the senses" James 3:15; Jude 1:19 or "natural," i.e. the Adamic man, unrenewed through the new birth John 3:3,5 pneumatikos, "spiritual," i.e. the renewed man as Spirit-filled and walking in the Spirit in full communion with God Ephesians 5:18-20 and sarkikos, "carnal," "fleshly," i.e. the renewed man who, walking "after the flesh," remains a babe in Christ 1 Corinthians 3:1-4. The natural man may be learned, gentle, eloquent, fascinating, but the spiritual content of Scripture is absolutely hidden from him; and the fleshly, or carnal, Christian is able to comprehend only its simplest truths, "milk" 1 Corinthians 3:2.

1 Cor. 3:4 For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?

Are ye not carnal

1 Corinthians 1:12,17; John 1:13; Jude 1:23.

1 Cor. 3:8 Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.

He that planteth and he that watereth are one

Paul refutes the notion that he and Cephas and Apollos are at variance, mere theologians and rival founders of sects: they are "one." 1 Corinthians 3:22; 16:12.

1 Cor. 3:14 If any man's work abide which he hath built thereupon, he shall receive a reward.

He shall receive a reward

God, in the N.T. Scriptures, offers to the lost, salvation, and, for the faithful service of the saved, rewards. The passages are easily distinguished by remembering that salvation is invariably spoken of as a free gift (e.g.) John 4:10; Romans 6:23; Ephesians 2:8,9 while rewards are earned by works ; Matthew 10:42; Luke 19:17; 1 Corinthians 9:24,25; 2 Timothy 4:7,8; Revelation 2:10; 22:12.

A further distinction is that salvation is a present possession Luke 7:50; John 3:36; 5:24; 6:47, while rewards are a future attainment, to be given at the coming of the Lord ; Matthew 16:27; 2 Timothy 4:8; Revelation 22:12.

1 Cor. 4:8 Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you.

Now ye are full

Contra. 1 Corinthians 4:9-12; 1 Peter 1:4.

1 Cor. 5:2 And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.

And ye are puffed up

What contempt this pours upon the divisions among the Corinthians: "Apollonians," and "Paulinians," and "Cephasites," all alike indifferent to this instance of gross sin!

1 Cor. 5:5 To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

For the destruction of the flesh

(Greek - olethros, used elsewhere, 1 Thessalonians 5:3; 2 Thessalonians 1:9; 1 Timothy 6:9. never means annihilation.

1 Cor. 6:15 Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid.

Shall I then take the members of Christ...

Paul does not invoke the authority of the seventh commandment, but appeals to the believer's sacredness as a member of Christ.

1 Cor. 7:12 But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

To the rest speak I, not the Lord

So far from disclaiming inspiration, the apostle associates his teaching with the Lord's. Cases had arisen (e.g.) 1 Corinthians 7:12-16 as the Gospel overflowed Jewish limitations, not comprehended in the words of Jesus ; Matthew 5:31,32; 19:5-9 which were an instruction, primarily, to Israel. These new conditions demanded authoritative settlement, and only the inspired words of an apostle could give that. 1 Corinthians 7:40.

***1 Cor. 9:21** To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.*

That I might gain them that are without law

The expression is peculiar and might be literally rendered, "not lawless toward God, but inlawed to Christ." See "Law (of Christ)," Galatians 6:2; 2 John 1:5. It is another way of saying, "not under the law, but under the rule of grace." Romans 6:14.

***1 Cor. 9:27** But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.*

A castaway

Greek - adokimos, "disapproved)." Dokimos, without the private a, is translated "approved" in Romans 14:18; 16:10; 1 Corinthians 11:19; 2 Corinthians 10:18; 2 Timothy 2:15; James 1:12, by the word "tried." The prefix simply changes the word to a negative, i.e. not approved, or, disapproved. The apostle is writing of service, not of salvation. He is not expressing fear that he may fail of salvation but of his crown. See "Rewards" ; Daniel 12:3; 1 Corinthians 3:14.

***1 Cor. 10:8** Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.*

fell in one day three and twenty thousand

Cf. Numbers 25:9. A discrepancy has been imagined. 1 Corinthians 10:8, gives the number of deaths in "one day"; Numbers 25:9, the total number of deaths "in the plague."

***1 Cor. 12:1** Now concerning spiritual gifts, brethren, I would not have you ignorant.*

Spiritual gifts

The word pneumatika, lit. "spirituals," i.e. matters of or from the Holy Spirit, gives the key to Chapters 12., 13., 14. Chapter 12. concerns the Spirit in relation to the body of Christ. This relation is twofold:

(1) The baptism with the Spirit forms the body by uniting believers to Christ the risen and glorified Head, and to each other (1 Corinthians 12:12,13). The symbol of the body thus formed is the natural, human body (1 Corinthians 12:12), and all the analogies are freely used (1 Corinthians 12:14-26).

(2) To each believer is given a spiritual enablement and capacity for specific service. No believer is destitute of such gift (1 Corinthians 12:7,11,27), but in their distribution the Spirit acts in free sovereignty (1 Corinthians 12:11). There is no room for self-choosing, and Christian service is simply the ministry of such gift as the individual may have received (cf Romans 12:4-8). The gifts are diverse (1 Corinthians 12:6,8-10,28-30), but all are equally honourable because bestowed by the same Spirit, administered under the same Lord, and energized by the same God.

***1 Cor. 12:4** Now there are diversities of gifts, but the same Spirit.*

Diversities of gifts

Cf. Ephesians 4:8,11,12. The Spirit gives gifts for service to men, Christ gives the gifted men to the churches.

***1 Cor. 12:10** To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues:*

Prophecy

The N.T. prophet is not ordinarily a foreteller, but rather a forth-teller, one whose gift enabled him to speak "to edification, and exhortation, and comfort" 1 Corinthians 14:3. [This being before the Scripture Canon, "the sure word of prophecy" II Pet. 1:21, was completed, *Ed.*].

1 Cor. 12:31 But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

A more excellent way

Chapter 13. continues the pneumatika begun in Chapter 12. Gifts are good, but only if ministered in love. 1 Corinthians 13:1,2. Benevolence is good, but not apart from love.

1 Corinthians 13:3 Love is described.

1 Corinthians 13:4-7 Love is better than our present incomplete knowledge,

1 Corinthians 13:8-12 and greater than even faith and hope 1 Corinthians 13:13.

1 Cor. 14:1 Follow after charity, and desire spiritual gifts, but rather that ye may prophesy.

Rather that ye may prophesy

The subject is still the pneumatika. Chapter 12, described the gifts and the Body; Chapter 13. the love which alone gives ministry of gift any value; Chapter 14. regulates the ministry of gift in the primitive, apostolic assembly of saints.

(1) The important gift is that of prophecy (1 Corinthians 1:1). The N.T. prophet was not merely a preacher, but an inspired preacher, through whom, until the N.T. was written, new revelations suited to the new dispensation were given 1 Corinthians 14:29,30.

(2) Tongues and the sign gifts are to cease, and meantime must be used with restraint, and only if an interpreter be present 1 Corinthians 14:1-19,27,28.

(3) In the primitive church there was liberty for the ministry of all the gifts which might be present, but for prophecy more especially 1 Corinthians 14:23-26,31,39.

(4) In such meetings, when "the whole church" came together "in one place," women were required to keep silence 1 Corinthians 14:34,35; 11:3-16; 1 Timothy 2:11-14.

(5) These injunctions are declared to be "the commandments of the Lord"

1 Corinthians 14:36,37.

1 Cor. 14:2 For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries.

An unknown tongue

Or, a tongue [a language, 14:21,21, also Acts 2:7-11, *Ed.*]; and so in 1Co 14: 4,13,14,19,27.

1 Cor. 15:8 And last of all he was seen of me also, as of one born out of due time.

Born out of due time

(Greek - ektromati, "before the due time)." Paul thinks of himself here as an Israelite whose time to be born again had not come, nationally (cf) Matthew 23:39 so that his conversion by the appearing of the Lord in glory Acts 9:3-6 was an illustration, or instance before the time, of the future national conversion of Israel. See ; Ezekiel 20:34-38; Hosea 2:14-17; Zechariah 12:10-13:6; Romans 11:25-27.

1 Cor. 15:22 For as in Adam all die, even so in Christ shall all be made alive.

For as in Adam all die

Adam was a contrasting type of Christ, 1 Corinthians 15:45-47; Romans 5:14-19.

(1) "The first man Adam was made a living soul" Genesis 2:7, i.e. he derived life from another, that is, God. "The last Adam was a life-giving spirit." So far from deriving life, He was Himself the fountain of life, and He gave that life to others ; John 1:4; 5:21; 10:10; 12:24; 1 John 5:12.

(2) In origin the first man was of the earth, earthy; the Second Man is the Lord from heaven.

(3) Each is the head of a creation, and these also are in contrast: in Adam all die; in Christ all will be made alive; the Adamic creation is "flesh"; the new creation, "spirit." John 3:6.

***1 Cor. 15:24** Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.*

When he shall deliver up the kingdom

Kingdom (N.T.), Summary: See "Kingdom (O.T.)" Genesis 1:26-28. (See Zechariah 12:8) . Kingdom truth is developed in the N.T. in the following order:

(1) The promise of the kingdom to David and his seed, and described in the prophets 2 Samuel 7:8-17; Zechariah 12:8 enters the N.T. absolutely unchanged. Luke 1:31-33. The King was born in Bethlehem ; Matthew 2:1; Micah 5:2 of a virgin. ; Matthew 1:18-25; Isaiah 7:14.

(2) The kingdom announced as "at hand" (See Matthew 4:17) , by John the Baptist, by the King, and by the Twelve, was rejected by the Jews, first morally, See Scofield "Matthew 11:20", and afterward officially Matthew 21:42,43 and the King, crowned with thorns, was crucified.

(3) In anticipation of His official rejection and crucifixion, the King revealed the "mysteries" of the kingdom of heaven, (See Matthew 13:11) to be fulfilled in the interval between His rejection and His return in glory Matthew 13:1-50.

(4) Afterward He announced His purpose to "build" His church Matthew 16:18 another "mystery" revealed through Paul which is being fulfilled contemporaneously with the mysteries of the kingdom. The "mysteries of the kingdom of heaven" and the "mystery" of the church Ephesians 3:9-11 occupy, historically, the same period, i.e., this present age.

(5) The mysteries of the kingdom will be brought to an end by "the harvest" Matthew 13:39-43,49,50 at the return of the King in glory, the church having previously been caught up to meet Him in the air 1 Thessalonians 4:14-17.

(6) Upon His return the King will restore the Davidic monarchy in His own person, re-gather dispersed Israel, establish His power over all the earth, and reign one thousand years Matthew 24:27-30; Luke 1:31-33; Acts 15:14-17; Revelation 20:1-10.

(7) The kingdom of heaven (See Matthew 3:2) thus established under David's divine Son, has for its object the restoration of the divine authority in the earth, which may be regarded as a revolted province of the great kingdom of God See Scofield "Matthew 6:33". When this is done (1 Corinthians 14:24,25) the Son will deliver up the kingdom (of heaven), Matthew 3:2 to "God, even the Father," that "God" (i.e. the triune God, Father, Son, and Holy Spirit) "may be all in all" (1 Corinthians 14:28). The eternal throne is that "of God, and of the Lamb" Revelation 22:1. The kingdom-age constitutes the seventh Dispensation, See "Ephesians 1:10".

Then cometh the end

Then, finally, when he delivers up the kingdom to God, even the Father; when he has done away with every rule, and every authority and power (for he must reign till he has put all enemies under his feet), the last enemy, death, is destroyed.

***1 Cor. 15:29** Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?*

Baptized for the dead

i.e. who, through the introductory rite of baptism, are taking the places in the ranks left vacant by Christians who have died.

***1 Cor. 15:51** Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,*

Behold I shew you a mystery

(See Matthew 13:11) .

***1 Cor. 15:52** In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.*

The dead shall be raised incorruptible

Resurrection, Summary:

(1) The resurrection of the dead was believed by the patriarchs Genesis 22:5; Hebrews 11:19; Job 19:25-27 and revealed through the prophets ; Isaiah 26:19; Daniel 12:2,13; Hosea 13:14 and miracles of the dead restored to life are recorded in the O.T. ; 2 Kings 4:32-35; 13:21.

(2) Jesus Christ restored life to the dead Matthew 9:25; Luke 7:12-15; John 11:43,44 and predicted His own resurrection ; John 10:18; Luke 24:1-8.

(3) A resurrection of bodies followed the resurrection of Christ Matthew 27:52,53 and the apostles raised the dead ; Acts 9:36-41; 20:9,10.

(4) Two resurrections are yet future, which are inclusive of "all that are in the graves" John 5:28. These are distinguished as "of life" ; 1 Corinthians 15:22,23; 1 Thessalonians 4:14-17; Revelation 20:4 and "of judgment" ; John 5:28,29; Revelation 20:11-13. They are separated by a period of one thousand years Revelation 20:5. The "first resurrection," that "unto life," will occur at the second coming of Christ 1 Corinthians 15:23 the saints of the O.T. and church ages meeting Him in the air 1 Thessalonians 4:16,17 while the martyrs of the tribulation, who also have part in the resurrection Revelation 20:4 are raised at the end of the great tribulation.

(5) The mortal body will be related to the resurrection body as grain sown is related to the harvest 1 Corinthians 15:37,38 that body will be incorruptible, glorious, powerful, and spiritual 1 Corinthians 15:42-44,49.

(6) The bodies of living believers will, at the same time, be instantaneously changed 1 Corinthians 15:50-53; Philippians 3:20,21. This "change" of the living, and resurrection of the dead in Christ, is called the "redemption of the body" ; Romans 8:23; Ephesians 1:13,14.

(7) After the thousand years the "resurrection unto judgment" John 5:29 occurs. The resurrection-body of the wicked dead is not described. They are judged according to their works, and cast into the lake of fire. Revelation 20:7-15.

***1 Cor. 16:17** I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied.*

The coming of...

(Greek - parousia, personal presence).

1 Cor. 16:22 If any man love not the Lord Jesus Christ, let him be Anathema Maranatha.

Anathema Maranatha

Accursed; our Lord cometh.

2 Corinthians

WRITER: The Apostle Paul

DATE: A.D. 60; probably from Philippi, after the events of Acts 19:23-20:1-3.

THEME: The Epistle discloses the touching state of the great apostle at this time. It was one of physical weakness, weariness, and pain. But his spiritual burdens were greater. These were two kinds--solicitude for the maintenance of the churches in grace as against the law-teachers, and anguish of heart over the distrust felt toward him by Jews and Jewish Christians. The chilling doctrines of the legalizers were accompanied by detraction, and by denial of his apostleship.

It is evident that the really dangerous sect in Corinth was that which said, "and I of Christ" (1 Corinthians 1:12). They rejected the new revelation through Paul of the doctrines of grace; grounding themselves, probably, on the kingdom teachings of our Lord as "a minister of circumcision" (Romans 15:8); seemingly oblivious that a new dispensation had been introduced by Christ's death. This made necessary a defence of the origin and extent of Paul's apostolic authority.

The Epistle is in three parts:

Paul's principles of action, 1:1-7-16.

The collection for the poor saints at Jerusalem, 8:1-9:15.

Paul's defence of his apostolic authority, 10:1-13:14.

II Cor. 5:10 For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

For we must all appear before the judgement seat of Christ

The judgment of the believer's works, not sins, is in question here. These have been atoned for, and are "remembered no more forever" Hebrews 10:17 but every work must come into judgment, ; Matthew 12:36; Romans 14:10; Galatians 6:7; Ephesians 6:8; Colossians 3:24,25. The result is "reward" or "loss" (of the reward), "but he himself shall be saved" 1 Corinthians 3:11-15.

This judgment occurs at the return of Christ Matthew 16:27; Luke 14:14;

1 Corinthians 4:5; 2 Timothy 4:8; Revelation 22:12.

II Cor. 6:17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,

Come out from among them and be ye separate

Separation, Summary:

(1) Separation in Scripture is twofold: "from" whatever is contrary to the mind of God; and "unto" God Himself. The underlying principle is that in a moral universe it is impossible for God to fully bless and use His children who are in compromise or

complicity with evil. The unequal yoke is anything which unites a child of God and an unbeliever in a common purpose Deuteronomy 22:10.

(2) Separation from evil implies

(a) separation in desire, motive, and act, from the world, in the ethically bad sense of this present world-system. (See Revelation 13:8) and

(b) separation from believers, especially false teachers, who are "vessels unto dishonour" 2 Timothy 2:20,21; 2 John 1:9-11.

(3) Separation is not from contact with evil in the world or the church, but from complicity with and conformity to John 17:15; 2 Corinthians 6:14-18; Galatians 6:1.

(4) The reward of separation is the full manifestation of the divine fatherhood 2 Corinthians 6:17,18 unhindered communion and worship Hebrews 13:13-15 and fruitful service 2 Timothy 2:21 as world-conformity involves the loss of these, though not of salvation. Here, as in all else, Christ is the model. He was "holy, harmless, undefiled, and separate from sinners" Hebrews 7:26 and yet in such contact with them for their salvation that the Pharisees, who illustrate the mechanical and ascetic conception of separation (See Matthew 3:7), judged Him as having lost His Nazarite character. Luke 7:39 Cf; 1 Corinthians 9:19-23; 10:27.

***II Cor. 8:1** Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;*

The grace of God bestowed on the churches of Macedonia

In 2Cor. 8., 9., the apostle sums up the Christian doctrine of giving. It may be thus summarized:

(1) It is a "grace," i.e. a disposition created by the Spirit 2 Corinthians 8:7

(2) In contrast with the law, which imposed giving as a divine requirement, Christian giving is voluntary, and a test of sincerity and love 2 Corinthians 8:8-12; 9:1,2,5,7

(3) The privilege is universal, belonging, according to ability, to rich and poor 2 Corinthians 8:1-3,12-15; 1 Corinthians 16:1,2.

(4) Giving is to be proportioned to income 2 Corinthians 8:12-14; 1 Corinthians 16:2. The O.T. proportion was the tithe, a proportion which antedates the law Genesis 14:20.

(5) The rewards of Christian giving are

(a) joy 2 Corinthians 8:2

(b) increased ability to give in proportion to that which has been already given 2 Corinthians 9:7-11

(c) increased thankfulness to God 2 Corinthians 9:12

(d) God and the Gospel glorified 2 Corinthians 9:13,14

***II Cor. 12:2** I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven.*

Caught up to the third heaven

First heaven, of clouds; second, of stars; third, God's abode.

***II Cor. 12:7** And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.*

A thorn in the flesh

It has been conjectured that Paul's "thorn in the flesh" was chronic ophthalmia, inducing bodily weakness, and a repulsive appearance Galatians 4:15; 1 Corinthians

2:3,4; 2 Corinthians 10:10. This cannot be positively known, and the reserve of Scripture is as sure a mark of inspiration as its revelations. Paul's particular "thorn" is not described that his consolations may avail for all to who any thorn is given.

Galatians

WRITER: The Apostle Paul (1:1)

DATE: Galatians was probably written A.D. 60, during Paul's third visit to Corinth, The occasion of the Epistle is evident. It had come to Paul's knowledge that the fickle Galatians, who were not Greeks, but Gauls, "a stream from the torrent of barbarians which poured into Greece in the third century before Christ," had become the prey of the legalizers, the Judaizing missionaries from Palestine.

THEME: The theme of Galatians is the vindication of the Gospel of the grace of God from any admixture of law-conditions, which qualify or destroy its character of pure grace.

The Galatian error had two forms, both of which are refuted. The first is the teaching that obedience to the law is mingled with faith as the ground of the sinner's justification; the second, that the justified believer is made perfect by keeping the law. Paul meets the first form of the error by a demonstration that justification is through the Abrahamic Covenant (Genesis 15:18), and that the law, which was four hundred and thirty years after the confirmation of that covenant, and the true purpose of which was condemnation, not justification, cannot disannul a salvation which rests upon the earlier covenant. Paul meets the second and more subtle form by vindicating the office of the Holy Spirit as Sanctifier.

The book is in seven parts:

Salutation 1:1-5

Theme, 1:6-9.

Paul's Gospel is a revelation, 1:10-2:14.

Justification is by faith without law, 2:15-3:24.

The rule of the believer's life is gracious, not legal, 3:25-5:15.

Sanctification is through the Spirit, not the law, 5:16-24.

Exhortations and conclusion, 5:25-6:18.

Gal. 1:6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:

So soon removed from...grace

The test of the Gospel is grace. If the message excludes grace, or mingles law with grace as the means of either of justification or sanctification Galatians 2:21; 3:1-3 or denies the fact or guilt of sin which alone gives grace its occasion and opportunity, it is "another" gospel, and the preacher of it is under the anathema of God Galatians 1:8,9.

Gal. 1:10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

For now do I now persuade men, or God

The demonstration is as follows:

- (1) The Galatians know Paul, that he is no seeker after popularity Galatians 1:10.
- (2) He puts his known character back of the assertion that his Gospel of grace was a revelation from God (Galatians 1:11,12).
- (3) As for the Judaizers, Paul had been a foremost Jew, and had forsaken Judaism for something better (1:13,14).
- (4) He had preached grace years before he saw any of the other apostles (Galatians 1:15-24).
- (5) When he did meet the other apostles they had nothing to add to his revelations Galatians 2:1-6.
- (6) The other apostles fully recognized Paul's apostleship. Galatians 2:7-10.
- (7) If the legalizers pleaded Peter's authority, the answer was that he himself had claimed none when rebuked (Galatians 2:11-14).

Gal. 1:13 For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it:

The Jews' religion

The new dispensation of grace having come in, the Mosaic system, if still persisted in, becomes a mere "Jews' religion." In verses 13 and 14 the Greek word for "the Jews' religion" is Ioudaismos (Judaism). In Acts 26:5; James 1:26,27 threskeia--religious service--is translated "religion," and in Colossians 2:18, "worshipping." Excepting James 1:27, "religion" has always a bad sense, and nowhere is it synonymous with salvation or spirituality.

Gal. 2:15 We who are Jews by nature, and not sinners of the Gentiles,

We who are Jews by nature

Paul here quotes from his words to Peter when he withstood him at Antioch to show the Galatians that, whatever the legalists may have pretended, Peter and he were in perfect accord doctrinally. Paul appealed to the common belief of Peter and himself as a rebuke of Peter's inconsistent practice.

Gal. 2:17 But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid.

But if, while we seek to be justified

That is, "we" Jews. Romans 3:19-23. The passage might be thus paraphrased: If we Jews, in seeking to be justified by faith in Christ, take our places as mere sinners, like the Gentiles, is it therefore Christ who makes us sinners? By no means. It is by putting ourselves again under law after seeking justification through Christ, that we act as if we were still unjustified sinners, seeking to become righteous through law-works. Galatians 5:1-4.

Gal. 3:19 Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.

Wherefore then serveth the law

The answer is sixfold:

(1) The law was added because of transgressions, i.e. to give to sin the character of transgression.

(a) Men had been sinning before Moses, but in the absence of law their sins were not put to their account. Romans 5:13. The law gave to sin the character of "transgression," i.e. of personal guilt.

- (b) Also, since men not only continued to transgress after the law was given, but were provoked to transgress by the very law that forbade it Romans 7:8, the law conclusively proved the inveterate sinfulness of man's nature Romans 7:11-13.
- (2) The law, therefore, "concluded all under sin" Romans 3:19,20,23.
- (3) The law was an ad interim dealing, "till the seed should come". Galatians 3:19.
- (4) The law shut sinful man up to faith as the only avenue of escape. Galatians 3:23.
- (5) The law was to the Jews what the pedagogue was in a Greek household, a ruler of children in their minority, and it had this character "unto" i.e. until Christ Galatians 3:24.
- (6) Christ having come, the believer is no longer under the pedagogue. Galatians 3:25
- Because of transgressions**
for the sake, i.e. in order that sin might be made manifest as transgression. See, Romans 4:15; 5:20; 7:7,13.

Gal. 3:24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

The law was our schoolmaster

I. The law of Moses, Summary:

- (1) The Mosaic Covenant was given to Israel in three parts: the commandments, expressing the righteous will of God Exodus 20:1-26, the "judgments," governing the social life of Israel Exodus 21:1-24:11, and the "ordinances," governing the religious life of Israel ; Exodus 24:12; 31:18.
- (2) The commandments and ordinances were one complete and inseparable whole. When an Israelite sinned, he was held "blameless" if he brought the required offering Luke 1:6; Philippians 3:6.
- (3) Law, as a method of the divine dealing with man, characterized the dispensation extending from the giving of the law to the death of Jesus Christ Galatians 3:13,14,23,24.
- (4) The attempt of legalistic teachers (e.g.) Acts 15:1-31; Galatians 2:1-5, to mingle law with grace as the divine method for this present dispensation of grace, brought out the true relation of the law to the Christian, viz.

II. The Christian doctrine of the law:

- (1) Law is in contrast with grace. Under the latter God bestows the righteousness which, under law, He demanded Exodus 19:5; John 1:17. (See Romans 3:21); Romans 10:3-10; 1 Corinthians 1:30.
- (2) The law is, in itself, holy, just, good, and spiritual Romans 7:12-14.
- (3) Before the law the whole world is guilty, and the law is therefore of necessity a ministry of condemnation, death, and the divine curse Romans 3:19; 2 Corinthians 3:7-9; Galatians 3:10.
- (4) Christ bore the curse of the law, and redeemed the believer both from the curse and from the dominion of the law Galatians 3:13; 4:5-7.
- (5) Law neither justifies a sinner nor sanctifies a believer Galatians 2:16; 3:2,3,11,12.
- (6) The believer is both dead to the law and redeemed from it, so that he is "not under the law, but under grace" Romans 6:14; 7:4; Galatians 2:19; 4:4-7; 1 Timothy 1:8,9.
- (7) Under the new covenant of grace the principle of obedience to the divine will is inwrought Hebrews 10:6. So far is the life of the believer from the anarchy of self-will that he is "inlawed to Christ" 1 Corinthians 9:21 and the new "law of Christ" ; Galatians 6:2; 2 John 1:5 is his delight; while, through the indwelling Spirit, the righteousness of the law is fulfilled in him ; Romans 8:2-4; Galatians 5:16-18. The

commandments are used in the distinctively Christian Scriptures as an instruction in righteousness ; 2 Timothy 3:16; Romans 13:8-10; Ephesians 6:1-3; 1 Corinthians 9:8,9.

Gal. 3:25 But after that faith is come, we are no longer under a schoolmaster.

Schoolmaster

(Greek - paidagogos, "child-conductor)." "among the Greeks and Romans, persons, for the most part slaves, who had it in charge to educate and give constant attendance upon boys till they came of age."--H.A.W. Meyer. The argument does not turn upon the extent or nature of the pedagogue's authority, but upon the fact that it wholly ceased when the "child" Galatians 4:1 became a ; Song of Solomon 1:1; Galatians 4:1-6 when the minor became an adult. The adult "son" does voluntarily that which formerly he did in fear of the pedagogue. But even if he does not, it is no longer a question between the son and the pedagogue (the law), but between the son and his Father--God. (Cf) ; Hebrews 12:5-10; 1 John 2:1,2.

Gal. 4:19 My little children, of whom I travail in birth again until Christ be formed in you,

My little children, of whom I travail in birth again

The allegory Galatians 4:22-31 is addressed to justified but immature believers (cf) 1 Corinthians 3:1,2 who, under the influence of legalistic teachers, "desire to be under the law," and has, therefore, no application to a sinner seeking justification. It raises and answers, for the fifth time in this Epistle, the question, Is the believer under the law? ; Galatians 2:19-21; 3:1-33:25,26; 4:4-6 4:9-31.

Gal. 5:22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

The fruit of the Spirit

Christian character is not mere moral or legal correctness, but the possession and manifestation of nine graces: love, joy, peace--character as an inward state; longsuffering, gentleness, goodness--character in expression toward man; faith, meekness, temperance-- character in expression toward God. Taken together they present a moral portrait of Christ, and may be taken as the apostle's explanation of Galatians 2:20 "Not I, but Christ," and as a definition of "fruit" in John 15:1-8 This character is possible because of the believer's vital union to Christ ; John 15:5; 1 Corinthians 12:12,13 and is wholly the fruit of the Spirit in those believers who are yielded to Him. Galatians 5:22,23.

Gal. 6:11 Ye see how large a letter I have written unto you with mine own hand.

How large a letter

(Greek – "with how large letters. . .mine own hand." The apostle was, it appears from many considerations, afflicted with ophthalmia, a common disease in the East, to the point almost of total blindness (e.g.) Galatians 4:13-15. Ordinarily, therefore, he dictated his letters. But now, having no amanuensis at hand, but urged by the spiritual danger of his dear Galatians, he writes, we cannot know with what pain and difficulty, with his own hand, in the "large letters" his darkened vision compelled him to use.

Ephesians

WRITER: The Apostle Paul (1:1)

DATE: Ephesians was written from Rome in A.D. 64. It is the first in order of the Prison Epistles. Acts 20:1-27:44. (See Acts 28:30) and was sent by Tychicus, concurrently with Colossians and Philemon. It is probable that the two greater letters had their occasion in the return of Onesimus to Philemon.

THEME: The doctrine of the Epistle confirms this view. It contains the highest church truth, but has nothing about church order. The church here is the true church, "His body," not the local church, as in Philippians, Corinthians, etc. Essentially, three lines of truth make up this Epistle: the believer's exalted position through grace; the truth concerning the body of Christ; and a walk in accordance with that position. There is a close spiritual affinity between Ephesians and Joshua, the "heavenlies" answering in Christian position to Canaan in Israel's experience. In both there is conflict, often failure, but also victory, rest, and possession Joshua 21:43-45; Ephesians 1:3; 3:14-19; 6:16,23. As befits a complete revelation, the number seven is conspicuous in the structure of Ephesians.

The divisions are, broadly, four:

The apostolic greeting 1:1,2

Positional; the believer's standing "Christ" and "in the heavenlies" through pure grace, 1:3-3:21.

Walk and service, 4:1-5:17

The walk and warfare of the Spirit-filled believer, 5:18-6:24.

***Eph. 1:1** Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus:*

In Christ

The believer's place as a member of the body of Christ, vitally united to Him by the baptism with the Holy Spirit 1 Corinthians 12:12,13.

***Eph. 1:3** Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:*

In heavenly places

Literally, the heavenlies. The same Greek word is used in John 3:12. In both places the word signifies that which is heavenly in contradistinction to that which is earthy. "The heavenlies" may be defined as the sphere of the believer's spiritual experience as identified with Christ in nature. 2 Peter 1:4, life, ; Colossians 3:4; 1 John 5:12, relationships ; John 20:17; Hebrews 2:11 service, ; John 17:18; Matthew 28:20, suffering ; Philippians 1:29; 3:10; Colossians 1:24 inheritance Romans 8:16,17 and future glory in the kingdom ; Romans 8:18-21; 1 Peter 2:9; Revelation 1:6; 5:10. The believer is a heavenly man, and a stranger and pilgrim on the earth. ; Hebrews 3:1; 1 Peter 2:11.

***Eph. 1:5** Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,*

Predestinated

Predestination is that effective exercise of the will of God by which things before determined by Him are brought to pass. See Election, 1 Peter 1:2; Foreknowledge, 1 Peter 1:20.

Adoption

Adoption (huiiothesia, "placing as a son") is not so much a word of relationship as of position. The believer's relation to God as a child results from the new birth John 1:12,13 whereas adoption is the act of God whereby one already a child is, through redemption from the law, placed in the position of an adult son. Galatians 4:1-5. The indwelling Spirit gives the realization of this in the believer's present experience Galatians 4:6 but the full manifestation of the believer's sonship awaits the resurrection, change, and translation of saints, which is called "the redemption of the body" ; Romans 8:23; 1 Thessalonians 4:14-17 ; Ephesians 1:14; 1 John 3:2.

***Eph. 1:9** Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:*

The mystery of his will

See, Romans 16:25,26; Ephesians 3:3. (See Matthew 13:11) .

***Eph. 1:10** That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:*

The dispensation of the fullness of times

The Dispensation of the Fulness of Times. This, the seventh and last of the ordered ages which condition human life on the earth, is identical with the kingdom covenanted to David. 2 Samuel 7:8-17; Zechariah 12:8

Summary;

Luke 1:31-33; 1 Corinthians 15:24, and gathers into itself under Christ all past "times":

(1) The time of oppression and misrule ends by Christ taking His kingdom. Isaiah 11:3,4.

(2) The time of testimony and divine forbearance ends in judgment. Matthew 25:31-46; Acts 17:30,31; Revelation 20:7-15.

(3) The time of toil ends in rest and reward. 2 Thessalonians 1:6,7.

(4) The time of suffering ends in glory. Romans 8:17,18.

(5) The time of Israel's blindness and chastisement ends in restoration and conversion. Romans 11:25-27; Ezekiel 39:25-29.

(6) The times of the Gentiles end in the smiting of the image and the setting up of the kingdom of the heavens. Daniel 2:34,35; Revelation 19:15-21.

(7) The time of creation's thralldom ends in deliverance at the manifestation of the sons of God. Genesis 3:17; Isaiah 11:6-8; Romans 8:19-21.

***Eph. 1:13** In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,*

Sealed with that holy Spirit of promise

The Holy Spirit is Himself the seal. In the symbolism of Scripture a seal signifies:

(1) A finished transaction Jeremiah 32:9,10; John 17:4; 19:30.

(2) Ownership Jeremiah 32:11,12; 2 Timothy 2:19

(3) Security Esther 8:8; Daniel 6:17; Ephesians 4:30

***Eph. 2:5** Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)*

Dead in sins

Death (spiritual), Summary: Spiritual death is the state of the natural or unregenerate man as still in his sins. Ephesians 2:1 alienated from the life of God Ephesians 4:18,19 and destitute of the Spirit. Prolonged beyond the death of the body, spiritual death is a state of eternal separation from God in conscious suffering. This is called "the second death." ; Revelation 2:11; 20:6,14; 21:8.

***Eph. 2:15** Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;*

To make in himself of twain one new man

Here the "new man" is not the individual believer but the church, considered as the body of Christ in the sense of Ephesians 1:22,23; 1 Corinthians 12:12,13; Colossians 3:10,11. (See Hebrews 12:23) .

***Eph. 3:6** That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:*

That the Gentiles should be fellowheirs

That the Gentiles were to be saved was no mystery Romans 9:24-33; Romans 10:19-21. The mystery "hid in God" was the divine purpose to make of Jew and Gentile a wholly new thing--"the church, which is his Christ's body," formed by the baptism with the Holy Spirit 1 Corinthians 12:12,13 and in which the earthly distinction of Jew and Gentile disappears ; Ephesians 2:14,15; Colossians 3:10,11. The revelation of this mystery, which was foretold, but not explained by Christ Matthew 16:18 was committed to Paul. In his writings alone we find the doctrine, position, walk, and destiny of the church.

***Eph. 4:11** And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;*

He gave

In 1 Corinthians 12:8-28 the Spirit is seen as enduing the members of the body of Christ with spiritual gifts, or enablements for a varied service; here certain Spirit-endued men, viz. apostles, prophets, evangelists, pastors, and teachers, are themselves the gifts whom the glorified Christ bestows upon His body the church. In Corinthians the gifts are spiritual enablements for specific service; in Ephesians the gifts are men who have such enablements.

Some apostles...

The Lord, in bestowing the gifted men, determines, providentially (e.g.) Acts 11:22-26 or directly through the Spirit (e.g.) ; Acts 13:1,2; 16:6,7 the places of their service. "Some" (churches or places) need one gift, as, (e.g.) evangelist; "some" (churches or places) need rather a pastor or teacher. Absolutely nothing in Christ's service is left to mere human judgment or self-choosing. Even an apostle was not permitted to choose his place of service Acts 16:7,8.

***Eph. 4:22** That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;*

Put off... the former conversation, the old man

(See Romans 6:6).

***Eph. 4:24** And that ye put on the new man, which after God is created in righteousness and true holiness.*

Put on the new man

The new man is the regenerate man as distinguished from the old man and is a new man as having become a partaker of the divine nature and life 2 Peter 1:4; Colossians 3:3,4 and in no sense the old man made over, or improved ; 2 Corinthians 5:17; Galatians 6:15; Ephesians 2:10; Colossians 3:10. The new man is Christ, "formed" in the believer ; Galatians 2:20; 4:19; Colossians 1:27; 1 John 4:12.

***Eph. 5:25** Husbands, love your wives, even as Christ also loved the church, and gave himself for it;*

As Christ loved the church

Christ's love-work for the church is threefold: past, present, future:

(1) For love He gave Himself to redeem the church (Ephesians 5:25);

(2) in love He is sanctifying the church (Ephesians 5:26);

(3) for the reward of His sacrifice and labour of love He will present the church to Himself in flawless perfection, "one pearl of great price" (Ephesians 5:27) Matthew 13:46.

***Eph. 5:32** This is a great mystery: but I speak concerning Christ and the church.*

I speak concerning Christ and the church

Ephesians 5:30,31 are quoted from Genesis 2:23,24 and exclude the interpretation that the reference is to the church merely as the body of Christ. Eve, taken from Adam's body, was truly "bone of his bones, and flesh of his flesh," but she was also his wife, united to him in a relation which makes of "twain. . . one flesh" Matthew 19:5,6 and so a clear type of the church as bride of Christ. 2 Corinthians 11:2,3. The bride type are Eve Genesis 2:23,24; Rebecca Genesis 24:1; Asenath Genesis 41:45; Zipporah Exodus 2:21. See Hosea 2:1-23.

Philippians

WRITER: The Apostle Paul (Philippians 1:1)

DATE: The date of Philippians cannot be positively fixed. It is one of the prison letters. Whether Paul was twice imprisoned, and if so, whether Philippians was written during the first or second imprisonment, affects in no way the message of the Epistle. A.D. 64 is the commonly received date. The immediate occasion of the Epistle is disclosed in Philippians 4:10-18.

THEME: The theme of Philippians is Christian experience. Soundness of doctrine is assumed. There is nothing in church order to set right. Philippi is a normal New Testament assembly--"saints in Christ Jesus, with the bishops (elders) and deacons." The circumstances of the apostle are in striking contrast with his Christian experience. As to the former, he was Nero's prisoner. As to the latter, there was the shout of victory, the paean of joy. Christian experience, he would teach us, is not something which is going on around the believer, but something which is going on within him. The key-verse is, "For me to live is Christ, and to die is gain" (Philippians 1:21). Right Christian experience, then, is the outworking, whatever one's circumstances may be, of the life, nature, and mind of Christ living in us (Philippians 1:6,11; 2:5,13).

The divisions are indicated by the chapters:

Christ, the believer's life, rejoicing in suffering, 1:1-30.

Christ, the believer's pattern, rejoicing in lowly service, 2:1-30

Christ, the believer's object, rejoicing despite imperfections, 3:1-21.

Christ, the believer's strength, rejoicing over anxiety, 4:1-23.

Phil. 1:1 Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons:

All the saints in Christ Jesus which are at Philippi

Churches (local), Summary: A local church is an assembly of professed believers on the Lord Jesus Christ, living for the most part in one locality, who assemble themselves together in His name for the breaking of bread, worship, praise, prayer, testimony, the ministry of the word, discipline, and the furtherance of the Gospel, Hebrews 10:25; Acts 20:7; 1 Corinthians 14:26; 5:4,5; Philippians 4:14-18; 1 Thessalonians 1:8; Acts 13:1-4. Such a church exists where two or three are thus gathered Matthew 18:20. Every such local church has Christ in the midst, is a temple of God, and indwelt by the Holy Spirit 1 Corinthians 3:16,17. When perfected in organization a local church consists of "saints, with the bishops elders and deacons."

Phil. 2:6 Who, being in the form of God, thought it not robbery to be equal with God:

Who, being in the form of God

"Form," etc. (Greek - morphe, the form by which a person or thing strikes the vision, the external appearance). "--Thayer. Cf. John 17:15. "The glory which I had with Thee before the world was." Nothing in this passage teaches that the Eternal Word John 1:1 emptied Himself of either His divine nature, or His attributes, but only of the outward and visible manifestation of the Godhead. "He emptied, stripped Himself of the insignia of Majesty."--Lightfoot. "When occasion demanded He exercised His divine attributes."-- Moorehead. Cf. See John 1:1; John 20:28.

Robbery

a thing to be grasped after. See, Genesis 3:5-6.

Colossians

WRITER: The Apostle Paul (Colossians 1:1)

DATE: Colossians was sent by the same messenger who bore Ephesians and Philemon, and was probably written at the same time.

THEME: Epaphras, who laboured in the Word in the assembly at Colosse, was Paul's fellow-prisoner at Rome. Doubtless from him Paul learned the state of that church. As to fundamentals that state was excellent (1:3-8), but in a subtle way two forms of error were at work: The first was legality in its Alexandrian form of asceticism, "touch not, taste not," with a trace of the Judaic observance of "days"; the object of which was the mortification of the body (cf Romans 8:13). The second form of error was false mysticism, "intruding into those things which he hath not seen"--the result of philosophic speculation. Because these are ever present perils, Colossians was written, not for that day only, but for the warning of the church in all days.

The Epistle is in seven divisions:

Introduction 1:1-8

The apostolic prayer 1:9-14

The exaltation of Christ, Creator, Redeemer, Indweller 1:15-29

The Godhead incarnate in Christ, in whom the believer is complete. 2:1-23.

The believer's union with Christ in resurrection life and glory 3:1-4

Christian living, the fruit of union with Christ, 3:5-4:6
Christian fellowship, 4:7-18

Col. 1:21 And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled.

Reconciled

Reconciliation. The Greek word signifies "to change thoroughly from," and occurs, Romans 5:10; 11:15; 1 Corinthians 7:11; 2 Corinthians 5:18,19,20. Reconciliation looks toward the effect of the death of Christ upon man, as propitiation (*See Scofield "Romans 3:25"*), is the Godward aspect, and is that effect of the death of Christ upon the believing sinner which, through divine power, works in him a "thorough change" toward God from enmity and aversion to love and trust. It is never said that God is reconciled. God is propitiated, the sinner reconciled (cf 2 Corinthians 5:18-21).

Col. 2:2 That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ;

To the acknowledging of the mystery of God

The "mystery of God" is Christ, as incarnating the fulness of the Godhead, and all the divine wisdom and knowledge for the redemption and reconciliation of man.

Mystery

(*See Matthew 13:11*) .

Col. 2:18 Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,

Intruding into those things

The errorists against whom Paul warns the Colossians, and against whom, in principle, the warning has perpetual significance, were called "Gnostics," from gnosis, "knowledge." These Gnostics "came most keenly into conflict with the exalted rank and redeeming rank of Christ, to whom they did not leave His full divine dignity, but assigned to Him merely the highest rank in the order of spirits, while they exalted angels as concerned in bringing the Messianic salvation."--H.A.W. Meyer. Paul's characteristic word in Colossians for the divine revelation is epignosis, i.e. "full knowledge." Colossians 1:9,10; 3:10 as against the pretended "knowledge" of the errorists. The warnings apply to all extra-biblical forms, doctrines, and customs, and to all ascetic practices.

Col. 4:12 Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.

Epaphras

A touching illustration of priestly service, (*See Scofield "1 Peter 2:9"*) as distinguished from ministry of gift. Shut up in prison, no longer able to preach, Epaphras was still, equally with all believers, a priest. No prison could keep him from the throne of grace, so he gave himself wholly to the priestly work of intercession.

1 Thessalonians

WRITER: The apostle Paul (1 Thessalonians 1:1)

DATE: The Epistle was written from Corinth, A.D. 54, shortly after Paul's departure from Thessalonica (Ac16:, 17.), and is the earliest of his letters.

THEME: The theme of the Epistle is threefold:

To confirm young disciples in the foundational truths already taught them;

To exhort them to go on to holiness;

To comfort them concerning those who had fallen asleep. The second coming of Christ is prominent throughout. The Epistle is incidentally most interesting as showing the richness in doctrine of the primitive evangelism. During a mission of about one month the apostle had taught all the great doctrines of the Christian faith.

The divisions of the Epistle are sufficiently indicated by the Chapters.

The model church, and the three tenses of the Christian life1:1-10

The model servant and his reward2:1-20

The model brother, and the believer's sanctification3:1-13

The model walk, and the believer's hope, 4:1-18

The model walk, and the day of Jehovah, 5:1-28

***1 Thess. 1:9** For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God;*

How ye turned to God from idols

The tenses of the believer's life here indicated are logical and give the true order.

They occur also in 1 Thessalonians 1:3. The "work of faith" is to "turn to God from idols" (cf) John 6:28,29 the "labour of love" is to "serve the living and true God"; and the "patience of hope" is to "wait for his Son from heaven" (cf) ; Matthew 24:42; 25:13; Luke 12:36-48; Acts 1:11; Philippians 3:20,21. Paul repeats this threefold sequence in Titus 2:11-13.

***1 Thess. 4:17** Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.*

Caught up... to meet the Lord in the air

Not church saints only, but all bodies of the saved, of whatever dispensation, are included in the first resurrection. (See 1 Corinthians 15:52) as here described, but it is peculiarly the "blessed hope" of the Church (cf) Matthew 24:42; 25:13; Luke 12:36-48; Acts 1:11; Philippians 3:20,21; Titus 2:11-13. [It is likely that OT believers will be resurrected at the end of Jacobs Trouble, i.e. the Tribulation, Daniel 12, Ed.]

***1 Thess. 5:23** And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.*

Your whole spirit and soul and body

Man a trinity. That the human soul and spirit are not identical is proved by the facts that they are divisible. Hebrews 4:12 and that soul and spirit are sharply distinguished in the burial and resurrection of the body. It is sown a natural body (soma psuchikon="soul- body"), it is raised a spiritual body (soma pneumatikon). 1 Corinthians 15:44. To assert, therefore, that there is no difference between soul and spirit is to assert that there is no difference between the mortal body and the resurrection body. In Scripture use, the distinction between spirit and soul may be traced. Briefly, that distinction is that the spirit is that part of man which "knows" 1 Corinthians 2:11 his mind; the soul is the seat of the affections, desires, and so of the emotions, and of the active will, the

self. "My soul is exceeding sorrowful" Matthew 26:38 see also ; Matthew 11:29; John 12:27. The word transliterated "soul" in the O.T. (nephesh) is the exact equivalent of the N.T. word for soul ((Greek - eupsuchoe), and the use of "soul" in the O).T. is identical with the use of that word in the N.T. (see, e.g.) ; Deuteronomy 6:5; 14:26; 1 Samuel 18:1; 20:4,17; Job 7:11,15; 14:22; Psalms 42:6; 84:2.

The N.T. word for spirit (pneuma) like the O.T. (ruach), is trans. "air", "breath", "wind," but predominantly "spirit," whether of God (e.g.) ; Genesis 1:2; Matthew 3:16 or of man ; Genesis 41:8; 1 Corinthians 5:5. Because man is "spirit" he is capable of God-consciousness, and of communication with God ; Job 32:8; Psalms 18:28; Proverbs 20:27 because he is "soul" he has self- consciousness ; Psalms 13:2; 42:5,6,11 because he is "body" he has, through his senses, world consciousness. (See Genesis 1:26).

2 Thessalonians

WRITER: The Apostle Paul (2 Thessalonians 1:1)

DATE: Second Thessalonians was evidently written very soon after Paul's first letter to that church. The occasion may well have been the return of the bearer of the former Epistle and his report.

THEME: The Thessalonian converts were "shaken in mind" and "troubled," supposing, perhaps on the authority of a forged letter as from Paul, that the persecutions from which they were suffering were those of the "great and terrible day of the Lord," from which they had been taught to expect deliverance by "the day of Christ, and out gathering together unto him" (2 Thessalonians 2:1)

The present letter, then, was written to instruct the Thessalonians concerning the day of Christ, "and our gathering together unto him" 1 Thessalonians 4:14-17 and the relation of the "day of Christ" to the "day of the Lord." First Thessalonians had more in view the "day of Christ"; the present Epistle the "day of the Lord." [On the "Day of Christ" question see *Delivered From The Wrath To Come*, by Jack Moorman].

The Epistle is in five divisions:

Salutation, 1:1-4

Comfort, 1:5-12

Instruction concerning the day of the Lord and the man of sin, 2:1-12

Exhortations and apostolic commands, 2:13-3:15

Benediction and authentication, 3:16-18

II Thess. 2:3 *Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;*

That day shall not come except...

The order of events is:

(1) The working of the mystery of lawlessness under divine restraint which had already begun in the apostle's time 2 Thessalonians 2:7

(2) the apostasy of the professing church 2 Thessalonians 1:3; Luke 18:8; 2 Timothy 3:1-8.

(3) the removal of that which restrains the mystery of lawlessness 2 Thessalonians 2:6,7. The restrainer is a person--"he," and since a "mystery" always implies a supernatural element (See Matthew 13:11) this Person can be none other than the

Holy Spirit in the church, to be "taken out of the way" ; 2 Thessalonians 2:7;
1 Thessalonians 4:14-17.

(4) the manifestation of the lawless one 2 Thessalonians 2:8-10; Daniel 7:8; 9:27;
Matthew 24:15; Revelation 13:2-10

(5) the coming of Christ in glory and the destruction of the lawless one
2 Thessalonians 2:8; Revelation 19:11-21

(6) the day of Jehovah 2 Thessalonians 2:9-12; Isaiah 2:12

1 Timothy

WRITER: The Apostle Paul

DATE: The date of this Epistle turns upon the question of the two imprisonments of Paul. If there were two (see: *(See Acts 28:30)*) then it is clear that First Timothy was written during the interval. If Paul endured but one Roman imprisonment, the Epistle was written shortly before Paul's last journey to Jerusalem.

THEME: As the churches of Christ increased in number, the questions of church order, of soundness in the faith, and of discipline became important. At first the apostles regulated these things directly, but the approaching end of the apostolic period made it necessary that a clear revelation should be made for the guidance of the churches. Such a revelation is in First Timothy, and in Titus. The key-phrase of the Epistle is, "That thou mayest know how thou oughtest to behave thyself in the house of God." Well had it been with the churches if they had neither added to nor taken from the divine order.

The divisions are five:

- I. Legality and unsound doctrine rebuked, 1:1-20
- II. Prayer and the divine order of the sexes enjoined, 2:1-15
- III. The qualifications of elders and deacons, 3:1-16
- IV. The walk of the "good minister," 4:1-16
- V. The work of the "good minister," 5:1-6:21;

1:20 Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

Hymenaeus and Alexander

It is significant as bearing upon the seriousness of all false teaching, and particularly as related to resurrection, that Paul calls it blasphemy to teach that "the resurrection is past already" 2 Timothy 2:17,18.

3:15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

The church of the living God

Church (visible), Summary: The passages under this head 1 Corinthians 10:32;
1 Timothy 3:15 refer to that visible body of professed believers called, collectively, "the Church," of which history takes account as such, though it exists under many names and divisions based upon differences in doctrine or in government. Within, for the most part, this historical "Church" has existed the true Church, "which is his body, the fulness of him that filleth all in all Ephesians 1:22,23, like the believing Remnant within Israel. The predicted future of the visible Church is apostasy Luke 18:8;

2 Timothy 3:1-8. Of the true Church, glory ; Matthew 13:36-43; Romans 8:18-23;
1 Thessalonians 4:14-17.

2 Timothy

WRITER: The Apostle Paul (2 Timothy 1:1)

DATE: The touching letter was written by Paul to his "dearly beloved son" shortly before his martyrdom (2 Timothy 4:6-8), and contains the last words of the great apostle which inspiration has preserved.

THEME: Second Timothy (in common with Second Peter, Jude, and Second and Third John) has to do with the personal walk and testimony of a true servant of Christ in a day of apostasy and declension. The key-phrases are, "All they which are in Asia be turned away from me" (2 Timothy 1:15); and, "A good soldier of Jesus Christ" (2 Timothy 2:3). The Asian churches had not disbanded, nor ceased to call themselves Christian, but they had turned away from the doctrines of grace distinctively revealed through the Apostle Paul. This was the proof that already the apostasy had set in its first form, legalism.

The natural divisions are four:

The Apostle's greeting, 1:1-18

The pathway of an approved servant in a day of apostasy 2:1-26

Apostasy and the Word, 3:1-17

A faithful servant and his faithful Lord, 4:1-22

***II Tim. 1:12** For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.*

He is able to keep that which I have committed unto him against that day

The believer's resources in a day of general declension and apostasy are:

(1) Faith 2 Timothy 1:5.

(2) the Spirit 2 Timothy 1:6,7.

(3) the word of God 2 Timothy 1:13; 3:1-17; 4:3,4.

(4) the grace of Christ 2 Timothy 2:1.

(5) separation from vessels unto dishonour 2 Timothy 2:4,20,21.

(6) the Lord's sure reward 2 Timothy 4:7,8.

(7) the Lord's faithfulness and power 2 Timothy 2:13,19.

***II Tim. 3:1** This know also, that in the last days perilous times shall come.*

In the last days perilous times shall come

Apostasy, Summary: Apostasy, "falling away," is the act of professed Christians who deliberately reject revealed truth

(1) as to the deity of Jesus Christ, and

(2) redemption through His atoning and redeeming sacrifice 1 John 4:1-3; Philippians 3:18; 2 Peter 2:1. Apostasy differs from error concerning truth, which may be the

result of ignorance Acts 19:1-6 or heresy, which may be due to the sphere of Satan 2 Timothy 2:25,26 both of which may consist with true faith. The apostate is perfectly

described in 2 Timothy 4:3,4. Apostates depart from the faith, but not from the outward profession of Christianity 2 Timothy 3:5. Apostate teachers are described in ;

2 Timothy 4:3; 2 Peter 2:1-19; Jude 1:4,8,11-13,16.

Apostasy in the church, as in Israel Isaiah 1:5,6; 5:5-7 is irremediable, and awaits judgment ; 2 Thessalonians 2:10-12; 2 Peter 2:17,21; Jude 1:11-15; Revelation 3:14-16.

Titus

WRITER: The Apostle Paul (1:1)

DATE: Practically the same with First Timothy

THEME: Titus has much in common with First Timothy. Both Epistles are concerned with the due order of the churches. The distinction is that in First Timothy sound doctrine is more prominent 1 Timothy 1:3-10 in Titus the divine order for the local churches Titus 1:5. The permanent use of these Epistles lies in this twofold application, on the one hand to churches grown careless as to the truth of God, on the other, to churches careless as to the order of God's house. The importance of this order is made solemnly emphatic in that the tests by which true elders and deacons may be known are repeated ; 1 Timothy 3:1-7; Titus 1:6-9.

There are two divisions:

The qualifications and functions of elders, 1:1-16.

The pastoral work of the true elder, 2:1-3,15.

***Titus 1:5** For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:*

Set in order the things that are wanting

It is not at all a question of the presence in the assembly of persons having the qualifications of elders, made overseers by the Holy Spirit Acts 20:28 that such persons were in the churches of Crete is assumed; the question is altogether one of the appointment of such persons. These assemblies were not destitute of elders; but were "wanting," in that they were not duly appointed. There is a progress of doctrine in respect of the appointing of elders. Cf. v. 5, note.

Elders

Elder (presbuteros) and bishop (episcopos = "overseer") designate the same office (cf Titus 1:7; Acts 20:17; 20:28 the former referring to the man, the latter to a function of the office. The eldership in the apostolic local churches was always plural. There is no instance of one elder in a local church. [This rather than a principle is probably due to the size of the churches, *Ed.*].

The functions of the elders are: to rule ; 1 Timothy 3:4,5; 5:17 to guard the body of revealed truth from perversion and error Titus 1:9 to "oversee" the church as a shepherd his flock ; Acts 20:28; John 21:16; Hebrews 13:17. 1 Peter 5:2. Elders are made or "set" in the churches by the Holy Spirit Acts 20:28 but great stress is laid upon their due appointment ; Acts 14:23; Titus 1:5. At first they were ordained (Greek - procheirotoneo, "to elect," "to designate with the hand,") by an apostle; e.g. Acts 14:23 but in Titus and First Timothy the qualifications of an elder become part of the Scriptures for the guidance of the churches in such appointment. 1 Timothy 3:1-7.

Philemon

WRITER: The Apostle Paul (1:1)

DATE: Probably A.D. 64. It is one of the Prison Epistles. See Introductions to Ephesians and Colossians.

THEME: Onesimus ("profitable"), a slave of Philemon, a Christian of Colosse, had robbed his master and fled to Rome. There he became a convert through Paul, who sent him back to Philemon with this letter. It is of priceless value as a teaching

- (1) in practical righteousness;
- (2) in Christian brotherhood;
- (3) in Christian courtesy;
- (4) in the law of love.

The divisions are four

- I. Greeting 1-3.
- II. The character of Philemon, 4-7.
- III. Intercession for Onesimus, 8-21.
- IV. Salutations and conclusion, 22-25.

Phile. 1:18 *If he hath wronged thee, or oweth thee ought, put that on mine account;*

Put that on my account

Philemon 1:17,18 perfectly illustrate imputation: "Receive him as myself"--reckon to him my merit; "If he hath wronged thee or oweth thee ought, put that on mine account"--reckon to me his demerit.

See "Imputation," Leviticus 25:50. (See James 2:23).

Hebrews

WRITER: The authorship of Hebrews has been in controversy from the earliest times. The book is anonymous, but the reference in 2 Peter 3:15 seems conclusive that Paul was the writer. See also Hebrews 13:23. All agree that, whether by Paul or another, the point of view is Pauline. We undoubtedly have here the method of Paul's synagogue addresses. No book of Scripture more fully authenticates itself as inspired.

DATE: From internal evidence it is clear that Hebrews was written before the destruction of the Temple, A.D. 70 (cf Hebrews 10:11).

THEME: The doctrinal passages reveal the purpose of the book. It was written with a twofold intent:

To confirm Jewish Christians by showing that Judaism had come to an end through the fulfilment by Christ of the whole purpose of the law; and
The hortatory passages show that the writer had in view the danger ever present to Jewish professed believers of either lapsing back into Judaism, or of pausing short of true faith in Jesus Christ. It is clear from the Acts that even the strongest of the believers in Palestine were held to a strange mingling of Judaism and Christianity (e.g. Acts 21:18-24 and that snare would be especially apt to entangle professed Christians amongst the Jews of the dispersion.

The key-word is "better." Hebrews is a series of contrasts between the good things of Judaism and the better things of Christ. Christ is "better" than angels, than Moses, than Joshua, than Aaron; and the New Covenant than the Mosaic Covenant. Church truth does not appear, the ground of gathering only being stated (Hebrews 13:13). The whole sphere of Christian profession is before the writer; hence exhortations necessary to warn and alarm a mere professor.

Hebrews is in six divisions, but these include five parenthetical passages of exhortation.

The great salvation 1:1-2:18 (2:1-4, parenthetical).

The rest of God, 3:1-4:16 (all parenthetical).

Our great High Priest, 5:1-8,6 (5:11-6:12, parenthetical).

The new covenant and the heavenly sanctuary, 8:7-10:39 (10:26-39, parenthetical).

The superiority of the faith way, 11:1-40.

The worship and walk of the believer-priest, 12:1-13:25 (12:3-17, parenthetical).

1:4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

Angels

Angel, Summary: Angel, "messenger," is used of God, of men, and of an order of created spiritual beings whose chief attributes are strength and wisdom. 2 Samuel 14:20; Psalms 103:20; 104:4. In the O.T. the expression "the angel of the Lord" (sometimes "of God") usually implies the presence of Deity in angelic form. ; Genesis 16:1-13; 21:17-19; Genesis 22:11-16; 31:11-13; Exodus 3:2-4; Judges 2:1; 6:12-16; 13:3-22 (*See Malachi 3:1*) .

The word "angel" is used of men in ; Luke 7:24; James 2:25; Revelation 1:20; 2:1,8,12,18; 3:1,7,14 In Revelation 8:3-5. Christ is evidently meant. Sometimes angel is used of the spirit of man. ; Matthew 18:10; Acts 12:15.

Though angels are spirits ; Psalms 104:4; Hebrews 1:14 power is given them to become visible in the semblance of human form. Genesis 19:1 cf ; Genesis 19:5; Exodus 3:2; Numbers 22:22-31; Judges 2:1; 6:11,22; 13:3,6; 1 Chronicles 21:16,20; Matthew 1:20; Luke 1:26; John 20:12; Acts 7:30; 12:7,8, etc.). The word is always used in the masculine gender, though sex, in the human sense, is never ascribed to angels. ; Matthew 22:30; Mark 12:25.

They are exceedingly numerous. ; Matthew 26:53; Hebrews 12:22; Revelation 5:11; Psalms 68:17. The power is inconceivable. 2 Kings 19:35. Their place is about the throne of God. ; Revelation 5:11; 7:11. Their relation to the believer is that of "ministering spirits, sent forth to minister for them who shall be heirs of salvation," and this ministry has reference largely to the physical safety and well-being of believers. ; 1 Kings 19:5; Psalms 34:7; 91:11; Daniel 6:22; Matthew 2:13,19; 4:11; Luke 22:43; Acts 5:19; Acts 12:7-10. From ; Hebrews 1:14; Matthew 18:10; Psalms 91:11 it would seem that this care for the heirs of salvation begins in infancy and continues through life.

The angels observe us ; 1 Corinthians 4:9; Ephesians 3:10; Ecclesiastes 5:6 a fact which should influence conduct. They receive departing saints. Luke 16:22. Man is made "a little lower than the angels," and in incarnation Christ took "for a little "time" this lower place. ; Psalms 8:4,5; Hebrews 2:6,9 that He might lift the believer into His own sphere above angels. Hebrews 2:9,10.

The angels are to accompany Christ in His second advent. Matthew 25:31. To them will be committed the preparation of the judgment of the nations. Matthew

13:30,39,41,42. See "Matthew 25:32". The kingdom-age is not to be subject to angels, but to Christ and those for whom He was made a little lower than the angels. Hebrews 2:5 An archangel, Michael, is mentioned as having a particular relation to Israel and to the resurrections. ; Daniel 10:13,21; 12:1,2; Jude 1:9; 1 Thessalonians 4:16. The only other angel whose name is revealed Gabriel, was employed in the most distinguished services. ; Daniel 8:16; 9:21; Luke 1:19,26.

Fallen angels. Two classes of these are mentioned:

(1) "The angels which kept not their first estate place, but left their own habitation," are "chained under darkness," awaiting judgment. 2 Peter 2:4; Jude 1:6; 1 Corinthians 6:3; John 5:22.

(2) The angels who have Satan Genesis 3:1 as leader. (See Revelation 20:10) .

The origin of these is nowhere explicitly revealed. They may be identical with the demons. (See Matthew 7:22) . For Satan and his angels everlasting fire is prepared. Matthew 25:41; Revelation 20:10.

2:14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

He also himself likewise took part of the same

The word trans. "took part" is not the same as the trans. "partakers," but implies taking part in something outside one's self.

5:6 As he saith also in another place, Thou art a priest for ever after the order of Melchisedec.

Melchisedec

(See Genesis 14:18) . Melchisedec was a suitable type of Christ as High Priest, because:

(1) he was a king-priest Genesis 14:18; Zechariah 6:12,13

(2) his name means, "my king is righteous" (cf) Isaiah 11:5 and he was king of Salem (i.e. "peace," cf Isaiah 11:6-9.)

(3) he had no (recorded) "beginning of days" (cf) John 1:1 nor "end of life" (cf) ; Romans 6:9; Hebrews 7:23-25, nor

(4) was he made a high priest by human appointment Psalms 110:4. But the contrast between the high priesthood of Melchisedec and Aaron is only as to person, "order" (or appointment), and duration. In His work Christ follows the Aaronic pattern, the "shadow" of which Christ was the substance. ; Hebrews 8:1-6; 9:1-28.

6:4 For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

It is impossible for those who were once enlightened...

Hebrews 6:4-8 presents the case of Jewish professed believers who halt short of faith in Christ after advancing to the very threshold of salvation, even "going along with" the Holy Spirit in His work of enlightenment and conviction. John 16:8-10. It is not said that they had faith. This supposed person is like the spies at Kadesh-barnea Deuteronomy 1:19-26 who saw the land and had the very fruit of it in their hands, and yet turned back.

Partakers

(Greek - metochous, "going along with").

7:16 Who is made, not after the law of a carnal commandment, but after the power of an endless life.

Carnal

fleshy, i.e. addressed to the carnal or natural man. Cf. Hebrews 9:10.

8:8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

I will make a new covenant

The New Covenant, Summary:

(1) "Better" than the Mosaic covenant not morally, but efficaciously Hebrews 7:19; Romans 8:3,4.

(2) Established on "better" (i.e. unconditional) promises. In the Mosaic Covenant God said, "If ye will" Exodus 19:5, in the New Covenant He says, "I will" Hebrews 8:10,12.

(3) Under the Mosaic Covenant obedience sprang from fear Hebrews 2:2; 12:25-27 under the New from a willing heart and mind Hebrews 8:10.

(4) The New Covenant secures the personal revelation of the Lord to every believer Hebrews 8:11.

(5) the complete oblivion of sins Hebrews 8:12; 10:17; 10:3.

(6) rests upon an accomplished redemption Matthew 26:27,28; 1 Corinthians 11:25; Hebrews 9:11,12,18- 23.

(7) and secures the perpetuity, future conversion, and blessing of Israel. Jeremiah 31:31-40.

The New Covenant is the eighth, thus speaking of resurrection and of eternal completeness.

I. The Eight Covenants, Summary:

(1) The Edenic Covenant (Genesis 1:26) conditioned the life of man in innocence.

(2) The Adamic Covenant (Genesis 3:14) conditions the life of fallen man and gives promise of a Redeemer.

(3) The Noahic Covenant (Genesis 9:1) establishes the principle of human government.

(4) The Abrahamic Covenant (Genesis 15:18) founds the nation of Israel, and confirms, with specific additions, the Adamic promise of redemption.

(5) The Mosaic Covenant (Exodus 19:25) condemns all men, "for that all have sinned."

(6) The Palestinian Covenant (Deuteronomy 30:3) secures the final restoration and conversion of Israel.

(7) The Davidic Covenant (2 Samuel 7:16) establishes the perpetuity of the Davidic family (fulfilled in Christ), Matthew 1:1; Luke 1:31-33; Romans 1:3 and of the Davidic kingdom, over Israel, and over the whole earth; to be fulfilled in and by Christ ; 2 Samuel 7:8-17; Zechariah 12:8; Luke 1:31-33; Acts 15:14-17; 1 Corinthians 15:24.

(8) The New covenant rests upon the sacrifice of Christ, and secures the eternal blessedness, under the Abrahamic Covenant Galatians 3:13-29 of all who believe. It is absolutely unconditional, and, since no responsibility is by it committed to man, it is final and irreversible.

II. The relation of Christ to the eight covenants is as follows:

- (1) To the Edenic Covenant, Christ, as the "second Man," the "last Adam" 1 Corinthians 15:45-47 takes the place over all things which the first Adam lost ; Colossians 2:10; Hebrews 2:7-8.
- (2) He is the "Seed of the woman" of the Adamic Covenant Genesis 3:15; John 12:31; 1 John 3:8; Galatians 4:4; Revelation 20:10 and fulfilled its conditions of toil Mark 6:3 and obedience.
- (3) As the greatest son of Shem, in Him was fulfilled supremely the promise to Shem in the Noahic Covenant Colossians 2:9.
- (4) He is the "Seed to whom the promises were made" in the Abrahamic Covenant; the son of Abraham obedient unto death Genesis 22:18; Galatians 3:16; Philippians 2:8.
- (5) He lived sinlessly under the Mosaic covenant and bore for us its curse. Galatians 3:10-13.
- (6) He lived obediently as a Jew in the land under the Palestinian Covenant, and will yet perform it gracious promises Deuteronomy 28:1-30:9.
- (7) He is the "Seed," "Heir," and "King" under the Davidic Covenant Matthew 1:1; Luke 1:31-33.
- (8) His sacrifice is the foundation of the New Covenant Matthew 26:28; 1 Corinthians 11:25.

9:27 And as it is appointed unto men once to die, but after this the judgment:

It is appointed unto men once to die

Death, physical, Summary:

- (1) Physical death is a consequence of sin Genesis 3:19 and the universality of death proves the universality of sin Romans 5:12-14.
 - (2) Physical death affects the body only, and is neither cessation of life nor of consciousness (See Habakkuk 2:5) . See Scofield "Luke 16:23". Revelation 6:9,10.
 - (3) All physical death ends in the resurrection of the body. See "Resurrection" Job 19:25. (See 1 Corinthians 15:52) .
 - (4) Because physical death is a consequence of sin, it is not inevitable to the redeemed Genesis 5:24; 1 Corinthians 15:51,52; 1 Thessalonians 4:15-17.
 - (5) Physical death has for the believer a peculiar qualification. It is called "sleep," because his body may be "awakened" at any moment Philippians 3:20,21; 1 Thessalonians 4:14-18.
 - (6) The soul and spirit live, independently of the death of the body, which is described as a "tabernacle" (tent), in which the "I" dwells, and which may be put off 2 Corinthians 5:1-8; 1 Corinthians 15:42-44; 2 Peter 1:13-15.
 - (7) At the believer's death he is "clothed upon" with a "house from heaven" pending the resurrection of the "earthly house," and is at once "with the Lord." 2 Corinthians 5:1-8; Philippians 1:23; Luke 23:43.
- As to the death of Christ, (See Matthew 27:50) .

10:5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me:

A body hast thou prepared me

Cf Psalms 40:6 the rule, applicable to all modifications of the modifications of the form of quotations in the N.T. from the O.T. writings, is that the divine Author of both Testaments is perfectly free, in using an earlier statement, to recast the mere literary form of it. the variant form will be found invariably to give the deeper meaning of the earlier statement.

10:18 Now where remission of these is, there is no more offering for sin.

No more offering for sin

Sacrifice, Summary:

(1) The first intimation of sacrifice is Genesis 3:21 the "coats of skins" having obviously come from slain animals. The first clear instance of sacrifice is Genesis 4:4 explained in Hebrews 11:4. Abel's righteousness was the result of his sacrifice, not of his character.

(2) Before the giving of the law the head of the family was the family priest. By the law an order of priests was established who alone could offer sacrifices. Those sacrifices were "shadows," types, expressing variously the guilt and need of the offerer in reference to God, and all pointing to Christ and fulfilled in Him.

(3) As foreshadowed by the types and explained by the N.T., the sacrifice of Christ is penal Galatians 3:13; 2 Corinthians 5:21

substitutional Leviticus 1:4; Isaiah 53:5,6; 2 Corinthians 5:21; 1 Peter 2:24

voluntary Genesis 22:9; John 10:18

redemptive Galatians 3:13; Ephesians 1:7; 1 Corinthians 6:20

propitiatory Romans 3:25

reconciling 2 Corinthians 5:18,19; Colossians 1:21,22

efficacious John 12:32,33; Romans 5:9,10; 2 Corinthians 5:21; Ephesians 2:13;

Hebrews 9:11,12,26; 10:10-17; 1 John 1:7; Revelation 1:5

and revelatory John 3:16; 1 John 4:9,10.

11:39 And these all, having obtained a good report through faith, received not the promise:

A good report through faith

The essence of faith consists in receiving what God has revealed, and may be defined as that trust in the God of the Scriptures and in Jesus Christ whom He hath sent, which receives Him as Saviour and Lord, and impels to loving obedience and good works John 1:12; James 2:14-26. The particular uses of faith give rise to its secondary definitions:

(1) For salvation, faith is personal trust, apart from meritorious works, in the Lord Jesus Christ, as delivered for our offences, and raised again for our justification Romans 4:5,23-25.

(2) As used in prayer, faith is the "confidence that we have in him, that if we ask anything according to his will, he heareth us" 1 John 5:14,15.

(3) As used in reference to unseen things of which Scripture speaks, faith "gives substance" to them, so that we act upon the conviction of their reality. Hebrews 11:1-3.

(4) As a working principle in life, the uses of faith are illustrated in Hebrews 11:1-39.

12:23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

The general assembly and church of the firstborn

Church (true), Summary: The true church, composed of the whole number of regenerate persons from Pentecost to the first resurrection 1 Corinthians 15:52 united together and to Christ by the baptism with the Holy Spirit 1 Corinthians 12:12,13 is the body of Christ of which He is the Head Ephesians 1:22,23. As such, it is a holy temple for the habitation of God through the Spirit Ephesians 2:21,22, is "one flesh"

with Christ Ephesians 5:30,31 and espoused to Him as a chaste virgin to one husband
2 Corinthians 11:2-4.

James

WRITER: James (*See Matthew 4:21*), called "the Just" mentioned by Paul with Cephas and John as "pillars" in the church at Jerusalem Galatians 2:9; Acts 21:18-24.

DATE: Tradition fixes the martyrdom of James in the year 62, but his Epistle shows no trace of the larger revelations concerning the church and the distinctive doctrines of grace made through the Apostle Paul, nor even of the discussion concerning the relation of Gentile converts to the law of Moses, which culminated in the first council (Ac 15.), over which James presided. This presumes the very early date of James, which may confidently be set down as "the first Epistle to Christians."--Weston.

THEME: By "the twelve tribes scattered abroad" we are to understand, not Jews, but Christian Jews of the Dispersion. The church began with such Acts 2:5-11 and James, who seems not to have left Jerusalem, would feel a particular pastoral responsibility for these scattered sheep. They still resorted to the synagogues, or called their own assemblies by that name James 2:2, where "assembly" is "synagogue" in the Gr. James' theme is "religion" (Gr., threskeia, "outward religious service") as the expression and proof of faith. He does not exalt works as against faith, but faith as producing works.

The divisions are five:

The testing of faith 1:1-2:26

The reality of faith tested by the tongue, 3:1-18

The rebuke of worldliness, 4:1-17

The rich warned, 5:1-6.

Hortatory, 5:7-20.

James 1:14 *But every man is tempted, when he is drawn away of his own lust, and enticed.*

Tempted

"Temptation" is used in two senses:

(1) Solicitation to evil (e.g. Genesis 3:1-6; Matthew 4:1; 1 Corinthians 10:13; 2 Corinthians 11:3,4; James 1:14).

(2) Testing under trial (eg Genesis 22:1; Luke 22:28 Cf Luke 4:2, Cf Matthew 6:13 (solicitation to evil) and 1 Peter 1:6 (testing under trial).

James 1:26 *If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.*

Religious

Greek - threskos = outwardly religious.

James 2:23 *And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.*

Imputed unto him for righteousness

Imputation is the act of God whereby He accounts righteousness to the believer in Christ, who has borne the believer's sins in vindication of the law. (*See Philemon 1:18*).

1 Peter

WRITER: The Apostle Peter (1 Peter 1:1)

DATE: Probably A.D. 60.

THEME: While Peter undoubtedly has scattered Jewish believers in mind, his Epistles comprehend Gentile believers also (1 Peter 2:10). The present Epistle, written from a church on Gentile ground (1 Peter 5:13), presents all the foundational truths of the Christian faith, with special emphasis on the atonement. The distinctive note of First Peter is preparation for victory over suffering. The last-name word occurs about fifteen times, and is the key-word to the Epistle.

The Epistle is in three parts:

Christian suffering and conduct in the light of full salvation, 1:1-2:8

The believer's life in view of his sevenfold position, and of the vicarious suffering of Christ, 2:9-4:19

Christian service in the light of the coming of the Chief Shepherd, 5:1-14

1 Pet. 1:2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

Elect according to the foreknowledge of God

Election, Summary: In both Testaments the Hebrew and Greek words are rendered "elect," "election," "choose," "chosen." In all cases they mean, simply, "chosen," or "to choose"; and are used of both human and divine choices.

(1) In the latter use election is:

(a) corporate, as of the nation of Israel, or the church Isaiah 45:4; Ephesians 1:4 and

(b) individual 1 Peter 1:2

(2) Election is according to the foreknowledge of God 1 Peter 1:2 and wholly of grace, apart from human merit; Romans 9:11; 11:5,6.

(3) Election proceeds from the divine volition John 15:16.

Election is, therefore:

(1) The sovereign act of God in grace whereby certain are chosen from among mankind for Himself. John 15:19.

(2) The sovereign act of God whereby certain elect persons are chosen for distinctive service for Him. Luke 6:13; Acts 9:15; 1 Corinthians 1:27,28

1 Pet. 1:7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:

The trial of your faith

Suffering, in First Peter, is set in the light of:

(1) assured salvation, 1 Peter 1:2-5.

(2) the greater glory at Christ's appearing, 1 Peter 1:7;

(3) Christ's sufferings and coming glories, 1 Peter 1:11

(4) the believer's association with Him in both, 1 Peter 2:20,21; 3:17,18 4:12,13.

(5) the purifying effect of suffering, 1 Peter 1:7; 4:1,2; 5:10.

(6) that Christ is now glorified in the believer's patient suffering, 1 Peter 4:16.

(7) that suffering is disciplinary, 1 Peter 4:17-19; 1 Corinthians 11:31,32; Hebrews 12:5-13.

***1 Pet. 1:20** Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,*

Foreordained before the foundation of the world

The divine order is foreknowledge, election, predestination. That foreknowledge determines the election or choice is clear from 1 Peter 1:2 and predestination is the bringing to pass of the election. "election looks back to foreknowledge; predestination forward to the destiny." But Scripture nowhere declares what it is in the divine foreknowledge which determines the divine election and predestination. The foreknown are elected, and the elect are predestinated, and this election is certain to every believer by the mere fact that he believes 1 Thessalonians 1:4,5
See Predestination (See Ephesians 1:5).

***1 Pet. 2:8** And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed.*

A stone of stumbling

Christ crucified is the Rock:

(1) Smitten that the Spirit of life may flow from Him to all who will drink Exodus 17:6; 1 Corinthians 10:4; John 4:13,14; 7:37-39.

(2) To the church the foundation and chief corner Stone Ephesians 2:20.

(3) To the Jews at His first coming a "stumbling stone" Romans 9:32,33; 1 Corinthians 1:23.

(4) to Israel at His second coming the "headstone of the corner" Zechariah 4:7.

(5) To the Gentile world-power the smiting "stone cut out without hands" Daniel 2:34.

(6) In the divine purpose the Stone which, after the destruction of Gentile world-power, is to grow and fill the earth.

(7) To unbelievers the crushing Stone of judgment. Matthew 21:44.

***1 Pet. 2:9** But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:*

A chosen priesthood

The New Testament priesthood, Summary:

(1) Until the law was given the head of each family was the family priest Genesis 8:20; 26:25; 31:54.

(2) When the law was proposed, the promise to perfect obedience was that Israel would be unto God "a kingdom of priests" Exodus 19:6. but Israel violated the law, and God shut up the priestly office to the Aaronic family, appointing the tribe of Levi to minister to them, thus constituting the typical priesthood Exodus 28:1.

(3) In the dispensation of grace, all believers are unconditionally constituted a "kingdom of priests" 1 Peter 2:9; Revelation 1:6 the distinction which Israel failed to achieve by works. The priesthood of the believer is, therefore, a birthright; just as every descendant of Aaron was born to the priesthood Hebrews 5:1.

(4) The chief privilege of a priest is access to God. Under law the high priest only could enter "the holiest of all," and that but once a year Hebrews 9:7, but when Christ died, the veil, type of Christ's human body Hebrews 10:20 was rent, so that now the believer-priests, equally with Christ the High Priest, have access to God in the holiest Hebrews 10:19-22.

The high Priest is corporeally there Hebrews 4:14-16; 9:24; 10:19-22.

(5) In the exercise of his office the New Testament believer-priest is

(1) a sacrificer who offers a threefold sacrifice:

(a) his own living body. Romans 12:1; Philippians 2:17; 2 Timothy 4:6; 1 John 3:16; James 1:27

(b) praise to God, "the fruit of the lips continually" ; Hebrews 13:15; Exodus 25:22 "I will commune with thee from above the mercy seat");

(c) his substance ; Hebrews 13:16; Romans 12:13; Galatians 6:6; 3 John 1:5-8; Hebrews 13:2; Galatians 6:10; Titus 3:14.

(2) The N.T. priest is also an intercessor 1 Timothy 2:1; Colossians 4:12

***1 Pet. 4:6** For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.*

The gospel preached...to them that are dead

i.e. it was preached to them that are now dead.

2 Peter

WRITER: The Apostle Peter (2 Peter 1:1)

DATE: Probably A.D. 66

THEME: Second Peter and Second Timothy have much in common. In both, the writers are aware that martyrdom is near (2 Timothy 4:6; 2 Peter 1:14 with ; John 21:18,19); both are singularly sustained and joyful; both foresee the apostasy in which the history of the professing church will end. Paul finds that apostasy in its last stage when the so-called laity (*See Revelation 2:6*), have become infected (2 Timothy 3:1-5; 4:3,4); Peter traces the origin of the apostasy to false teachers (2 Peter 2:1-3,15-19). In Peter the false teachers deny redemption truth (2 Peter 2:1); we shall find in First John a deeper depth--denial of the truth concerning Christ's person (1 John 4:1-5). In Jude all phases of the apostasy are seen. But in none of these Epistles is the tone one of dejection or pessimism. God and His promises are still the resource of the believer.

The Epistle is in four divisions:

The great Christian virtues, 1:1-14

The Scriptures exalted, 1:15-21

Warnings concerning apostate teachers, 2:1-22

The second coming of Christ and the day of Jehovah, 3:1-18

***II Pet. 1:19** We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:*

A more sure word of prophecy

That is, made more sure by fulfilment in part. Fulfilled prophecy is a proof of inspiration because the Scripture predictions of future events were uttered so long before the events transpired that no merely human sagacity or foresight could have anticipated them, and these predictions are so detailed, minute, and specific, as to exclude the possibility that they were mere fortunate guesses. Hundreds of predictions concerning Israel, the land of Canaan, Babylon, Assyria, Egypt, and numerous personages--so ancient, so singular, so seemingly improbable, as well as so detailed

and definite that no mortal could have anticipated them--have been fulfilled by the elements, and by men who were ignorant of them, or who utterly disbelieved them, or who struggled with frantic desperation to avoid their fulfilment. It is certain, therefore, that the Scriptures which contain them are inspired. "Prophecy came not in olden time by the will of man; but holy men of God spake as they were moved by the Holy Ghost" 2 Peter 1:21.

II Pet. 1:20 Knowing this first, that no prophecy of the scripture is of any private interpretation.

Private interpretation

its own interpretation; i.e. not isolated from all that the Word has given elsewhere.

II Pet. 2:15 Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness;

Balaam

Balaam. (See Numbers 22:5) was the typical hireling prophet, anxious only to make a market of his gift. This is the "way" of Balaam. See the "error" of Balaam, See Scofield "Jude 1:11" and the "doctrine" of Balaam, See Revelation 2:14.

II Pet. 3:18 But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

Grow in grace

Grace (imparted). Summary (See John 1:17) grace is not only dispensationally a method of divine dealing in salvation but is also the method of God in the believer's life and service. As saved, he is "not under the law, but under grace" Romans 6:14. Having by grace brought the believer into the highest conceivable position. Ephesians 1:6. God ceaselessly works through grace, to impart to, and perfect in him, corresponding graces ; John 15:4,5; Galatians 5:22,23.

Grace, therefore, stands connected with service Romans 12:6; 15:15,16; 1 Corinthians 1:3-7; 3:10; 15:10; 2 Corinthians 12:9,10; Galatians 2:9; Ephesians 3:7,8; Ephesians 4:7; Philippians 1:7; 2 Timothy 2:1,2; 1 Peter 4:10 with Christian growth ; 2 Corinthians 1:12; Ephesians 4:29; Colossians 3:16; 4:6; 2 Thessalonians 1:12; Hebrews 4:16; 12:28,29; 13:9; James 4:6; 1 Peter 1:2; 3:7; 5:5,10; 2 Peter 3:18; Jude 1:4 and with giving ; 2 Corinthians 4:15; 8:1,6,7,19; 9:14

1 John

WRITER: The Apostle John, as unbroken tradition affirms, and as internal evidence and comparison with the Gospel of John prove.

DATE: Probably A.D. 90

THEME: First John is a family letter from the Father to His "little children" who are in the world. With the possible exception of the Song of Solomon, it is the most intimate of the inspired writings. The world is viewed as without. The sin of a believer is treated as a child's offence against his Father, and is dealt with as a family matter (1 John 1:9; 2:1). The moral government of the universe is not in question. The child's sin as an offence against the law had been met in the Cross, and "Jesus Christ the righteous" is now his "Advocate with the Father." John's Gospel leads across the threshold of the Father's house; his first Epistle makes us at home there. A tender

word is used for "children," teknia, "born ones," or "bairns." Paul is occupied with our public position as sons; John with our nearness as born-ones of the Father.

First John is in two principal divisions.

The family with the Father, 1:1-3:24.

The family and the world, 4:1-5:21.

There is a secondary analysis in each division of which occurs the phrase, "My little children," as follows:

Introductory, the incarnation, 1:1,2.

The little children and fellowship 1:3-2:14

The little children and secular and "religious" world 2:15-28.

How the little children may know each other, 2:29-3:10

How the little children must live together, 3:11-24.

Parenthetic: How the little children may know false teachers, 4:1-6.

The little children assured and warned, 4:7-5:21.

1 John 1:7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

Walk in the light

What it is to "walk in the light" is explained by 1 John 1:8-10. "All things. . . are made manifest by the light" Ephesians 5:13 The presence of God brings the consciousness of sin in the nature 1 John 1:8 and sins in the life 1 John 1:9,10. The blood of Christ is the divine provision for both. To walk in the light is to live in fellowship with the Father and the Son. Sin interrupts, but confession restores that fellowship. Immediate confession keeps the fellowship unbroken.

1 John 2:1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

We have an advocate with the Father

Advocacy is that work of Jesus Christ for sinning saints which He carries on with the Father whereby, because of the eternal efficacy of His own sacrifice, He restores them to fellowship. Cf. Psalms 23:3. (See John 13:10).

1 John 2:2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

Propitiation

Greek - hilasmos, that which propitiates. (See Romans 3:25).

1 John 2:3 And hereby we do know that we know him, if we keep his commandments.

If we keep his commandments

John uses "commandments"

(1) in the general sense of the divine will, however revealed, "his word" (2:5); and

(2) especially of the law of Christ Galatians 6:2; 2 John 1:5. See, also, John 15:10-12.

1 John 2:19 They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.

They went out from us

"Went out from us," that is, doctrinally. Doubtless then, as now, the deniers of the Son 1 John 2:22,23 still called themselves Christians. Cf 2 Timothy 1:15.

***1 John 2:28** And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.*

Little children

The general term for all children.

***1 John 3:7** Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.*

He that doeth righteousness is righteous

"Righteousness" here means the righteous life which is the result of salvation through Christ.

2 John

WRITER: The Apostle John.

DATE: Probably A.D. 90.

THEME: Second John gives the essentials of the personal walk of the believer in a day when "many deceivers are entered into the world" (2 John 1:7). The key phrase is "the truth," by which John means the body of revealed truth, the Scriptures. The Bible as the only authority for doctrine and life, is the believer's resource in a time of declension and apostasy.

The Epistle in three divisions:

The pathway of truth and love, vs. 1-6

The peril of unscriptural ways, vs. 7-11

Superscription, vs. 12,13

***II John 5** And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.*

That we love one another

Law (of Christ), Summary: The new "law of Christ" is the divine love, as wrought into the renewed heart by the Holy Spirit Romans 5:5; Hebrews 10:16 and outflowing in the energy of the Spirit, unforced and spontaneous, toward the objects of the divine love ; 2 Corinthians 5:14-20; 1 Thessalonians 2:7,8. It is, therefore, " the law of liberty" ; James 1:25; 2:12 in contrast with the external law of Moses. Moses' law demands love, ; Leviticus 19:18; Deuteronomy 6:5; Luke 10:27 Christ's law is love ; Romans 5:5; 1 John 4:7,19,20 and so takes the place of the external law by fulfilling it ; Romans 13:10; Galatians 5:14. It is the "law written in the heart" under the New Covenant. (See Hebrews 8:8).

3 John

WRITER: The Apostle John.

DATE: Probably about A.D. 90.

THEME: The aged Apostle had written to a church which allowed one Diotrephes to exercise an authority common enough in later ages, but wholly new in the primitive

churches. Diotrephes had rejected the apostolic letters and authority. It appears also that he had refused the ministry of the visiting brethren (3 John 1:10), and cast out those that had received them. Historically, this letter marks the beginning of that clerical and priestly assumption over the churches in which the primitive church order disappeared. This Epistle reveals, as well, the believer's resource in such a day. No longer writing as an apostle, but as an elder, John addresses this letter, not to the church as such, but to a faithful man in the church for the comfort and encouragement of those who were standing fast in the primitive simplicity. Second John conditions the personal walk of the Christian in a day of apostasy; Third John the personal responsibility in such a day of the believer as a member of the local church. The key-phrase is "the truth" (see 2 John, Introduction).

There are three divisions:

Personal greetings, vs. 1-4

Instructions concerning ministering brethren, vs. 5-8

The apostate leader and the good Demetrius, vs. 9-14

Jude

WRITER: Jude, the brother of James (Jude 1:1)

DATE: Probably A.D. 66

THEME: It is not so much Jude who speaks, as the constraining Spirit (Jude 1:3) and the theme is, "Contending for the faith" (Luke 18:8), (*See Luke 18:8*). In this brief letter the apostasy (*See 2 Thessalonians 2:3*) of the professing church is predicted, and the cause and course described. As in Second Timothy and Second Peter the apostasy is treated as having already set in.

The Epistle is in five divisions:

Introduction vs. 1,2

Occasion of the Epistle, vs. 3,4

Apostasy is possible, vs. 5-7

Apostate teachers described, vs. 8-19

The saints assured and comforted, vs. 20-25

***Jude 1** Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called:*

Preserved in Jesus Christ

Assurance is the believer's full conviction that, through the work of Christ alone, received by faith, he is in possession of a salvation in which he will be eternally kept. And this assurance rests only upon the Scripture promises to him who believes.

***Jude 3** Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.*

It was needful

Lit. constraint was upon me, i.e. of the Spirit.

Jude 1:6 *And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.*

Judgement of the great day

The judgment of the fallen angels. The "great day" is the day of the Lord Isaiah 2:9-22. As the final judgment upon Satan occurs after the thousand years, and preceding the final judgment Revelation 20:10 it is congruous to conclude, as to the time, that other fallen angels are judged with him ; 2 Peter 2:4; Revelation 20:10. Christians are associated with Christ in this judgment. For association with angels at judgment 1 Corinthians 6:3.

Jude 1:11 *Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.*

Cain

Cain (cf) Genesis 4:1 type of the religious natural man, who believes in a God, and in "religion," but after his own will, and who rejects redemption by blood. Compelled as a teacher of religion to explain atonement, the apostate teacher explains it away.

The error of Balaam

Balaam, the "error" of Balaam must be distinguished from his "way" (*See 2 Peter 2:15*) and his "doctrine" See Revelation 2:14. The "error" of Balaam was that, reasoning from natural morality and seeing the evil in Israel, he supposed a righteous God must curse them. He was blind to the higher morality of the Cross, through which God maintains and enforces the authority and awful sanctions of His law, so that He can be just and the justifier of a believing sinner. The "reward" of Jude 1:11 may not be money, but popularity, or applause.

Core

See Numbers 16. The sin of Korah was denial of the authority of Moses as God's chosen spokesman, and intrusion into the priest's office.

Gainsaying

antilogia = against the Word.

Jude 1:23 *And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.*

Flesh

Flesh, Summary: "Flesh," in the ethical sense, is the whole natural or unregenerate man, spirit, soul, and body, as centered upon self, prone to sin, and opposed to God Romans 7:18. The regenerate man is not "in the sphere of the flesh," but in the sphere of the Spirit Romans 8:9 but the flesh is still in him, and he may, according to his choice, "walk after the flesh" or "in the Spirit" ; 1 Corinthians 3:1-4; Galatians 5:16,17. In the first case he is a "carnal," in the second a "spiritual," Christian. Victory over the flesh will be the habitual experience of the believer who walks in the Spirit ; Romans 8:2,4; Galatians 5:16,17.

Revelation

WRITER: The Apostle John (1:1)

DATE: A.D. 96

THEME: The theme of the Revelation is Jesus Christ (1:1), presented in a threefold way:

As to time: "which is, and which was, and which is to come" (1:4);
As to relationships--the churches (1:9-3:22), to the tribulation (4:1-19:21), to the kingdom (20:1-22:21);

In His offices--High Priest (8:3-6), Bridegroom (19:7-9), King-Judge (20:1-15).
But while Christ is thus the central theme of the book, all of the events move toward one consummation, the bringing in of the covenanted kingdom. The key-phrase is the prophetic declaration of the "great voices in heaven" (Revelation 11:15), "The kingdoms of this world are become the kingdoms of our Lord and his Christ; and he shall reign for ever and ever." The book is, therefore, a prophecy (Revelation 1:3).

The three major divisions of Revelation must be clearly held if the interpretation is to be sane and coherent. John was commanded to "write" concerning three classes of "things" (Revelation 1:19):

Things past, "the things thou hast seen," i.e. the Patmos vision, 1:1-20.

Things present, "the things which are," i.e. things then existing--obviously the churches. The temple had been destroyed, the Jews dispersed: the testimony of God had been committed to the Churches (1 Timothy 3:15). Accordingly we have seven messages to seven representative churches, 2:1-3:22. It is noteworthy that the church is not mentioned in chapters 5-18.

Things future, "things which shall be hereafter," lit. "after these," i.e. after the church period ends, 4:1-22:21. The third major division, as Erdman (W.J.) has pointed out, falls into a series of six sevens, with parenthetical passages, making, with the church division, seven sevens.

The six sevens are:

The seals, 4:1-8:1.

The seven trumpets, 8:2-11:19.

The seven personages, 12:1-14,20.

The seven vials (bowls), 15:1-16:21.

The seven dooms, 17:1-20:15.

The seven new things, 21:1-22:21.

The parenthetical passages are:

The Jewish remnant and the tribulation saints, 7:1-17.

The angel, the little book, the two witnesses, 10:1-11:14.

The Lamb, the Remnant, and the everlasting Gospel, 14:1-13.

The gathering of the kings at Armageddon, 16:13-16.

The four alleluias in heaven, 19:1-6.

These passages do not advance the prophetic narrative. Looking backward and forward they sum up results accomplished, and speak of results yet to come as if they had already come. In Rev.14:1, for example, the Lamb and Remnant are seen prophetically on Mount Zion, though they are not actually there till Re20:4-6.

The end of the church period (2-3.) is left indeterminate. It will end by the fulfilment of 1 Thessalonians 4:14-17. Chapters 4-19. are believed to synchronize with Daniel's Seventieth Week (*See Daniel 9:24*). *The great tribulation begins at the middle of the week, and continues three and a half years* (Revelation 11:3-19:21). The tribulation is brought to an end by the appearing of the Lord and the battle of Armageddon (Matthew 24:29,30; Revelation 19:11-21). The kingdom follows (Revelation 20:4,5); after this the "little season" (Revelation 20:7-15), and then eternity.

Interpreters of the Revelation should bear in mind two important passages: 1 Peter 1:12; 2 Peter 1:20,21. Doubtless much which is designedly obscure to us will be clear to those for whom it was written as the time approaches.

Rev 1:9 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

Was in the isle that is called Patmos

1:1; 1:20 the Seer is on the earth, looking at the vision of Christ. ; 2:1; 3:22 he is on the earth looking forward through the church-age. ; 4:1; 11:1 he is "in the Spirit" (Revelation 4:2; cf Ezekiel 3:12-14) observing things in heaven and on earth. ; 11:1; 11:12 he is in Jerusalem with the two witnesses. 11:13 to the end he is in heaven observing and recording things in heaven and upon the earth.

Rev 1:10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

I heard behind be a great voice

The theophanies. Revelation 1:9-20; Genesis 12:7

Rev 1:19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

The things which shall be hereafter

things that are to be after these, i.e. after the churches.

Rev 1:20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

The angels of the seven churches

The natural explanation of the "messengers" is that they were men sent by the seven churches to ascertain the state of the aged apostle, now an exile in Patmos (cf Philippians 4:18 but they figure any who bear God's messages to a church.

The seven churches

The messages to the seven churches have a fourfold application:

- (1) Local, to the churches actually addressed;
- (2) admonitory, to all churches in all time as tests by which they may discern their true spiritual state in the sight of God;
- (3) personal, in the exhortations to him "that hath an ear," and in the promise "to him that overcometh";
- (4) prophetic, as disclosing seven phases of the spiritual history of the church from, say, A.D. 96 to the end. It is incredible that in a prophecy covering the church period, there should be no such foreview. These messages must contain that foreview if it is in the book at all, for the church does not appear after Revelation 3:22. Again, these messages by their very terms go beyond the local assemblies mentioned. Most conclusively of all, these messages do present an exact foreview of the spiritual history of the church, and in this precise order. **Ephesus** gives the general state at the date of the writing; **Smyrna**, the period of the great persecutions; Pergamos, the church settled down in the world, "where Satan's throne is," after the conversion of Constantine, say A.D. 316. **Thyatira** is the Papacy, developed out of the **Pergamos** state: Balaamism (worldliness) and Nicolaitanism (priestly assumption) having conquered. As Jezebel brought idolatry into Israel, so Romanism weds Christian

doctrine to pagan ceremonies. **Sardis** is the Protestant Reformation, whose works were not "fulfilled." **Philadelphia** is whatever bears clear testimony to the Word and the Name in the time of self-satisfied profession represented by **Laodicea**.

Rev 2:6 But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate.

The deeds of the Nicolaitanes

From nikao, "to conquer," and laos, "the people," or "laity." There is no ancient authority for a sect of the Nicolaitanes. If the word is symbolic it refers to the earliest form of the notion of a priestly order, or "clergy," which later divided an equal brotherhood Matthew 23:8 into "priests" and "laity." What in Ephesus was "deeds" Revelation 2:6 had become in Pergamos a "doctrine" Revelation 2:15. Contra, 1 Peter 5:2,3; Matthew 24:49.

Rev 2:14 But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

The doctrine of Balaam

The doctrine of Balaam (See 2 Peter 2:15; Jude 1:11) was his teaching Balak to corrupt the people who could not be cursed. ; Numbers 31:15,16; 22:5; 23:8 by tempting them to marry women of Moab, defile their separation, and abandon their pilgrim character. It is that union with the world and the church which is spiritual unchastity. James 4:4. Pergamos had lost the pilgrim character and was "dwelling" Revelation 2:13 "where Satan's throne is," in the world. ; John 12:31; 14:30; 16:11.

Rev 2:17 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

A white stone

Signifies approval.

Rev 3:12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.

Shall go no more

See, Psalms 23:6, contrast, Hebrews 13:14.

Rev 3:21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

And am set down with my Father in his throne

This passage, in harmony with Luke 1:32,33; Matthew 19:28; Acts 2:30,34,35; Acts 15:14-16 is conclusive that Christ is not now seated upon His own throne. The Davidic Covenant, and the promises of God through the prophets and Angel Gabriel concerning the Messianic kingdom await fulfilment.

Rev 4:1 After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

Come up hither

This call seems clearly to indicate the fulfilment of 1 Thessalonians 4:14-17. The word "church" does not again occur in the Revelation till all is fulfilled.

Rev 4:6 And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind.

Four beasts full of eyes

living creatures. (See Ezekiel 1:5).

Rev 5:7 And he came and took the book out of the right hand of him that sat upon the throne.

And he came and took the book

Cf. Daniel 7:13,14. The two visions are identical; the Revelation adding that which was hidden from Daniel, that the kings and priests of the church-age are to be associated with the "Son of Man," the "Lamb as it had been slain," in His reign "on the earth" Revelation 2:9,10.

Rev 6:2 And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

Behold a white horse

See, Zechariah 6:3, cf. Christ in Revelation 19:11 whom the Beast imitates.

Rev 7:14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

These which came out of great tribulation

The great tribulation is the period of unexampled trouble predicted in the passages cited under that head from Psalms 2:5 to Revelation 7:14 and described in Re 11.-18. Involving in a measure the whole earth Revelation 3:10 it is yet distinctly "the time of Jacob's trouble" Jeremiah 30:7 and its vortex Jerusalem and the Holy Land. It involves the people of God who will have returned to Palestine in unbelief. Its duration is three and a half years, or the last half of the seventieth week of Daniel. (See Daniel 9:24) . Revelation 11:2,3 The elements of the tribulation are:

(1) The cruel reign of the "beast out of the sea" Revelation 13:1 who at the beginning of the three and a half years, will break his covenant with the Jews (by virtue of which they will have re-established the temple worship, Daniel 9:27 and show himself in the temple, demanding that he be worshipped as God ; Matthew 24:15; 2 Thessalonians 2:4.

(2) The active interposition of Satan "having great wrath" Revelation 12:12 who gives his power to the Beast Revelation 13:4,5.

(3) The unprecedented activity of demons Revelation 9:2,11 and

(4) the terrible "bowl" judgments of Re 16.

The great tribulation will be, however, a period of salvation. An election out of Israel is seen as sealed for God Revelation 7:4-8 and, with an innumerable multitude of Gentiles Revelation 7:9 are said to have come "out of the great tribulation" Revelation 7:14. They are not of the priesthood, the church, to which they seem to stand somewhat in the relation of the Levites to the priests under the Mosaic Covenant. The great tribulation is immediately followed by the return of Christ in glory, and the events associated therewith Matthew 24:29,30.

Rev 7:17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

God shall wipe away all tears

Adonai Jehovah. Isaiah 25:8.

Rev 8:2 And I saw the seven angels which stood before God; and to them were given seven trumpets.

To them were given trumpets

These are trumpets of angels; contrast "the trump of God" 1 Thessalonians 4:16;
1 Corinthians 15:52; Joel 2:1; Amos 3:6.

Rev 9:2 And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

There arose a smoke out of the pit

Contra, Revelation 21:24; Cf Joel 2:10.

Rev 9:4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

Which have not the seal of God in their foreheads

Revelation 7:2,3 contra, Revelation 13:16,17.

Rev 9:9 And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle.

As it were breastplates of iron

Revelation 9:17, contra, Ephesians 6:14.

Rev 9:11 And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.

Apollyon

i.e. Destroyer. Cf. Job 26:6; 1 Peter 5:8.

Rev 10:2 And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth,

A little book

Contra, Revelation 5:1; Psalms 40:7; 2 Peter 1:19-21.

Rev 11:2 But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

The holy city shall they tread

See "Times of the Gentiles." (See Luke 21:24).

Rev 12:6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

A thousand two hundred and threescore days

Revelation 11:2,3; 13:5; Daniel 9:27; 7:14 (See Daniel 7:14) .

Rev 12:10 *And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.*

The kingdom of our God, and the power of our Christ

The Dispensation of the Kingdom (2 Samuel 7:16 refs.) begins with the return of Christ to the earth, runs through the "thousand years" of His earth-rule, and ends when He has delivered up the kingdom to the Father. (See 1 Corinthians 15:24) .

Rev 13:1 *And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.*

And saw a beast rise up out of the sea

Daniel's fourth beast, (See Daniel 7:26) , The "ten horns" are explained in Daniel 7:24; Revelation 17:12 to be ten kings, and the whole vision is of the last form of Gentile world-power, a confederated ten-kingdom empire covering the sphere of authority of ancient Rome. Revelation 13:1-3 refers to the ten-kingdom empire; vs. Revelation 13:4-10 to the emperor, who is emphatically "the Beast." (See Revelation 19:20).

Rev 13:2 *And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.*

Like unto a leopard

The three animals, leopard, bear, and lion, are found in Daniel 7:4-6 as symbols of the empires which preceded Rome, and whose characteristics all entered into the qualities of the Roman empire: Macedonian swiftness of conquest, Persian tenacity of purpose, Babylonish voracity.

Rev 13:3 *And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.*

One of his heads as it were wounded to death

Fragments of the ancient Roman empire have never ceased to exist as separate kingdoms. It was the imperial form of government which ceased; the one head wounded to death. What we have prophetically in Revelation 13:3 is the restoration of the imperial form as such, though over a federated empire of ten kingdoms; the "head" is "healed," i.e. restored; there is an emperor again--the Beast.

Rev 13:8 *And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.*

The world

Kosmos, Summary: In the sense of the present world-system, the ethically bad sense of the word, refers to the "order," "arrangement," under which Satan has organized the world of unbelieving mankind upon his cosmic principle of force, greed, selfishness, ambition, and pleasure. Matthew 4:8,9; John 12:31; 14:30; 18:36; Ephesians 2:2; 6:12; 1 John 2:15-17. This world - system is imposing and powerful with armies and fleets; is often outwardly religious, scientific, cultured, and elegant; but, seething with national and commercial rivalries and ambitions, is upheld in any real crisis only by armed force, and is dominated by Satanic principles.

Rev 13:16 And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

He causeth all...to receive a mark

Antichrist the person is to be distinguished from the "many antichrists" 1 John 2:18 and the "spirit of antichrist" 1 John 4:3 which characterizes all. The supreme mark of all is the denial of the Christian truth of the incarnation of the Logos, the eternal Son in Jesus as the Christ John 1:1,14. (See Matthew 1:16).

The "many antichrists" precede and prepare the way for the Antichrist, who is "the Beast out of the earth" of Revelation 13:11-17 and the "false prophet" of ; Revelation 16:13; 19:20; 20:10. He is the last ecclesiastical head, as the Beast of Revelation 13:1-8 is the last civil head. For purposes of persecution he is permitted to exercise the autocratic power of the emperor- Beast.

Rev 14:1 And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.

Having his Father's name written in their foreheads

See, Revelation 7:3; 22:4; contra: Revelation 13:16.

Rev 14:6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

Having the everlasting gospel

Gospel. This great theme may be summarized as follows:

I. In itself the word Gospel means good news.

II. Four forms of the Gospel are to be distinguished"

(1) The Gospel of the kingdom. This is the good news that God purposes to set up on the earth, in fulfilment of the Davidic Covenant 2 Samuel 7:16 a kingdom, political, spiritual, Israelitish, universal, over which God's Son, David's heir, shall be King, and which shall be, for one thousand years, the manifestation of the righteousness of God in human affairs. (See Matthew 3:2).

Two preachings of this Gospel are mentioned, one past, beginning with the ministry of John the Baptist, continued by our Lord and His disciples, and ending with the Jewish rejection of the King. The other is yet future Matthew 24:14 during the great tribulation, and immediately preceding the coming of the King in glory.

(2) The Gospel of the grace of God. This is the good news that Jesus Christ, the rejected King, has died on the cross for the sins of the world, that He was raised from the dead for our justification, and that by Him all that believe are justified from all things. This form of the Gospel is described in many ways. It is the Gospel "of God" Romans 1:1 because it originates in His love; "of Christ" 2 Corinthians 10:14 because it flows from His sacrifice, and because He is the alone Object of Gospel faith; of the "grace of God" Acts 20:24 because it saves those whom the law curses; of "the glory" ; 1 Timothy 1:11; 2 Corinthians 4:4 because it concerns Him who is in the glory, and who is bringing the many sons to glory Hebrews 2:10 of "our salvation" Ephesians 1:13 because it is the "power of God unto salvation to every one that believeth" Romans 1:16 of "the uncircumcision" Galatians 2:7 because it saves wholly apart from forms and ordinances of "peace" Ephesians 6:15 because through Christ it makes peace between the sinner and God, and imparts inward peace.

(3) The everlasting Gospel Revelation 14:6. This is to be preached to the earth-dwellers at the very end of the great tribulation and immediately preceding the

judgment of the nations Matthew 15:31. It is neither the Gospel of the kingdom, nor of grace. Though its burden is judgment, not salvation, it is good news to Israel and to those who, during the tribulation, have been saved ; Revelation 7:9-14; Luke 21:28; Psalms 96:11-13; Isaiah 35:4-10. [Scofield's view here may not be correct. *Ed.*].

(4) That which Paul calls, "my Gospel" Romans 2:16. This is the Gospel of the grace of God in its fullest development, but includes the revelation of the result of that Gospel in the outcalling of the church, her relationships, position, privileges, and responsibility. It is the distinctive truth of Ephesians and Colossians, but interpenetrates all of Paul's writings.

III. There is "another Gospel" Galatians 1:6; 2 Corinthians 11:4 "which is not another," but a perversion of the Gospel of the grace of God, against which we are warned. It has many seductive forms, but the test is one--it invariably denies the sufficiency of grace alone to save, keep, and perfect, and mingles with grace some kind of human merit. In Galatia it was law, in Colosse fanaticism Colossians 2:18, etc. In any form its teachers lie under the awful anathema of God.

Rev 16:19 And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

Great Babylon came in remembrance before God

Summary: The Times of the Gentiles is that long period beginning with the Babylonian captivity of Judah, under Nebuchadnezzar, and to be brought to an end by the destruction of Gentile world-power by the "stone cut out without hands" Daniel 2:34,35,44 i.e., the coming of the Lord in glory Revelation 19:11,21 until which time Jerusalem is politically subject to Gentile rule. Luke 21:24.

Rev 18:2 And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

Babylon the great is fallen is fallen

Babylon, "confusion," is repeatedly used by the prophets in a symbolic sense ((*See Isaiah 13:2*)). Two "Babylons" are to be distinguished in the Revelation: ecclesiastical babylon, which is apostate Christendom, headed up under the Papacy; and political babylon, which is the Beast's confederated empire, the last form of Gentile world-dominion. Ecclesiastical Babylon is "the great whore" Revelation 17:1 and is destroyed by political Babylon Revelation 17:15-18 that the beast may be the alone object of worship. ; 2 Thessalonians 2:3,4; Revelation 13:15. The power of political Babylon is destroyed by the return of the Lord in glory, Revelation 16:14; 19:17. The notion of a literal Babylon to be rebuilt on the site of ancient Babylon is in conflict with Isaiah 13:19-22. But the language of Revelation 18:10,16,18 seems beyond question to identify "Babylon," the "city" of luxury and traffic, with "Babylon" the ecclesiastical centre, viz. Rome. The very kings who hate ecclesiastical Babylon deplore the destruction of commercial Babylon.

Rev 19:7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

The marriage of the Lamb is come and his wife hath made herself ready

The "Lamb's wife" here is the "bride" Revelation 21:9 the Church, identified with the "heavenly Jerusalem" Hebrews 12:22,23 and to be distinguished from Israel, the adulterous and repudiated "wife" of Jehovah, yet to be restored ; Isaiah 54:1-10;

Hosea 2:1-17 who is identified with the earth Hosea 2:23. A forgiven and restored wife could not be called either a virgin 2 Corinthians 11:2,3 or a bride.

Rev 19:8 *And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.*

The fine linen is the righteousness of saints

The garment is Scripture is a symbol of righteousness. In the bad ethical sense it symbolizes self-righteousness (e.g) Isaiah 64:6; Philippians 3:6-8 the best that a moral and religious man under law could do). In the good ethical sense the garment symbolizes "the righteousness of God. . . upon all them that believe." (See Romans 3:21 .

Rev 19:11 *And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.*

I saw heaven opened

The vision is of the departure from heaven of Christ and the saints and angels preparatory to the catastrophe in which Gentile world-power, headed up in the Beast, is smitten by the "stone cut out without hands," Daniel 2:34,35.

A white horse

Contra, Revelation 6:2; Psalms 45:4, contra, Matthew 21:2-5

In righteousness he doth judge and make war

Day of Jehovah: Isaiah 2:10-22; 4:1-6 ; 11:10-13; 13:9-16 ; 24:21-23; 26:20,2163:1-6; 66:15-24; Revelation 19:11-21.

Rev 19:17 *And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;*

Come...unto the supper of the great God

Armageddon (the ancient hill and valley of Megiddo, west of Jordan in the plain of Jezreel) is the appointed place for the beginning of the great battle in which the Lord, at His coming in glory, will deliver the Jewish remnant besieged by the Gentile world- powers under the Beast and False Prophet Revelation 16:13-16; Zechariah 12:1-9. Apparently the besieging hosts, whose approach to Jerusalem is described in Isaiah 10:28-32 alarmed by the signs which precede the Lord's coming Matthew 24:29,30 have fallen back to Megiddo, after the events of Zechariah 14:2 where their destruction begins; a destruction consummated in Moab and the plains of Idumea Isaiah 63:1-6. This battle is the first event in "the day of Jehovah" Isaiah 2:12 and is the fulfilment of the smiting-stone prophecy of Daniel 2:35.

Rev 19:19 *And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.*

To make war against him that sat on the horse

The day of Jehovah (called, also, "that day," and "the great day") is that lengthened period of time beginning with the return of the Lord in glory, and ending with the purgation of the heavens and the earth by fire preparatory to the new heavens and the new earth Isaiah 65:17-19; Isaiah 66:22; 2 Peter 3:13; Revelation 21:1. The order of events appears to be:

(1) The return of the Lord in glory Matthew 24:29,30

- (2) the destruction of the Beast and his host, "the kings of the earth and their armies," and the false prophet, which is the "great and terrible" aspect of the day Revelation 19:11-21.
- (3) the judgment of the nations Zechariah 14:1-9; Matthew 25:31-46.
- (4) the thousand years, i.e, the kingdom-age Revelation 20:4-6.
- (5) the Satanic revolt and its end Revelation 20:7-10.
- (6) the second resurrection and final judgment Revelation 20:11-15 and
- (7) the "day of God," earth purged by fire 2 Peter 3:10-13.

The day of the Lord is preceded by seven signs:

- (1) The sending of Elijah Malachi 4:5; Revelation 11:3-6
- (2) cosmical disturbances Joel 2:1-12; Matthew 24:29; Acts 2:19,20; Revelation 6:12-17
- (3) the insensibility of the professing church 1 Thessalonians 5:1-3
- (4) the apostasy of the professing church, then become "Laodicea" 2 Thessalonians 2:3
- (5) the rapture of the true church 1 Thessalonians 4:17.
- (6) the manifestation of the "man of sin," the Beast 2 Thessalonians 2:1-8
- (7) the apocalyptic judgments (Rev. 11.-18.).

Rev 19:20 *And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.*

And the beast was taken

The Beast, Summary: This "Beast" is the "little horn" of Daniel 7:24-26 and "desolator" of Daniel 9:27 the "abomination of desolation" of Matthew 24:15 the "man of sin" of 2 Thessalonians 2:4-8 earth's last and most awful tyrant, Satan's fell instrument of wrath and hatred against God and the Jewish saints. He is, perhaps, identical with the rider on the white horse of Revelation 6:2 who begins by the peaceful conquest of three of the ten kingdoms into which the former Roman empire will then be divided, but who soon establishes the ecclesiastical and governmental tyranny described in Dan. 7., 9., 11.; Rev. 13. To him Satan gives the power which he offered to Christ. ; Matthew 4:8,9; Revelation 13:4. See "The great tribulation," Psalms 2:5.

Rev 20:2 *And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,*

A thousand years

The duration of the kingdom of heaven in its mediatorial form (*See 1 Corinthians 15:24*).

Rev 20:5 *But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.*

The first resurrection

The "resurrection of the just" is mentioned in Luke 14:13,14 and the resurrection of "life" distinguished from the "resurrection unto damnation" in John 5:29. We here learn for the first time what interval of time separates these two resurrections. (*See 1 Corinthians 15:52*).

Rev 20:8 *And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.*

Gog and Magog

(See Ezekiel 38:2).

Rev 20:10 *And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.*

The devil that deceived them

Satan, Summary: This fearful being, apparently created one of the cherubim, Ezekiel 28:12, and anointed for a position of great authority, fell through pride Isaiah 14:12-14. His "I will" Isaiah 14:13 marks the introduction of sin into the universe. Cast out of heaven Luke 10:18 he makes earth and air the scene of his tireless activity ; Ephesians 2:2; 1 Peter 5:8. After the creation of man he entered into the serpent, and, beguiling Eve by his subtilty, secured the downfall of Adam and through him of the race, and the entrance of sin into the world of men Romans 5:12-14.

The Adamic Covenant (See Genesis 3:14) promised the ultimate destruction of Satan through the "Seed of the woman." Then began his long warfare against the work of God in behalf of humanity, which still continues. The present world-system Revelation 13:8 organized upon the principle of force, greed, selfishness, ambition, and sinful pleasure, is his work and was the bribe which he offered to Christ Matthew 4:8,9. Of that world-system he is prince ; John 14:30; 16:11 and god 2 Corinthians 4:4. As "prince of the power of the air" Ephesians 2:2 he is at the head of vast host of demons. To him, under God, was committed upon earth the power of death Hebrews 2:14. Cast out of heaven as his proper sphere and "first estate," he still has access to God as the "accuser of the brethren" Revelation 12:10 and is permitted a certain power of sifting or testing the self-confident and carnal among believers ; Job 1:6-11; Luke 22:31,32; 1 Corinthians 5:5; 1 Timothy 1:20 but this is strictly permissive and limited power, and believers so sifted are kept in faith through the advocacy of Christ Luke 22:31,32. See Scofield "1 John 2:1". At the beginning of the great tribulation Satan's privilege of access to God as accuser will be withdrawn Revelation 12:7-12. At the return of Christ in glory Satan will be bound for one thousand years Revelation 20:2 after which he will be "loosed for a little season" Revelation 20:3,7,8 and will become the head of final effort to overthrow the kingdom. Defeated in this, he will be finally cast into the lake of fire, his final doom. The notion that he reigns in hell is Miltonic, not biblical. He is prince of this present world-system, but will be tormented in the lake of fire.

Rev 20:11 *And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.*

A great white throne

The expressions, "the judgment," or, "day of judgment," as the passages and their context show, refer to the final judgment of Revelation 20:11-15. The "day of destruction" is that aspect of the day of Jehovah Isaiah 2:12 which visits final and eternal judgment upon the wicked. Three such "days" are included in the "day" of Jehovah, and are described in the references beginning with Isaiah 34:1-9. See Scofield "Matthew 25:32".

Rev 20:12 *And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.*

The dead were judged

The final judgment. The subjects are the "dead." As the redeemed were raised from among the dead one thousand years before Revelation 20:5 and have been in glory with Christ during that period, the "dead" can only be the wicked dead, from the beginning to the setting up of the great white throne in space. As there are degrees of punishment Luke 12:27,48 the dead are judged according to their works. The book of life is there to answer such as plead their works for justification, e.g. Matthew 7:22,23 an awful blank where the name might have been.

The Judgments, Summary: Among the many judgments mentioned in Scripture, seven are invested with especial significance. These are:

- (1) The judgment of the Believer's sins in the cross of Christ (John 12:31).
- (2) the believer's self-judgment (1 Corinthians 11:31).
- (3) the judgment of the believers' works (2 Corinthians 5:10).
- (4) the judgment of the nations at the return of Christ (Matthew 25:32).
- (5) the judgment of Israel at the return of Christ (Ezekiel 20:37).
- (6) the judgment of angels after the one thousand years (Jude 1:6), and
- (7) the judgment of the wicked dead with which the history of the present earth ends.

Rev 20:14 *And death and hell were cast into the lake of fire. This is the second death.*

The second death

Second death, Summary: "The second death" and the "lake of fire" are identical terms Revelation 20:14 and are used of the eternal state of the wicked. It is "second" relative to the preceding physical death of the wicked in unbelief and rejection of God; their eternal state is one of eternal "death" (i.e. separation from God) in sins John 8:21,24. That the second death is not annihilation is shown by a comparison of ; Revelation 19:20; 20:10. After one thousand years in the lake of fire the Beast and False Prophet are still there, undestroyed. The words "forever and forever" ("to the ages of the ages") are used in Hebrews 1:8 for the duration of the throne of God, eternal in the sense of unending.

Rev 22:11 *He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.*

He that is righteous

See definitions O.T. righteousness Luke 2:25; N.T. righteousness Romans 10:10; righteous living 1 John 3:7; self-righteousness Romans 10:3.

He that is holy

Sanctification, holiness, Summary:

- (1) In both Testaments the same Hebrew and Greek words are rendered by the English words "sanctify" and "holy," in their various grammatical forms. The one uniform meaning is, "to set apart for God."
- (2) In both Testaments the words are used of "things" and "persons".
- (3) When used of things no moral quality is implied; they are sanctified or made holy because set apart for God.
- (4) Sanctification when used of persons has a threefold meaning.

(a) In position, believers are eternally set apart for God by redemption, "through the offering of the body of Jesus Christ once" Hebrews 10:9,10. Positionally, therefore, believers are "saints" and "holy" from the moment of believing ; Philippians 1:1; Hebrews 3:1.

(b) In experience, the believer is being sanctified by the work of the Holy Spirit through the Scriptures John 17:17; 2 Corinthians 3:18; Ephesians 5:25,26; 1 Thessalonians 5:23,24

(c) In consummation, the believer's complete sanctification awaits the appearing of the Lord Ephesians 5:27; 1 John 3:2 See "Salvation," (See Scofield "Romans 1:16") .

Rev 22:19 *And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.*

If any man shall take away from the words of the book

Inspiration: Summary. The testimony of the Bible to itself.

(1) The writers affirm, where they speak of the subject at all, they speak by direct divine authority.

(2) They invariably testify that the words, and not the ideas merely, are inspired. The most important passage is 1 Corinthians 2:7-15 which see.

(3) The whole attitude of Jesus Christ toward the Old Testament, as disclosed in His words, both before His death and after His resurrection, confirms its truth and divine origin, and He explicitly ascribes the Pentateuch to Moses.

(4) In promising subsequent revelations after the predicted advent of the Spirit John 16:12-15 our Lord prepared the way for the New Testament.

(5) The writers of the New Testament invariably treat the Old Testament as authoritative and inspired. (See 2 Peter 1:19) . See 1 Corinthians 2:13.

Life

Eternal life, Summary of the teaching:

(1) The life is called "eternal" because it was from the eternity which is past unto the eternity which is to come--it is the life of God revealed in Jesus Christ, who is God John 1:4; 5:26; 1 John 1:1,2

(2) This life of God, which was revealed in Christ, is imparted in a new birth by the Holy Spirit, acting upon the word of God, to every believer on the Lord Jesus Christ John 3:3-15.

(3) The life thus imparted was from the beginning." But the recipient is a "new creation" 2 Corinthians 5:17; Galatians 6:15.

(4) The life of God which is the believer is an unsevered part of the life which eternally was, and eternally is, in Christ Jesus--one life, in Him and in the believer--Vine and branches; Head and members 1 Corinthians 6:17; Galatians 2:20; Colossians 1:27; 3:3,4; 1 John 5:11,12; John 15:1-5 1 Corinthians 12:12-14 .

